

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMPLIN.

VOL. III—NO. 26.

NEW YORK, FIFTH-DAY, DECEMBER 17, 1846.

WHOLE NO. 130.

## The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V. [Continued.]

The Observance of the Weekly Sabbath enjoined upon the Israelites.

Among other objections to the continuing obligation of the Sabbath, the prohibition to the Israelites, (Exod. xxxv. 3.) "Ye shall kindle no fire throughout your habitations upon the Sabbath day," is often urged. It is said that if we will observe the seventh day, we ought not to have fire upon it; and, as it is assumed that fire is really necessary for our comfort, if not also for our health and our life, it is argued that therefore the seventh day cannot be obligatory upon us.

We cannot, indeed, see with what consistency such an objection can be advanced by any who regard the first day of the week as the Sabbath. The injunction, be it observed, is, ye shall kindle no fire "upon the Sabbath day;" and if the first day of the week were now really "the Sabbath day," the force of the injunction, whatever it is, must necessarily apply to the first day. The argument deduced from the rigor which the prohibition would imply, when enforced in northern latitudes, would then have its full bearing against the adopted day, which the objector intends only for that which has been divinely appointed. The prohibition against kindling fires is obviously drawn from the sacredness of the day, and if the first had by any competent authority been appointed to take the place of the seventh day, the prohibition would have been transferred with it. It is therefore very inconsistent in any who assert such a change of the Sabbath, to urge this as an objection specially applicable to our view of the obligation of the fourth commandment.

But our friends might be inconsistent in their urging such an objection, while yet an obligation to abstain from the kindling of fire on the Sabbath might remain. The import of the injunction, therefore, requires to be considered. In doing so, it is first to be noticed, that this is the only text in which, either directly or indirectly, any allusion is made to the use of fire on the Sabbath. We do not say this as intending to insinuate that the obligation of any divine injunction is less because it is not repeated in other texts—but only as suggesting the inquiry whether there be no particular circumstances to which the injunction in the special case alone refers. For, in point of fact, the call to this kind of sanctification of the Sabbath, does stand here in a peculiar relation. It is not introduced as part of the decalogue; it is not even associated with any other of the ten commandments. Moses has just descended from Sinai with the divine authority for the rearing of the tabernacle, which he imparts to Israel for their direction. It is in this connection that the prohibition to kindle fire stands, and in this connection it ought to be read: when we would investigate its import. "And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them: Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day. And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, and silver, and brass. . . . And onyx stones, and stones to be set for the ephod, and for the breast-plate. And every wise-hearted among you shall come, and make all that the Lord hath commanded; the tabernacle, his tent, and his covering, his tables, and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy-seat, and the veil of the covering, the table, and his staves, and all his vessels, and the show-bread, the candlestick, also for the light, and his furniture, and his lamps, with the oil for the light," &c. Exod. xxxv. 1—14.

In looking at the connection in which this prohibition against kindling fire thus stands, as associated with the directions for the fabrication of vessels and utensils composed of materials which require the use of great heat in the process of manufacture, the prohibition seems to us to have a reference to fires for this purpose. The need of this warning may not have been little. Moses is about to speak of much "work" to be done, and temptation might have been felt that, as it was not work for their own profit, but for the manufacture of articles to be used in the worship of God, and made under His immediate direction, that such "work" came not under the prohibition of the Fourth Commandment. They saw that the fire upon the altar was to be maintained upon the Sabbath, and that even ad-

ditional sacrifices were to be offered upon it; and this circumstance alone may have rendered the more necessary the prohibition against the use of fire, when they are called to work for the tabernacle of God in "gold, and silver, and brass."

And, when viewed in this light, it is deserving of remark, that the text we have lately considered, in which God calls the Sabbath "a sign" between Him and the Israelites, stands in precisely the same relation to the preparation of utensils for the tabernacle. God, in that instance, is concluding His directions to Moses on the subject; while Moses, in the instance now before us, is repeating these directions to the congregation of Israel. "And the Lord spake unto Moses, saying, See, I have called, by name, Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carrying of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place; according to all that I have commanded thee shall they do. And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exod. xxxi. 1—13.

In both cases, the general subject of direction is the making of the tabernacle and its furniture; and, along with this, in both cases, the obligation of the Sabbath is enjoined—and Sabbath observance alone is referred to of all the duties specified by the Ten Commandments. In both cases, we are informed of men being filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning work, to work in gold, and in silver, and in brass;" and, in both cases, Bezaleel, the son of Uri, and Aholiab the son of Ahisamach, are specified as so inspired, and commissioned to qualify others for this work. And it is in this connection that, in the one case, the observance of the Sabbath is enjoined as a sign that the Lord doth sanctify His people, and that in the other the kindling of fire is forbidden.

In both cases, there is doubtless a good reason for pressing the injunction to hallow the Sabbath; we cannot consider the coincidence insignificant. We view it as full of significance, in helping us to an understanding of the nature and object of the prohibition to kindle fire, on which the objection we are considering has been founded. It seems a prohibitory caution quite analogous to that given in other texts with regard to descriptions of work that might seem so urgent as to tempt men of little faith to think themselves justified in engaging in Sabbath labor. "Six days thou shalt work; but on the seventh day thou shalt rest; in eaving time, and in harvest, thou shalt rest." Exod. xxxiv. 21. Notwithstanding that the Fourth Commandment had already included this in its general provision, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," yet, as unbelief is fertile of excuses for disobedience, and might have suggested, as we know that in lands professedly Christian it has suggested, that the importance of a good seed time, and the dangers of the harvest, would justify Sabbath labor at such seasons at least, God gives this farther express prohibition against it. To this same principle, as it appears to us, are we to trace God's urging upon his people that the Sabbath is a sign between Him and them, and the prohibition against kindling fire upon it, when he is giving instructions and directions relative to the tabernacle and its plenishing, the importance of which, and the sacredness of the use to which they were destined, requiring a special prohibition, as in the case of the labors of seed time and harvest. The circumstance that the tabernacle is to be God's special dwelling place, and to be devoted to His worship, is not to be pled as a reason for violating the sacredness of the Sabbath in preparing the tabernacle; any more than the apparent hazards to which the harvest may be exposed. In both cases, God enforces the authority of the Fourth Commandment, and intimates the extent of its obligation.

[To be Continued.]

## A DEWDROP FALLING.

A dewdrop, falling on the wild sea wave,  
Exclaimed in fear—"I perish in this grave!"  
But in a shell received, that drop of dew  
Unto a pearl of marvelous beauty grew;  
And happy now, the grace did magnify  
Which thrust it forth, as it had feared, to die—  
Until again, "I perish quite," it said,  
Torn by rude diver from its ocean bed;  
O unbelieving!—so it came to gleam  
Chief jewel in a monarch's diadem. [Trench.]

## LIFE'S PENDULUM.

At every swing of the pendulum a spirit, goes into eternity. The measure of our life is a hand-breadth; it is a tale that is told; its rapidity is like the swift shuttle or the flying arrow; it is brief as the fading flower; or the transitory rainbow, or the dazzling meteor; it is a bubble; it is a breath. At every swing of the pendulum a spirit goes into eternity. Between the rising and setting, sun 49,000 souls are summoned before their Creator. Death is ever busy, night and day, at all seasons, and in all climes. True, as well as beautiful, are those lines of Mrs. Hemans—

'Leaves have their time to fall,  
And flowers to wither at the north-wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, O death.'

He is supplied with a boundless variety of darts and arrows, with which he accomplishes his work. Could all the forms in which death comes to man be written together, what a long and fearful catalogue would it make! Think of the innumerable number of diseases, all at the command of death. And, as though these were not sufficient, see how man is exposed to fatal accidents on every hand, and every moment. It was a saying of Flavel, that "the smallest pore in the body is a door large enough to let in death." "The least gnat in the air," says the same writer, "may choke one, as it did Adrian, a pope of Rome. A little hair in milk may strangle one, as it did a counselor in Rome. A little skin of a raisin may stop one's breath, as it did the lyric poet, Anacreon." A little 'hang-nail' on a finger recently proved the avenue of death to a physician of this city, who was in the vigor of life and health. Even the food we eat to nourish us, and the air we breathe, may introduce death into our systems. And though every thing else should fail to harm us, we might fall beneath our own hands, should God permit a cloud to pass over our reason. O, how insecure is life! how near is death! What has been said of the mariner in respect to his ship, that "he always sails within four inches of death," may be said of the soul, in relation to the body. If the ship split, then the sailor sinks; if our earthen vessel break, the soul is plunged for ever into the shoreless ocean of eternity. Were our senses not benumbed and deadened, we should be constantly reminded of this danger. We should read a warning in every sere leaf, and hear an admonition in every wind that sighs. Even sleep, "nature's sweet restorer," would be a nightly monitor of death—an ever-present emblem of mortality.

## THE DEATH OF THE CHRISTIAN.

In Carlyle's eloquent notice of the death of Goethe, a passage occurs, which applies, in all its force and beauty, to those who "die in the Lord." It has been recalled to our mind by the record of the recent death of a distinguished Christian philanthropist.

"The End! What a solemn meaning lies in that sound as it peals mournfully through the soul, when a living friend has passed away! All is now closed, irrevocable; the changeable life-picture, growing daily into new coherence, under new touches and hues, has suddenly become completed and unchangeable; there, as it lay, it is dipped from this moment in the ether of the heavens, and shines transfused, to endure even so—forever, Time and Time's Empire; stern, wide, devouring, yet not without their grandeur! The week-day man who was one of us, has put on the garment of Eternity, and become radiant and triumphant. The present is all at once the past; Hope is suddenly cut away, and only the backward vistas of memory remain, shone on by a light that proceeds not from this earthly sun."

"I heard a voice from heaven, saying unto me, write: Blessed are the dead who die in the Lord from henceforth; even so, saith the spirit, that they may rest from their labors, and their works do follow them."

## LUTHER'S FIRST FINDING A BIBLE.

The young student passed in the university library all the time he could snatch from his academical pursuits. Books were as yet rare, and it was a great privilege for him to profit by the treasures brought together in this vast collection. One day—he had then been two years at Erfurt, and was twenty years old—he opens many books in the library, one after another, to learn the writers' names. One volume that he comes to attracts his attention. He has never until this hour seen its like. He reads the title; it is a Bible! a rare book, unknown in those times. His interest is greatly excited; he is filled with astonishment at finding other matters than those fragments of the Gospels and epistles that the church has selected to be read to the people during public worship every Sunday throughout the year. Until this day he had imagined that they composed the whole Word of God, and now he sees so many pages, so many chapters, so many books of which he had no idea! His heart beats as he holds the Divinely inspired volume in his hand. With eagerness and with undecipherable emotion he turns over these leaves from God.

The first page on which he fixes his attention narrates the story of Hannah and young Samuel. He reads, and his soul can hardly contain the joy he feels. This child whom his parents "lent to the Lord as long as he liveth," the song of Hannah, in which she declares that Jehovah "raiseth up the poor out of the dust,

and lifteth the beggar from the dunghill, to set him among princes;" this child who grew up in the temple in the presence of the Lord; those sacrificers, the sons of Eli, who were wicked men, who live in debauchery, and "make the Lord's people to transgress;" all this history, all this revelation that he had just discovered, excites feeling till then unknown. He returns home with a full heart. "Oh that God would give me such a book for myself," thought he.

Luther was as yet ignorant both of Greek and Hebrew. It is scarcely probable that he had studied these languages during the first two or three years of his residence at the university. The Bible that had filled him with such transports was in Latin. He read it again and again, and there, in his astonishment and joy, he returned to read it once more. The first glimmerings of a new truth were then beginning to dawn upon his mind.

Thus had God led him to the discovery of his Word—of that book of which he was one day to give his fellow-countrymen that admirable translation in which Germany has for three centuries pursued the oracles of God.

## BEAUTIFUL SCENE.

J. R. Chandler, editor of the Philadelphia United States Gazette, describes the following exquisite scene:—

At length a repeated remark drew my attention towards the bank; looking over the verge of which, I saw an elderly man in a rough dress, with a small boy by his side.

"Why not?" inquired the sailor.

"Because you called me so earnestly, and bade me meet you on the beach as soon as I could get dressed."

"It should not have been neglected," said the old man.

"I should think," said the boy, with an appearance of great deference, "that you could not have been so long."

"No, I had just risen when I called you."

There was a pause of a few minutes, which the old man broke by saying:—

"We are quite early, and perhaps the duty omitted by both of us may be discharged here. We will scarcely work the worse for it to-day."

The speaker then took off a glazed hat, and displayed a head slightly bald; the long mottled hair upon its sides trembled in the slight breeze that set in from the ocean. The younger also laid aside his hat, and both knelt upon the sand. In a solemn tone the father commenced his morning's devotion. I could not catch all the words; but here and there, when special earnestness marked the request, I could distinctly hear each syllable. The language was simple, but expressive; and, as much of it was Scripture, it occasionally rose to sublimity. The daily wants and cares and dangers of the petitioner went up to Him who has taught us to ask day by day for our daily bread, and when the family and friends had been commended to Him who careth for all, the humble worshippers arose from their knees, and proceeded to the boat which was to convey them to some craft anchored at a distance from the shore.

Other ears than mine heard the prayer of the old pilot; and whatever fate may be his, I cannot doubt he will be prepared to meet it with the most perfect resignation.

## DEFENCE OF CHRISTIANITY BY A RABBI.

Mr. T. W. Goldinger, a Jewish missionary, says:—"Our reception in Wilkowsky was a friendly one. Immediately on our arrival, we went to the post-office to inquire if there were any letters, and met there Rabbi S. R., one of the most respectable Jews in the town. He was exceedingly glad to meet us, and introduced us to Mr. B. F. The Rabbi invited us to tea with him. While we were at his house, a number of his Jewish acquaintances came in. I spoke to them of Jesus, and pointed out the way of atonement for our sins through his death on the cross, and urged upon them the divinity of our Saviour. The Rabbi spoke well about the doctrines of the New Testament; the few bigoted Jews who were present kept quite silent, till one of them asked how it was that if Christianity were true, Christians were so disinclined amongst themselves? The Rabbi replied, 'All Christians agree in the main. The chief points of difference are in externals, in ceremonies and usages; and he supposed that differences must exist, until, sooner or later, all would feel and know the truth.' Some one else replied, 'If the Christians would give up some of their dogmas, and we were to give up some of ours, we might perhaps be able to unite.' I replied, that the Christian religion is grounded upon nothing else than the unchangeable word of God—truth which does not allow of the smallest deviation; whilst, on the other hand, the Jewish religion, where it differs from Christianity, is only founded on the traditions of men, and is contrary to the Scriptures; and I exhorted them to draw away from it altogether, and then they would learn to know the Messiah. The Rabbi then took a History of the Bible, in German, from his book-case, and read aloud an address from a Christian schoolmaster to his scholars, in which he explained the purposes of God in reference to Israel; viz, that the whole Mosaic economy was but a prelude, and a preparation for the kingdom of the Messiah; that so salvation might come out of Israel, to Israel and all mankind, that the name of the Lord might be acknowledged, entreated and praised, from the rising unto the going down of the sun, and the children of Israel seek the Lord their God, and their King, Messiah, and honor the Lord, and seek His grace in the latter days.

In conclusion, he said that his father, who was known to be a clever and learned man, two days before his death, when his relatives and acquaintances besought him to say something to them, by way of remembrance, said, after a short time, spent in thought:—

"Now, my beloved, listen to me. I die certain of two things, but uncertain of one, viz.

I am certain that I die a Jew; I am certain that my grandchildren will die Christians; but I am uncertain whether my sons will die as Jews or Christians."

Every Christian who has the conversion of Israel at heart, may well imagine in what frame of mind I was when I left them. My prayer to God was fervent, that the Lord would bring salvation to Israel out of Zion; that he would reward his people, led captive by sin, for them; Jacob shall rejoice, and Israel shall be glad, Ps. 14: 7."

## THE BONDMAN'S TRIAL AND ADVOCATE.

God and humanity are now preparing an indictment against an institution which, ten years hence, will be closely confined and revoltingly peculiar to America. Heaven and earth, the land and sea, the Gospel and providence of God, the long-reaching annals of the human race, are preparing evidence in the case. And when that suit shall be brought before the tribunal of mankind; when those pleadings come on; when the yearning sympathies of men and angels shall bring the poor, bruised bondman into court; and when the best counsel that ever plead at the bar of God for fallen man, shall appear for the fettered African, and laying that pierced hand upon that sable brow, shall say, with all the majesty of the Godhead, "Let this my brother go!" think you—who will sit on jury there—that you will remain unmoved, when that great Pleader shall open the slave's defence with all the eloquence with which he plead, when, in the audience of the assembled angels, he urged the suit of man's redemption? [Elihu Burritt.]

BROTHER JONATHAN.—The origin of this term as applied to the United States, is given in a recent number of the Norwich Courier. The story is as follows:—

When General Washington, after being appointed commander of the army of the Revolutionary war, came to Massachusetts to organize it, and make preparations for the defence of the country, he found a great destitution of ammunition and other means necessary to meet the powerful foe he had to contend with; and great difficulty to obtain them. If attacked in such condition, the cause at once might be hopeless. On one occasion, at that anxious period, a consultation of the officers was had, when it seemed no way could be devised to make such preparation necessary. His Excellency, Jonathan Trumbull, the elder, was then Governor of the State of Connecticut, on whose judgment and aid the General placed the greatest reliance, and remarked, "We must consult Brother Jonathan" on the subject. The General did so, and the Governor was successful in supplying many of the wants of the army. When difficulties afterward arose, and the army was spread over the country, it became a by-word, "We must consult Brother Jonathan." The term Yankee is still applied to a portion, but "Brother Jonathan" has now become a designation of the whole country, as John Bull has for England.

ANECDOTE OF WASHINGTON.—When the American troops were quartered at Newburgh, at the close of the Revolutionary war, and the soldiers were stirred up to rebellion against the government, by the famous anonymous letters, which it has since been ascertained were written by Gen. Armstrong, then a Major in the army, Gen. Washington convened the officers for the purpose of addressing them on the subject, and calming the tumult that was beginning to rage in their bosoms. He held a paper in his hand, on which the remarks he intended to make were written; and then it was, that finding himself unable to read without assistance, as he was drawing his spectacles from his pocket, an unpremeditated expression broke from him, that one of the most pathetic that ever fell from human lips:—

"Fellow-citizens," said he, "you perceive that I have not only grown gray, but blind in your service!"

The effect of this was electrical. No bosom no eye was proof against it.

WELL ANSWERED.—A person who suspected that a minister of his acquaintance was not truly orthodox, went to him and said:—

"Sir, I am told that you are against the perseverance of the saints."

"Not I, indeed," answered the minister, "it is the perseverance of the sinners that I oppose."

"But that is not a satisfactory answer, sir. Do you think that a child of God can fall very low, and yet be restored?"

He replied, "I think it will be very dangerous to try the experiment."

TRUTHFUL EXTRACT.—What think ye was the mission of Jesus, the Redeemer to man? He came to tell him, that there was an immortality beyond the grave, but he also came to lift up the toiling millions of the human race, from their degradation in this lower world. Yes, it is a truth eternal as God; Jesus came to visit the Poor Man in his misery; to clothe his bent form with a finer garment; to feed his mouth with better bread; to shelter his weary head with the roof of a dearer home.

He came to the poor man as a brother. His voice speaks even now, saying to the slave of the workshop and the mine—Brother, arise, for thy time is near!"

AN INCH OF TIME.—Millions of money for an inch of time," cried Elizabeth, the great but vain and ambitious queen of England, as she lay dying bed. Unhappy woman!—reaching upon a royal couch—with ten thousand dresses in her wardrobe—a kingdom upon which she never sets—at her feet—all are now valueless, and she shrieks in anguish, and shrieks in pain for a single inch of time.



The Sabbath Recorder.

New York, December 17, 1846.

THE SABBATH A NECESSARY PART OF THE MORAL LAW.

Mr. Brown's Third Lecture, delivered on Sunday evening last, treated of the Sabbath as a necessary and important part of the Moral Law, and also of the nature and design of Positive Institutions.

He commenced by saying, that it is customary with writers, and occasionally with preachers, to make a distinction between moral and positive duties. The common people, who have never read of any such distinction in their Bibles, and are wholly unacquainted with abstruse speculations, are not exactly satisfied with it. They simply wish to know what is duty, and what is not duty. There would be no necessity for this distinction in the present case, were it not that the subject of the Sabbath has already been perverted by its use, or rather its abuse. The clearest distinction between moral and positive duties is made by Bishop Butler, who says: "Moral duties are those, the reasons of which we see; Positive duties are those, the reasons of which we do not see." To which of these classes of duties does the Sabbath belong? When God commands us to "remember the rest-day, to keep it holy," we can see no reason for it until he chooses to declare one. The constitution of our nature would never suggest to us the fact, that in six days God made the world, and rested on the seventh, which is the true reason for keeping the rest-day. Hence the Sabbath is an institution of the positive kind.

Here it is objected, that our nature is so constituted that we require one day in seven as a season of rest. If this be granted, it does not meet the argument, because what the law of the Sabbath requires is not simply one day in seven, but specifically the seventh day; and no one will claim that the constitution of his nature requires the seventh day in particular as a season of rest. But if it were granted, that the law of the Sabbath requires simply one day in seven, even then it would be difficult to prove that the institution is moral rather than positive, inasmuch as we are not conscious of any thing in our nature which demands exactly this proportion of time as a season of rest. For aught our natures teach, a rest of every fifth or eighth day might answer all demands as well as every seventh. The truth is, that man, as well as all the animal creation, needs rest when he is tired. Whenever he is weary, nature calls him to rest, and these periods differ according to the vigor of his constitution. There can be no universal rule.

If the Sabbath be considered merely as a season of devotion, it would be quite as difficult to prove that it is moral rather than positive. Our nature feels the importance of worshipping God, and the necessity of appropriating some time to that purpose. But there is no element of our nature which demands that it should be every seventh day after six days of labor. Our nature does not suggest but what it might as well be some part of every day. In the light of these considerations, the Sabbath must be considered as a positive institution, rather than one of a strictly moral nature.

After these remarks, said the speaker, it may appear surprising that I should take the ground that the Sabbath is a necessary and important part of the moral law. In reply, he stated that by the term "moral law" he denoted that whole system of religion under which Adam was placed before he sinned, and by which he was bound as a creature of God. Its precepts are mainly moral, although it includes one of a positive nature. Since the moral precepts predominate, there is no impropriety in calling it the moral law. Some suppose that all the positive precepts of the Old Testament belong to Judaism, and were abolished with that system. But that is a mistake. The Moral Law is just as much a system of religion by itself as Christianity or Judaism, and is just as much entitled to its positive institutions. The true doctrine in relation to positive institutions is, that they are memorials of the facts which lie at the foundation of the systems to which they respectively belong, and are therefore witnesses to the truth of those systems; they serve to promote conformity to those systems; and they continue in force as long as the systems do. Judaism has its positive institution of the Passover, and Christianity its positive institutions of Baptism and the Lord's Supper. The Moral Law also—or that system of religion, under which Adam was placed before he sinned, and for disobedience to which men were accounted sinners from Adam to Moses—has its positive institution of the Sabbath, which must continue binding while the moral law itself does. The Decalogue, or Ten Commandments, upon which men are so apt to fix their minds whenever the moral law is spoken of, is only a verbal transcript of that system under which Adam was placed. This position was argued, in the first place, from the fact that the moral law—the only true standard of holiness—was made the basis of that covenant into which God entered with the Israelites at Mount Sinai; in the second place, from the fact that the Decalogue is clearly recognized as the standard of holiness by Jesus Christ, particularly in his conversation with the young man, to whom he said, "If thou wilt enter into life, keep the commandments;" in the third place, from the fact that Paul recognizes the Decalogue as the standard of holiness for all

mankind. The argument from these three considerations was presented at considerable length, and with great clearness of force. Indeed, we think no one who listened to it with candor could question the soundness of the position, that the Decalogue is a verbal transcript of the moral law under which Adam was placed. If then, said the speaker, the ten commandments are the moral law, the proposition that the Sabbath is an important part of the moral law has been established; for there in the midst of those commandments stands the law of the Sabbath—God put it there. He has joined this positive precept to nine others, which are more strictly moral, making it a necessary and important part of the whole system. "What God hath joined together, let not man put asunder." There is moral guilt in the rejection of positive institutions. He who can deliberately set them at naught, without reflecting that in doing so he brings upon himself the moral wickedness of disobedience to his God, is a meagre specimen of a Christian. Why, what is the religion—the Christianity—of the Bible? Does it not consist in making the authority of God the real ground of obedience, and is not this the highest and noblest element of piety? Let us beware of resting our religion upon a different foundation, by performing those duties only which our reason discovers, and rejecting those which God commands.

THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association met with the Jackson Church, on the 8th of October, 1846. The Introductory Discourse was preached by Eld. Joshua Hill, from Col. 1: 10—"That ye might walk worthy of the Lord unto all pleasing," &c. After this, the Association was organized by the appointment of Eld. SIMON BABCOCK, Moderator; and Eli Forsythe and James Hill, Secretaries.

The Letters of the Churches were read, from which the following statistics are taken:—

Table with columns: Churches, Ministers, Deacons, Clergy, Add'd, Diss'd, Total. Lists names of churches and ministers across various locations like Northampton, O., and Jackson, O.

In respect to Missionary Operations, a resolution was passed, that the Association would become a missionary body; that each member be requested to pay quarterly, at the rate of one cent or more per week, to a treasurer who shall be appointed in each church; and that this treasurer shall be an agent to visit and solicit each member to subscribe upon the plan recommended. Eld. Joshua Hill was appointed an agent to lay this subject before the churches, and ascertain whether they are willing to adopt the recommendation. The following persons were appointed treasurers for the several churches: Charles Clarke, Scotia; Levi H. Bond, Lost Creek; Lodowick Davis, Salem; Simeon Babcock, Northampton; John Babcock, Port Jefferson; James Simpson, Stokes; Joshua Davis, South Fork Hughes' River; Calvin Davis, Jackson; Jonathan Bond, Woodbridgetown. Besides this, a committee of three, consisting of John Babcock, Jacob Maxson, and Eli Forsythe, was appointed to take the supervision of missionary operations, and report to the annual meeting of the Association.

The Report of the Committee on the State of Religion says: "From the returns of the churches it appears that there is a good degree of union prevailing among them. Some of the churches have within the past year enjoyed much of the divine blessing, the Lord having drawn near them in converting sinners, and causing backsliders to return to their Father's house. We have many reasons to bless God for his goodness."

A resolution was passed, alluding to the present declension of religion throughout the country, which cannot be attributed to a want of preaching and other religious efforts, nor to the shortening of the arm of the Lord, but the cause of which must be found in the worldliness of the churches, and their spirit of sectarianism and bigotry, engendered by ignorance and superstition. The only remedy for this, the Association believe, is to be found in a candid and honest investigation of the subjects concerning which the Christian world differs. Upon the question of dividing the Association, it was resolved to be repugnant to the feelings

of the body, and was therefore dismissed from further consideration.

The following officers were appointed for the ensuing year: Joshua Hill, Corresponding Secretary; Eli Forsythe, Treasurer; and Joshua Hill, agent to preach upon the subject of the Sabbath. Joshua Hill was appointed to preach the Introductory Discourse at the next session, and Samuel Davis his alternate. After a session occupying parts of three days, the Association adjourned to meet with the church at Lost Creek, Va., on the fourth day of the week before the second Sabbath in October, 1847.

THE SABBATH IN POTTER COUNTY, PA.

To the Editor of the Sabbath Recorder:—

Thinking that it might be gratifying to you and your readers to hear in regard to the progress of the Sabbath cause in Potter Co., Pa., I would say, that having received an appointment from the Association Missionary Society in June last, to labor in said County, and having been previously solicited to preach upon the subject of the Sabbath in the town of Sweden, immediately after returning home I attended to the call, addressed a respectable and attentive congregation, and distributed a few tracts. The strongest spirit of opposition that I ever saw manifested, some saying (behind my back) that if they could get hold of the tracts they would burn them, and finally, that if I came into that place preaching Sabbatarian (or Bible) doctrine, I should receive a coat of tar and feathers, saying likewise, that they who turn "the world upside down are come hither also." But there were some "who received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." Five persons, heads of families, soon embraced the Sabbath of the Bible; some also, being led to think of the importance of salvation, have since, as we hope, found Christ precious to their souls, and propose to go forward in the ordinance of baptism, and unite with the church; and several, who were professors before, have united with the church in Hebron. Quite an extensive excitement prevails upon the subject of the Sabbath in various parts of the county. Ten persons have embraced the Sabbath in the towns of Sweden and Ulysses since last June, all heads of families. This has seemed to throw the first-day people into a great commotion, and I learn that most of the clergy in Potter County have been solicited to come over and help in this time of need. I have been asked whether I would meet some able clergymen that they should employ to discuss the subject publicly. I answered, Yes. But no one has been found who presumes to take up in public discussion for a first-day Sabbath. One ventured to leave an appointment to preach a discourse upon the subject in Sweden, but did not attend. He renewed the appointment, and it coming to my knowledge, I resolved to attend and listen, but I suppose he, hearing of my intention, did not wish to appear, rendering, as I understood, the reason that his horse was not at home. I have preached to the people in that place once in two weeks, generally, since that time. Rowse Babcock.

ENCOURAGING.—We rejoice to learn, by a letter from Eld. John Green, that an encouraging state of things exists in two or three of our churches in Allegany County. Eld. Green has been visiting in that section for several months past. The greater part of his time has been spent with the church in Friendship, which has enjoyed a pleasant season of revival, and received seventeen new members by baptism. He says: "There is a great field in this part of the country for faithful laborers. The harvest truly is plenteous. I hope the time is not far distant when these churches will enjoy a rich season. Eld. Robbins is now preaching for Friendship Church. He is a man of deep piety and irreproachable character, who has recently embraced our views of the weekly Sabbath. I hope he will be blessed, and made a blessing to Zion."

SECOND-ADVENT SABBATH-KEEPERS.—Dr. Geo. H. Perry, of Hopkinton, R. I., writes us that during a recent visit to Pomfret, Ct., he attended a meeting of a company of Second-Adventists who have embraced the Sabbath of the Bible. It seems that there is in that place a congregation of Adventists numbering some two hundred. More than a year ago their minds became interested in the subject of the Sabbath. While the subject was under discussion, a quantity of Sabbath Tracts were distributed in the neighborhood. The result was, that about twenty became convinced of the claims of the seventh day, and have observed it ever since.

RESOLUTIONS OF THE 2d BROOKFIELD CH.—At a regular Church Meeting of the Second Seventh-day Baptist Church in Brookfield, on the first-day following the second Sabbath in November, the following Resolutions were adopted:—

Resolved, That we recommend to those members of this church, who have removed from the bounds of the church to the vicinity of some other Seventh-day Baptist Church, to unite with said church; and in case the above recommendation is not adopted, that they hold a correspondence, by visit or letter, at least once a year. And be it further Resolved, That the names of such members as do not comply with the above recommendation, be stricken from the records as having gone out of the church.

Resolved, That the above resolutions and advice be published in the Sabbath Recorder for the information of all concerned.

ELI S. BAILEY.

SABBATH PETITIONS.

Several Forms of Petition to Legislative Bodies respecting the Sabbath, have been printed and forwarded to us. Presuming that our readers feel interested to know what is doing, and are also desirous of adopting the best form for themselves, we publish the following:—

Memorial in Favor of Equal Religious Privileges. To the Honorable, the Legislature of the State of New York:—

Your Memorialists, citizens of the State of New York, would respectfully represent—That the Constitution of this State not only guarantees to every citizen the free exercise of his religious opinions, but forbids the enactment of any statutes for the establishment of religion;—That notwithstanding these constitutional safeguards to the enjoyment of religious liberty, statutes have been enacted from time to time by the Legislature of the State, which compel one class of citizens to regard an institution avowedly religious, while they in effect require another class of citizens to disregard and violate an article in their religious faith;—That these statutes are such as enforce the observance of the first day of the week, commonly called Sunday, as a day of religious rest and worship. Your Memorialists see no reasons for enforcing the observance of the first day of the week as a Sabbath by statutes and penalties, which might not be urged with equal propriety for enforcing the duty of prayer, of baptism, or of Christian communion. They therefore respectfully request your Honorable Body to amend these laws, or to instruct the Commissioners about to be appointed for revising the laws of this State, so to alter and amend them as to secure to every citizen the constitutional and inalienable right to worship God unmolested upon whatever day his conscience may dictate. Some such statute as the following, your Memorialists believe, would abundantly protect the rights of all, without infringing upon the consciences of any:—

An Act for the protection of all persons religiously observing a time for divine worship:

Be it enacted, That every inhabitant of this State, who shall by his practice, or by oath or affirmation, give satisfactory proof that he believes himself required by Almighty God to observe a fixed day of the week or of the year as a season of religious rest and worship—as a Sabbath to the Lord—shall on that day be exempt from answering to any process in law or equity, either as defendant, witness, or juror, except in criminal cases; likewise from discharging, on said day, the duties of any post 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 all and several of these exemptions shall extend to and include all persons belonging to or usually assembling with any Society of Friends, commonly 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 exemptions shall extend to the day usually called Christmas, when religiously observed by any other Society, with the exceptions before mentioned.

The following Petition was adopted and signed by a number of persons at a meeting of the observers of the seventh day, the Sabbath of Jehovah, recently held in the Academy at Shiloh, N. J.:—

Petition concerning a day of Religious Rest. To the Honorable the Senate and General Assembly of the State of New Jersey:—

Your Petitioners, inhabitants of the County of State of New Jersey, respectfully represent to your Honorable Body—That there are residing in ten or more Counties of this State, many persons who religiously observe the seventh day of the week as the Sabbath, and who feel bound in conscience to observe that day only—That whereas their secular interests forbid their laying aside their usual occupations on the first day of the week also, and their religious faith forbids their venerating that day as a Sabbath, therefore they feel greatly aggrieved by the law entitled "An Act for the Suppression of Vice and Immorality," because said law deprives them of their civil right to nearly one-sixth part of their time "merely on account of their religious principles," thus, in their estimation, establishing one form or mode of religion and certain "religious sects in preference to other religious sects;" and also because they regard the said act as calculated to fix a stigma upon the religious faith of all who do not regard the first day of the week as the Christian Sabbath, by associating secular business done on that day with vice and immorality—all of which they believe to be contrary to the National and State Constitutions.

We therefore pray your Honorable Body to repeal so much of the aforesaid Act as relates to the observance of a weekly Sabbath, and to enact a law, supplementary to the law entitled "An Act for the Protection of Religious Worship," which shall protect every inhabitant of this State, who religiously observes a weekly Sabbath, or other day of religious rest, in the peaceable enjoyment of the same.

And your Petitioners will ever render due respect to your Honorable Body.

SAILING OF THE MISSIONARIES.—In reply to numerous inquiries as to the time when our missionaries will sail for China, we can now say that they expect to sail by the ship Houqua, which is to be ready for sea on the first day of January.

"TO THE POOR THE GOSPEL IS PREACHED."

One of the evidences which our Saviour gave that in him the true Messiah had appeared, was that under his ministry the Gospel was preached to the poor. What if he had said, on the other hand, that those whose religious arrangements effectually exclude the Gospel from the poor, give evidence that they do not know the true Messiah! In such a case, we fear there would be found no little occasion to preach from that text in these days. We see it stated in one of our exchanges, that a church in Brooklyn, "having at last secured and installed a pastor, is moving off on the tide of successful experiment." As a proof of this, it is said that the choice of pews had recently been sold, at auction for prices ranging from eight hundred and fifty-five dollars down to three hundred dollars each. The question very naturally arises, how are the poor to hear the Gospel in such a place of worship? Much as we admire the beautiful and imposing in architecture, we think it may be purchased at too dear a rate. For one, we had rather worship in a hovel, or even in the open air, with God's poor around us, than in the most magnificent temple, from which they are excluded, and to which only the purse-proud votaries of fashion are admitted.

QUESTIONS.—The two questions following were received several weeks ago, but were mislaid. We solicit for them the attention of our correspondents:—

First—Is it proper for a Church to have a written Covenant and Articles of Faith? Second—Is it Scriptural and proper for a Licentiate to go forward in administering the ordinances of the Gospel, such as Baptism, the Lord's Supper, &c.? As I discover Mr. Editor, that there is not an entire agreement throughout the denomination upon these two questions, I wish you or your correspondents to express your views upon the subject through the Recorder. I connect the questions because I know of some who object to the first and practice the second. Inquirer.

THE JEWS OF HANOVER.—The condition of the Hanoverian Jews is improving. The "Voice of Jacob" says that Government has made a grant of eight hundred dollars towards the support of the establishment for training Jewish teachers; besides which, contributions from private individuals continue to flow in liberally. The Chambers have recommended Government to grant the petition of the Jews for the removal of their disabilities.

THE JEWS IN AUSTRIA.—The Jewish Intelligence says that "the Jews contribute largely to the revenues of the State. Thus, the Jews of Bohemia pay 261,000 gulden yearly, (about \$26,100 sterling) into the Emperor's treasury; those of Moravia 185,000 gulden, (or \$18,500 sterling) those of Galicia \$70,000 sterling. The Jews have also to pay many taxes besides; thus, for instance, the Jew is obliged to pay to government for every pound of meat he buys, two kreutzers, or one penny, (two cents.) On account of this tax many of the poorer Jews are altogether deprived of meat. Another most revolting tax, is, that every Jew has to pay to government for every light he burns on the eve of the Sabbath in his own house, five kreutzers, or 2-1/2d. It is well known that in each Jewish house there is found a lamp with seven branches; each branch being so constructed that it may be filled with oil, and burn separately; and that it is a commandment binding on the Jewish women to light this lamp. A poor Jew might say, I cannot pay this tax, and therefore will not light my lamp. The Austrian government has, however, taken care to prevent such an excuse, for the law provides that every Jew must pay for at least two lights. Thus every Jew, even the poorest, must pay a tax of ten kreutzers every Friday. If they burn lights at a marriage, they must pay two shillings (fifty cents) for every light; and on the day of Atone ment ten kreutzers for every wax light used in the Synagogues. With all these humiliating taxes, the Jews are excluded from following many arts and occupations. No Jew can be an apothecary throughout all the Austrian empire."

THE LORD'S PREPARATION.—The Rev. Dr. Adams was chosen to carry to the wife of Dr. Armstrong the melancholy intelligence of her husband's loss in the wreck of the Atlantic. He mentioned the circumstance in his pulpit on Sunday morning, as follows:—

"The wife, in suspense, answered to the ringing of the bell; her cold hand told him of her apprehensions of the nature of his errand; and whilst overwhelmed with the burden of his painful duty, he was yet more overwhelmed with the remark with which she anticipated him—'The Lord has always prepared me to receive the tidings he sends;—and, continued the preacher, I know not at which most to wonder, the mystery of that Providence which has taken away the husband and father in the midst of his usefulness, or that power of religious principle which sustained the desolated heart of the bereaved.'"

MISSIONARY PLEDGE.—The Rev. Mr. Beman says: "Before leaving British Guiana the people surrounded me, saying, 'You will not return.' I promised to do so, unless God should prevent me. They asked me to leave them a pledge that I would do so, as they seemed to think possible that I might not wish again to risk the climate. 'I was at that time paralyzed, and had to be carried on board the ship by which I came home. 'Have you ever found me unfaithful to my word?' They said, 'No.' But still they wished me to leave them some pledge. I asked what they required; when they said they wished me to leave my little babe, then only six weeks old. This was a hard trial; but I said, 'Well, my babe you shall have;' and it gave me much pleasure to hear, by the last accounts, that the child was doing exceedingly well."

The price for a license to sell intoxicating liquors, in De Soto Co., Miss., is \$500.



General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Congress was in session only three days last week, having adjourned over from Thursday to Monday for the purpose of giving time for the appointment of Committees, &c.

In the SENATE, on Tuesday, nothing was done except to hear the President's Message, and order the printing of 5,000 copies. On Wednesday the Vice President submitted the annual report of the Secretary of the Treasury. Mr. Cameron, of Pennsylvania, offered a resolution instructing the Military Committee to inquire into the propriety of granting 160 acres of land to each volunteer serving in the present war with Mexico, and to increase the pay, and the allowance for transportation and subsistence of volunteers from the time of leaving their homes to their arrival at the seat of war.

In the HOUSE OF REPRESENTATIVES, on Tuesday, the principal business was to hear the President's Message. Besides this, however, a bill was introduced to increase the pay of the army, and grant bounties of land to volunteers in certain cases. Notice was given of a bill to reduce the price of the Public Lands, and also a bill to provide for improving the navigation of the Western Rivers.

NEWS FROM THE SEAT OF WAR.

The following items from the seat of war were published in the New Orleans papers of Dec. 4, and communicated from Washington by telegraph for the N. Y. Tribune:—

The steamer Neptune arrived at Tampico Nov. 22, with 450 regular troops under command of Col. Gates. The steamer Sea arrived with more troops on the 23d, when the town was immediately handed over to the army.

The Neptune sailed from Tampico on the 24th ult., and encountered a norther; was driven back and wrecked on the bar. All hands were saved. The vessel is a total loss.

The town of Tampico is already in a state of defence. Reinforcements are arriving daily. Saltillo has been abandoned, and there is no doubt that it is now in the possession of the advance guard of the army under Gen. Worth. The condition of Mexico is represented to be even worse than it ever has been.

A letter from Pensacola, December 1, to the Picayune, says that Captain Detmold, with the steamer Spitfire, has gone up the river, sixty or seventy miles from Tampico, and taken possession of two towns, at one of which he captured 10 large cannon and a heavy quantity of ammunition which had been received from Tampico.

CONSTANTINOPLE.—A correspondent of the London Morning Herald, writing at Constantinople on the 20th October, reports the receipt of a strange sort of dispatch from Lord Palmerston:—

“Lord Palmerston has sent a note to the Porte, in which he demands the abolition of Slavery in the Ottoman Empire. You will remember that when Lord Ponsonby was Ambassador at Constantinople, a similar measure was proposed by the Minister for Foreign Affairs; but his Lordship's dispatch, in answer, induced Lord Palmerston to abandon the project.

It is impossible to describe the sensation which Lord Palmerston's note produced, not only at the Porte, but also, we are assured, in a high quarter. It is a proceeding which strikes at one of the vital principles of the social system of the Turks.”

THE RANDOLPH NEGROES.—The unjustifiable and disgraceful outrages upon these negroes by the people of Mercer County, Ohio, has led to an arrangement which may be for their profit in the long run. A correspondent of the N. Y. Observer, writing from Piqua, Ohio, speaks of them as follows:—

“When the mob spirit in an adjoining county prevented these unfortunate people settling on the lands purchased for their future homes, the citizens of this town and its vicinity took prompt and vigorous measures to relieve their wants and promote their best interests. At present, about 200 have a home in different families, and are dispersed over the neighborhood, engaged in useful labor, and generally doing very well.

Their inhuman treatment by the mob in Mercer Co., and their repulsion from their lands, has been evidently overruled by Divine Providence for their good; God has caused the wrath of their enemies to promote their welfare. In Virginia, these people had been chiefly employed in the culture of tobacco; they have but little experience and knowledge in the clearing of land, and the necessary labor to be performed in their expected homes.

“I was exceedingly gratified to know the deep interest taken in these much-wronged people, particularly in their intellectual and spiritual welfare. When they arrived, about 400 in number, few of them could read; they were deplorably ignorant. For their improvement a Sunday school has been organized, and about 100 have participated in its advantages.

SUMMARY.

The Norwich Courier says that the question has been frequently asked whether the explosion of the Atlantic's steam-pipe was not caused by too great heat of steam? We have asked the opinion of a number of practical gentlemen, with steamboat matters, on this point; and the clear, unanimous sentiment we find to be, that the bursting of the pipe was caused by the bending of the boat, bringing an unnatural strain upon the steam-pipe at the point where it exploded.

Fisher's Island, the scene of the recent disastrous wreck of the Atlantic, forms the extreme south-eastern portion of the state of New York, and a part of Suffolk county. It lies within three or four miles of the Connecticut shore, and 14 miles from the nearest point of Long Island. The island is about ten miles in length, and averages one mile in width.

A correspondent from Havana writes to our friends of La Patria, that the grand prize of the Royal Lottery—the \$100,000—was drawn by fifty negroes, most of them slaves. They had joined to buy three whole tickets, and gave one dollar each for that purpose. One of those tickets was the number 3997, and on the morning of the 18th they found that each of them had won \$2,000.

The erection of several immense buildings has been commenced in London, similar to the large club houses, to be called “Club Houses for the Married.” In these edifices, suites of rooms to be arranged, consisting of one, two or three sitting-rooms, as the case may be, with kitchen, offices, &c., to be let at all prices, from £50 a year, upwards. A family may be accommodated in each suit, and may either keep house by themselves, or take their meals at a public boarding-table.

Mr. N. Comstock, Wilton, Ct., acknowledges the receipt of a letter from ‘Individual’ dated Thanksgiving Day and postmarked New York, enclosing \$5 as ‘Principal and Interest, as near as I can calculate,’ due Mr. C. from the aforesaid ‘Individual’ for ‘that which was taken without your knowledge.’

On Friday afternoon, about twenty minutes of 4 o'clock, the interior of the end of the Church of the Pilgrims, (Dr. Cheever's), corner of Fifteenth-st. and Union-place, fell in, burying six men in the ruins. Two of them—Thomas Quirk and Patrick McQuirk—were so injured that they are not expected to live.

The consumption of bread in London is 885,468,750 pounds, or 213,867,187 quarter loaves yearly. This quantity of bread, if equally divided among the population of London, would be equal to 842 pounds or eighty-five loaves yearly, or fifteen ounces daily, to each person.

Among the items in the will of Whitehead J. Cornell, Esq., deceased, of Brooklyn, is a legacy of \$300, to be divided equally among the Temperance Societies of that city.

Ex-Governor Bouck, who is residing at the Murray-st House, has been robbed of a gold watch and chain worth \$150, by a servant girl, who said she intended to return it in due time.

A rogue boarded the ship Northumberland on Tuesday evening, and stole from her cabin a box containing a sword richly ornamented, an umbrella, a hymn-book, and a variety of other articles.

Richard Soundley, Esq., of Newberry, raised on his plantation a sweet potato, measuring two feet one inch and a half in length, and thirteen and a half inches in circumference, at the thickest part!

The flour sent east from Rochester the past season amounted to 540,238 bbls. The receipts of wheat by the two canals amounted to 4,504,546 bushels. There are at Rochester 18 flouring mills, with 82 run of stone. Next year two mills with 18 run of stone are to be added.

The N. Y. Tribune says that a ship arrived here within a day or two from Ireland, having on board a plump and pretty Irish girl, who came on board the day the ship sailed; disguised as a boy, and seeking a chance to work a passage to America. Her sex was shortly discovered, and she was made to change her dress, and kept in the ladies' cabin. Her story is the old one—the same in English, Irish, Dutch or Portuguese. She had a lover who had gone away ‘till Ameriky,’ promising to send for her when he should get comfortably fixed in the New World and had picked up a bag full of those dollars with which the soil is covered. He did not send, and she, venturing all for love, put herself into ship-shape toggery and sought her lover across the sea.

The Boston Whig says that they have had a terrible time in Petersham, Mass., all about a bell. The bell upon the Universalist Church was sold to pay the Minister's salary. The purchaser was obliged to go to Barre for help to take it down. When he returned there was no way to get to it but by climbing up the lightning rod. It was lowered down, and no sooner was it down, than it was attached on a writ of replevin. By this time, a hundred people were assembled, armed with pitchforks and other deadly weapons, and led on by a Justice of the Peace. A fire engine was also brought up to fire upon the bell-takers, but it could not be used. Thus the matter rested at the last advice.

The Concordia Intelligencer, speaking of the operations of the diving bell boat, says that within ten days past, after hard searching through water and mud, twenty-eight feet under the Mississippi surface, opposite Milliken's Bend, or near that point, it has succeeded in recovering nearly thirty thousand dollars in specie from amid the ruins of the wreck of the old steamer Tennessee.

Mr. Bowen of Worcester, was robbed of nearly \$800 in the cars between Farmington and Worcester, on Friday evening last. He fell asleep in the cars, no person at the time on the seat with him. His pocket book, which was in the breast pocket of his coat, and which contained \$770, or thereabouts, and a check on the Farmington Bank for \$137, was cut out and taken away from him without his being aware of it.

The Thirteenth Annual Fair for the promotion of the anti-slavery cause will be opened at Faneuil Hall, Boston, on Forefathers' Day, the 22d inst. The Fair, which has become one of the ‘peculiar institutions’ of Boston, is under the management of ladies whose skill and taste have made it more popular and attractive than any other similar exhibition in the country.

Dr. Nathan Holmes writes to the St. Louis Reville, that whiskey, or any other stimulus that will raise the patient above fever heat, before the bad symptoms come on, will cure the bite of a rattlesnake. Says he, “I do not believe the fifty rattlesnakes could poison an individual while fully drunk.”

Eleven fishing vessels have been lost from Marblehead this season, with 65 men and boys. The crews of these vessels have left 45 widows and 153 children, and the state of destitution and distress is extreme.

The Scientific American says, “A New Orleans paper expresses great admiration at the appearance of a well-wrought daguerreotype portrait, when viewed through a common magnifying glass. There are but few comparative, however, that will bear the test of a powerful magnifier, but we have one taken by Gurney, so perfect in form, shade and color, that when sufficiently magnified to produce the requisite apparent size, might be readily mistaken for real life. No painter could begin to approach such perfection.”

The Yarmouth Register says that an estate worth £52,000,000 sterling, which has been for years litigated in the High Court of Chancery in England, has recently been adjudged to the heirs of four brothers by the name of Chase, three of whom came to this country some two hundred years ago. One of them—William—settled in Yarmouth, Mass., and it is said that most of his descendants reside within a few miles of that town. William's share is computed at \$65,000,000.

At Pittsburg, Penn., the steam boiler in the foundry of Messrs. Alger, Holland & Co., exploded, the boiler being thrown about 100 yards across the road. In its passage, it struck a young man named James McClory, on the back of the head and right shoulder, smashing them into pieces. The face alone remained attached to the body by the skin of the neck. Mr. William Holland, one of the partners, who was directly in front of the boiler, had his head taken clean off.

One wounded soldier, as an incident of war, says, “I beheld not far from me, a villainous looking Rancher, armed with an American sergeant's short sword, dispatching a wounded American soldier, whose body he had robbed—the next he came to was a Mexican, whom he served the same way; thus I looked on while he murderously slew four.”

Letters from Algiers report that a frightful inundation has taken place in Algeria, from the overflowing of the river Arrach, after very heavy rains. The village of Maison Carree was nearly swept away; and twenty-three persons were known to have been drowned. On the night of the inundation, an earthquake was felt at Algiers.

The Experiment of Free White Labor in a Slave State is about being tried by the citizens of Milledgeville, Geo., in running a factory in that city. I had the pleasure of meeting the Superintendent of the factory, Deacon E. Springfield, Mass., who is a fine specimen of a New Englander. He is an active Christian, and if the experiment works, as every one believes it will, the establishment and success of the factory will be a most powerful argument against Slavery, for it will touch the people at the South in a most tender spot—their pockets. The most effective argument with them will be a plain demonstration before their eyes, that Free Labor is cheaper than Slave. It will be asked, Where will they get white laborers? It is replied, hundreds on the spot are applying for work.

In the Common Pleas at Springfield, Mass., Maria A. Ames has recovered \$800 of Julius Ward for slander.

The great battle of the Mexican campaign, is to be at San Louis Potosi. The place numbers 50,000 inhabitants, and will probably have from 30,000 to 40,000 soldiers to defend it, with an abundance of artillery means.

The late gales have been disastrous on the coast of Maine. More than twenty vessels were stranded near Mount Desert; and among them one (the Com. Perry), belonging to Deer Isle, and all on board lost. The bodies of the captain, one seaman and a female passenger have been picked up.

The question is sometimes asked, what sort of an arm the Escopette used by the Mexicans is. In the language of an officer of the Regular Army, writing to a friend in Savannah, “it is an ugly little gun, about two feet long, carrying a two ounce ball.”

The Baltimore Sun has received a letter from the Purser of the U. S. ship Boston, Commander George F. Pearson, reporting the total wreck of that vessel at Eleuthera, Island Nov. 15. Crew saved—205 in number.

Judge Chambers of Maryland met with a very serious accident the other day by the explosion of a powder flask while he was out gunning. His face and eyes were badly burned, and will be much disfigured.

The New York Evening Mirror says: Silk overcoats, “all buttoned down before,” will be the prevailing fashion with the ladies, the coming winter.

A census of Cincinnati was taken the last month, by which it appears that city has now 62,690 white inhabitants, and 2,128 colored.

Surveyors have been appointed to examine and report the feasibility of a railroad from Chicago to Rockford, on Rock river.

Mr. Glidden, in a recent lecture in Philadelphia, exhibited to his audience two earthen jars, one of which had been dug up from an ancient mound in our western country, and the other taken from an ancient tomb in Egypt. They were precisely of the same pattern.

A bridge is now nearly finished, which extends across the Delaware river, at Narrowsburgh, Pa., a distance of two hundred and sixty feet, by a single span, and without support of check braces at the ends.

The Scientific American says, “We have seen at 117 Fulton-st., a new invention called ‘Drummond's Candle Maker,’ which consists of a brass or tin candlestick with a reservoir of capacity to hold half a pound of tallow and a quantity of wicking, and so constructed that a new candle can be moulded and drawn up as fast as it is consumed at the top; thus constituting a sort of endless candle.”

A man in Athens, Tenn., having paid his addresses to two sisters, married one, and recently run away with the other. The father-in-law pursued and shot the fellow, and returned, taking both daughters home.

A cargo of 15,000 bricks has been conveyed to Liverpool from Shanghai, in China, in a vessel called the Annio. They are said to be of a quality which will render them applicable to general purposes.

A large bear was killed at St. Peter's Bay, N. H., by the discharge of a gun, which had been placed for the purpose with a piece of meat on the muzzle attached by a string to the trigger.

Mr. Pell, of Pelham Farm, has written a letter to the Editors of the New York Journal of Commerce, detailing the great advantages he has experienced from using Coal Ashes as a manure upon grass land.

An iron church, the entire cost of which was but little more than £1000, was recently sent from Scotland to Jamaica, as a specimen of Iron architecture.

A colored man belonging to the estate of the late John Sparks, died near Centerville, Md., at the advanced age of one hundred and twenty-two years.

It is said that thirty thousand copies of the sacred Scriptures have been sold by the colporteurs of France during the last three months.

A young Miss of New Bedford, Mass., has been required to pay twenty dollars for refusing to marry a suitor by the name of Himes, after having encouraged his visits.

They have had a three-days town meeting at Provincetown, Mass., during which time there were forty unsuccessful ballotings for representatives. The Hudson River is closed from Albany nearly half way to New York. The mail and passengers are now taken from Albany to New York by way of the Housatonic Railroad in eleven hours. Time of starting from each point 6 1-2 o'clock A. M. Fare \$4.

MARRIED.

In Plainfield, N. J., on the evening of the 28th ult., in church, by Eld. S. Carpenter, ISAAC S. DENHAM and JANE L. RANDOLPH, both of Piscataway.

DIED.

In Charleston, R. I., December 5th, after a short illness, JAMES PECKHAM, in the 71st year of his age. c. c.

LETTERS.

Eli S. Bailey, Christopher Chester, Wm. M. Falmestock, H. C. Hubbard, Wm. Utter, Eli Forsythe, G. R. Wheeler, S. Davison, Ezra Whitford, E. D. Randolph, Clark Rogers, E. M. Osgood, H. P. Burdick, S. Carpenter, Lucius Ornduff, Maxson Green, Charles Potter, Erastus A. Green, Ira W. Utter.

RECEIPTS.

Oxford—Ethan Rogers \$5; Davis Rogers 2d, Clark Rogers, Nicholas Rogers, \$2 each; for Adeline Gleason, Holland-Ing, U. C., \$2. Scott—Samuel Hubbard, Justus H. Kenyon, \$2 each; H. C. Hubbard \$1 91; Russell G. Burdick \$1. Alfred—Maxson Stillman Jr., Dea. Amos Burdick, Jesse Whitford, Ezekiel Saunders, Albert Smith, Isaac Fenner, George W. Allen, Thomas Lewis, Elisha Potter, \$2 each; Samuel N. Stillman, Roxana Coon, \$1 each; Amos W. Coon 45c.; Maxson Green 55c. Adams—Nathan Whitford, Joseph Green, Isaac Saunders, \$2 each; Daniel Main \$1. North Almondy—Erastus A. Green \$2. Waterford, Ct.—Clarke Rogers, A. Lester, \$2 each. New York—Wm. M. Rogers \$2. DeRuyter—Jason B. Wells \$2 50. Olean—Abel Burdick Jr., \$2 50. Lardisville—E. M. Osgood \$1. Whitewater, W. T.—C. A. Osgood \$1. Watson—Ezra Whitford \$2. Hopkinton, R. I.—Christopher Chester \$2. Leonardville, W. A. Babcock \$2. Brookfield—Albert Clarke \$2. Lippit, R. J.—Adam Holt \$1. Shiloh, N. J.—Zara Ayers \$1.

CENTRAL ASSOCIATION.

The next Semi-Annual Session of the Central Association will be held with the church in DeLayter, on the third and fourth days of the week before the first Sabbath in January, (Jan. 29 and 30), to attend to our Missionary Operations, and to consider the subject of obtaining Legal Protections on the Sabbath for all the churches come prepared by act efficiently in these matters. Any church or individual desiring to aid any of the benevolent operations of the denomination can now do so through the Executive Board of the Association. JAMES BAILEY, Rec. Sec.

WESTERN ASSOCIATION.

A Semi-Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church in Alfred, on the fourth day of the week before the first Sabbath in January, 1847, for the purpose of considering our Missionary Operations, and also for attending to any other business proper to come before it. The churches come prepared by act to the annual session. Introductory Discourse by Eld. H. F. Green. S. S. GRISWOLD, Cor. Sec. Independence, Nov. 22, 1846.

Ministerial Conference.

The Ministerial Conference of the Western Association will convene during the session of the Association, at the same place. A. A. F. RANDOLPH, Sec.

Western Seventh-day Baptist Missionary Society.

The Western Seventh-day Baptist Missionary Society is requested to hold a session during the Semi-Annual Meeting of the Association, at the same place. S. S. GRISWOLD.

P. S. The record book of this Society having been sent to me, and having been informed that some funds remain in deposit for the Society, I have taken the liberty of requesting a session for the purpose of considering what course the Society will see fit to pursue. s. s. o.

Education Society.

The Education Society of the Seventh-day Baptist Western Association will hold a session during the Semi-Annual Meeting of the Association, to be held with the First Church in Alfred, on the fourth day of the week before the first Sabbath in January, 1847.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue four weeks, under the care of J. R. IRISH & G. EVANS. DE RUYTER, Nov. 1, 1846.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM GALLERY, 189 Broadway, opposite John-st., and two doors below 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 Daguerreotypy. Mr. G. being one of the pioneers in this country, his claims upon the confidence of the community need not 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

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. 23 pages; Price single 3 cts. No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts. No. 3.—Authority for the Change of the Day of the Sabbath. 23 pages; price 3 cts. No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts. No. 5.—A Christian Caveat to the Old and New 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 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 CHRISTIAN CITIZEN.

ELIHU BURRITT, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on fine white paper of double medium size, at \$1 50 per annum, in ADVANCE.

It will aim to develop the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathizing with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel shall reach from us to those who shall pervade the heart and inspire all the actions of life. Sympathizing with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel shall reach from us to those who shall pervade the heart and inspire all the actions of life. Sympathizing with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the spirit of Peace. It will speak for the Slave, as for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel shall reach from us to those who shall pervade the heart and inspire all the actions of life.

The Citizen already enjoys a ready extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he is now on his way to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the Citizen the record of his daily observations and incidents of travel.

Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid. All business communications should be addressed to ELIHU BURRITT & CO. Worcester, Mass., June, 1846.

THE WEEKLY CHRONOTYPE.

It is 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.

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 of such contributors 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 who are ever 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 himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. 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—both ends that happen to be most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish ill-will, pride, envy, covetousness, and roguery. With these general purposes, it is the prime object of the editor of this paper to get an honest living.



Miscellaneous.

THE PRESIDENT'S MESSAGE.

The Annual Message of the President of the United States was read before Congress on Tuesday, the 8th inst. Considering its great length, and the probability that most of our readers will have access to it through some other medium, we have thought best not to publish it entire. The following abstract, however, will be found to contain the substance of it:—

The Message states in the outset, that there has been no period in our past history when all the elements of national prosperity have been so fully developed. Since the last session of Congress no afflicting dispensation has visited our country; general good health has prevailed; abundance has crowned the toil of the husbandman; and labor in all its branches is receiving ample reward, while education, science, and the arts, are rapidly enlarging the means of social happiness. For this our devout and sincere acknowledgments are due to the gracious Giver of all good.

The relations of the United States with all other nations, with the single exception of Mexico, are of the most amicable character.

The War with Mexico.

"The existing war with Mexico was neither desired nor provoked by the United States. On the contrary, all honorable means were resorted to, to avert it. After years of endurance of aggravated and unredressed wrongs on our part, Mexico, in violation of solemn treaty stipulations, and of every principle of justice recognized by civilized nations, commenced hostilities; and thus, by her own act, forced the war upon us. Long before the advance of our army to the left bank of the Rio Grande, we had ample cause of war against Mexico; and had the United States resorted to this extremity, we might have appealed to the whole civilized world for the justice of our cause. I deem it to be my duty to present to you, on the present occasion, a condensed review of the injuries we had sustained, of the causes which led to the war, and of its progress since its commencement. \* \* \* \* \*

"Scarcely had Mexico achieved her independence, which the United States was the first among the nations to acknowledge, when she commenced the system of insult and spoliation, which she has ever since pursued. Our citizens engaged in lawful commerce were imprisoned, their vessels seized, and our flag insulted in her ports. If money was wanted, the lawless seizure and confiscation of our merchant vessels and their cargoes was a ready resource; and if, to accomplish their purposes, it became necessary to imprison the owners, captains, and crews, it was done. Rulers superseded rulers in Mexico in rapid succession, but still there was no change in this system of depredation. The Government of the United States made repeated reclamations on behalf of its citizens, but these were answered by the perpetration of new outrages. Promises of redress made by Mexico in the most solemn forms were postponed or evaded. The files and records of the Department of State contain conclusive proofs of numerous lawless acts perpetrated upon the property and persons of our citizens by Mexico, and of wanton insult to our national flag. The interposition of our Government to obtain redress was again and again invoked, under circumstances which no nation ought to disregard.

"It was hoped that these outrages would cease, and that Mexico would be restrained by the laws which regulate the conduct of civilized nations in their intercourse with each other, after the treaty of amity, commerce, and navigation of the 5th of April, 1831, was concluded between the two republics; but this hope soon proved to be vain. The course of seizure and confiscation of the property of our citizens, the violation of their persons, and the insults to our flag, pursued by Mexico, previous to that time, were scarcely suspended for even a brief period, although the treaty so clearly defines the rights and duties of the respective parties that it is impossible to misunderstand or mistake them. In less than seven years after the conclusion of that treaty, our grievances had become so intolerable that, in the opinion of President Jackson, they should no longer be endured. In his Message to Congress in February, 1837, he presented them to the consideration of that body, and declared that the length of time since some of the injuries have been committed, the repeated and unavailing application for redress, the wanton character of some of the outrages upon the property and persons of our citizens, upon the officers and flag of the United States, independent of recent insults to this Government and people by the late extraordinary Mexican Minister, would justify in the eyes of all nations immediate war. In a spirit of kindness and forbearance, however, he recommended reprisals as a milder mode of redress.

"Committees of both Houses of Congress, to which this message of this President was referred, fully sustained his views of the character of the wrongs which we had suffered from Mexico, and recommended that another demand for redress should be made before authorizing war or reprisals. The Committee on Foreign Relations of the Senate, in their report, say: "After such a demand, should prompt justice be refused by the Mexican Government, we may appeal to all nations, not only for the equity and moderation with which we shall have acted towards a sister republic, but for the necessity which will then compel us to seek redress for our wrongs, either by actual war or by reprisals. The subject will then be presented before Congress, at the commencement of the next session, in a clear, and distinct form; and the Committee cannot doubt but that such measures will be immediately adopted as may be necessary to vindicate the honor of the country, and ensure ample reparation to our injured citizens."

"The Committee on Foreign Affairs of the House of Representatives made a similar recommendation. \* \* \* \* \*

"No difference of opinion upon the subject is believed to have existed in Congress at that time; the Executive and Legislative departments concurred; and yet such has been our forbearance, and desire to preserve peace with Mexico, that the wrongs of which we then complained, and which gave rise to these solemn proceedings, not only remain unredressed to

this day, but additional causes of complaint, of an aggravated character, have ever since been accumulating.

"Shortly after these proceedings, a special messenger was dispatched to Mexico, to make a final demand for redress; and on the twentieth of July, 1837, the demand was made. The reply of the Mexican Government bears date on the twenty-ninth of the same month, and contains assurances of the 'anxious wish' of the Mexican Government 'not to delay the moment of that final and equitable adjustment which is to terminate the existing difficulties between the two Governments; that 'nothing should be left undone which may contribute to the most speedy equitable determination of the subjects which have so seriously engaged the attention of the American Government; that the 'Mexican Government would adopt, as the only guides for its conduct, the plainest principles of public right, the sacred obligation imposed by international law, and the religious faith of treaties; and that 'whatever reason and justice may dictate respecting each case will be done.' The assurance was farther given, that the decision of the Mexican Government upon each case of complaint, for which redress had been demanded, should be communicated to the Government of the United States by the Mexican Minister at Washington.

"These solemn assurances, in answer to our demand for redress, were disregarded. By making them, however, Mexico obtained farther delay. President Van Buren, in his annual message to Congress of the fifth of December, 1837, states, that 'although the larger number' of our demands for redress, and 'many of them aggravated cases of personal wrong, have been now for years before the Mexican Government, and some of the causes of national complaint, and those of the most offensive character, admitted of immediate, simple, and satisfactory replies, it is only within a few days past that any specific communication in answer to our demand, made five months ago, has been received from the Mexican minister; and that 'for not one of our public complaints has satisfaction been given or offered; that but one of the cases of personal wrong has been favorably considered, and that but four cases of both descriptions, out of all those formally presented, and earnestly pressed, have as yet been decided upon by the Mexican Government.' President Van Buren, believing that it would be vain to make any farther attempt to obtain redress by the ordinary means within the power of the Executive, communicated this opinion to Congress, in the message referred to. \* \* \* \* \*

"Instead of taking redress into our own hands, a new negotiation was entered upon with fair promises on the part of Mexico, but with the real purpose, as the event has proved, of indefinitely postponing the reparation which we demanded, and which was so justly due. This negotiation, after more than a year's delay, resulted in the Convention of the 11th of April, 1839, 'for the adjustment of claims of citizens of the United States of America upon the Government of the Mexican Republic.' The joint Board of Commissioners created by this Convention to examine and decide upon these claims was not organized until the month of August, 1840, and under the terms of the Convention they were to terminate their duties within eighteen months from that time. Four of the eighteen months were consumed in preliminary discussion on frivolous and dilatory points raised by the Mexican Commissioners; and it was not until the month of December, 1840, that they commenced the examination of the claims of our citizens upon Mexico. Fourteen months only remained to examine and decide upon these numerous and complicated cases. In the month of Feb., 1842, the term of the commission expired, leaving many claims undisposed of for want of time. The claims which were allowed by the Board, and by the umpire authorized by the Convention to decide in case of disagreement between the Mexican and American commissioners, amounted to two millions twenty-six thousand one hundred and thirty-nine dollars and sixty-eight cents. There were pending before the umpire when the commission expired, additional claims which had been examined and awarded by the American commissioners, and had not been allowed by the Mexican commissioners, amounting to nine hundred and twenty-eight thousand six hundred and twenty-seven dollars and eighty-eight cents, upon which he did not decide, alleging that his authority had ceased with the termination of the joint commission. Besides these claims, there were others of American citizens amounting to three million three hundred and thirty-six thousand eight hundred and thirty-seven dollars and five cents, which had been submitted to the Board, and upon which they had not time to decide before their final adjournment.

"The sum of two million twenty-six thousand one hundred and thirty-nine dollars and sixty-eight cents, which had been awarded to the claimants, was a liquidated and ascertained debt due by Mexico, about which there could be no dispute, and which she was bound to pay according to the terms of the Convention. Soon after the final awards for this amount had been made, the Mexican Government asked for a postponement of the time of making payment, alleging that it would be inconvenient to make the payment at the time stipulated. In the spirit of forbearing kindness towards a sister Republic, which Mexico had so long abused, the United States promptly complied with her request. A second Convention was accordingly concluded between the two Governments on the thirtieth of January, 1843, which upon its face declares that 'this new arrangement is entered into for the accommodation of Mexico.' By the terms of this Convention, all the interest due on the awards which had been made in favor of the claimants under the Convention of the eleventh of April, 1839, was to be paid to them on the thirtieth of April, 1843, and 'the principal of the said awards, and the interest accruing thereon,' was stipulated to 'be paid in five years, in equal installments every three months.' Notwithstanding this new Convention was entered into at the request of Mexico, and for the purpose of relieving her from embarrassment, the claimants have only received the interest due on the thirtieth of April, 1843, and three of the twenty installments. Although the payment of the sum thus liquidated, and confessedly due by Mexico to our citizens, as indemnity for acknowledged acts of outrage and wrong, was secured by treaty, the obligations of which are ever held sacred by all just nations, yet Mexico has violated this solemn engagement, by failing

and refusing to make the payment. The two installments due in April and July, 1844, under the peculiar circumstances connected with them, have been assumed by the United States and discharged to the claimants, but they are still due by Mexico. But this is not all of which we have just cause of complaint. To provide a remedy for the claimants whose cases were not decided by the joint commission under the Convention of April the 11th, 1839, it was expressly stipulated by the sixth article of the Convention of the 30th of January, 1843, that 'a new Convention shall be entered into for the settlement of all claims of the Government and citizens of the United States against the republic of Mexico which were not finally decided by the late commission, which met in the city of Washington, and of claims of the Government and citizens of Mexico against the United States.'

"In conformity with this stipulation, a third Convention was concluded and signed at the City of Mexico on the 20th of November, 1843, by the Plenipotentiaries of the two Governments, by which provision was made for ascertaining and paying these claims. In January, 1844, this Convention was ratified by the Senate of the United States with two amendments, which were manifestly reasonable in their character. Upon a reference of the amendments proposed to the Government of Mexico, the same evasions, difficulties, and delays were interposed which have so long marked the policy of that Government to the United States. It has not even yet decided whether it would or would not accede to them, although the subject has been repeatedly pressed upon its consideration. Mexico has thus violated a second time the faith of treaties, by failing or refusing to carry into effect the sixth article of the Convention of January, 1843."

[Such is the history which the President gives of the causes of the war. Then follows a lengthy review of the movements which led to the separation of Texas from Mexico, and its annexation to the United States. It is maintained, that Texas has all along embraced the territory between the Nueces and the Rio Grande; that Mexico has never justified the war which she has waged upon the ground of our army's occupying that territory; that she had claimed Texas as a rebellious province, and has threatened to commence a war with the United States to reconquer Texas. In view of these threats, the army was ordered to occupy a frontier military post, to resist a Mexican invasion.]

"The war will continue to be prosecuted with vigor, as the best means of securing peace. It is hoped that the decision of the Mexican Congress, to which our last overture has been referred, may result in a speedy and honorable peace. With our experience, however, of the unreasonable course of the Mexican authorities, it is the part of wisdom not to relax in the energy of our military operations until the result is made known. In this view, it is deemed important to hold military possession of all the provinces which have been taken, until a definite treaty of peace shall have been concluded and ratified by the two countries. The war has not been waged with a view to conquest; but having been commenced by Mexico, it has been vigorously prosecuted there, with a view to obtain an honorable peace, and thereby secure ample indemnity for the expenses of the war, as well as to our much injured citizens, who hold large pecuniary demands against Mexico."

State of the Treasury.

"The annual report of the Secretary of the Treasury will exhibit a detailed statement of the condition of the finances. The imports for the fiscal year ending the 13th of June last were of the value of one hundred and twenty-one million six hundred and ninety-one thousand seven hundred and ninety-seven dollars; of which the amount exported was eleven million three hundred and forty-six thousand six hundred and twenty-three dollars, leaving the amount retained in the country for domestic consumption one hundred and ten million three hundred and forty-five thousand one hundred and seventy-four dollars. The value of the exports for the same period was one hundred and thirteen million four hundred and eighty-eight thousand five hundred and sixteen dollars; of which one hundred and two million one hundred and forty-one thousand eight hundred and ninety-three dollars consisted of domestic productions, and eleven million three hundred and forty-six thousand six hundred and twenty-three dollars of foreign articles.

The receipts into the Treasury for the same year were twenty-nine million four hundred and ninety-nine thousand two hundred and forty-seven dollars and six cents; of which there was derived from customs twenty-six million seven hundred and twelve thousand six hundred and sixty-seven dollars and eighty-seven cents; from sales of public lands two million six hundred and ninety-five thousand four hundred and fifty-two dollars and forty-eight cents, and from incidental and miscellaneous sources ninety-two thousand one hundred and twenty-six dollars and seventy-one cents. The expenditures for the same period were twenty-eight million thirty-one thousand one hundred and fourteen dollars and twenty cents, and the balance in the Treasury on the 1st day of July last was nine million one hundred and twenty-six thousand four hundred and thirty-nine dollars and eight cents. The amount of the Public Debt, including Treasury Notes, the 1st of the present month, was twenty-four millions two hundred and fifty-six thousand four hundred and ninety-four dollars and sixty cents; of which the sum of seventeen million seven hundred and eighty-eight thousand seven hundred and ninety-nine dollars and sixty-two cents was outstanding on the 4th of March, 1845, leaving the amount incurred since that time six million four hundred and sixty-seven thousand six hundred and ninety-four dollars and ninety-eight cents.

In order to prosecute the war with Mexico with vigor and energy, as the best means of bringing it to a speedy and honorable termination, a farther loan will be necessary, to meet the expenditures for the present and the next fiscal years. If the war should be continued until the 30th of June, 1848—being the end of the next fiscal year—it is estimated that an additional loan of twenty-three millions of dollars will be required."

The Tariff.

"In my annual message of December last, a tariff of revenue duties based upon the principles of the existing law was recommended, and I have seen no reason to change the opinions then expressed. In view of the probable beneficial effects of that law, I recommend that the policy established by it be maintained. It has but just commenced to operate; and to abandon or modify it without giving it a fair trial, would be inexpedient and unwise. Should defects in any of its details be ascertained by actual experience to exist, these may be hereafter corrected; but until such defects shall become manifest, the act should be fairly tested. It is submitted for your consideration, whether it may not be proper, as a war measure, to impose revenue duties on some of the articles now embraced in the free list. Should it be deemed proper to impose such duties, with a view to raise revenue to meet the expenses of the war with Mexico, or to avoid to that extent the creation of a public debt, they may be replaced when the emergency which gave rise to them shall cease to exist, and constitute no part of the permanent policy of the country."

Graduating the Price of Lands.

"The importance of graduating and reducing the price of such of the public lands as have been long offered in the market at the minimum rate authorized by existing laws, and remain unsold, induces me again to recommend the subject to your favorable consideration. Many millions of acres of these lands have been offered in the market for more than thirty years, and larger quantities for more than ten or twenty years; and being of an inferior quality, they must remain unsaleable for an indefinite period, unless the price at which they may be purchased shall be reduced.

"A large portion of the public lands containing copper and other ores is represented to be very valuable, and I recommend that provisions be made authorizing the sale of these lands, upon such terms and conditions as their supposed value may, in the judgment of Congress, be deemed advisable, having due regard to the interests of such of our citizens as may be located upon them."

Government of Oregon.

"It will be important, during your present session, to establish a territorial government and to extend the jurisdiction and laws of the United States over the Territory of Oregon. Our laws regulating trade and intercourse with the Indian tribes east of the Rocky Mountains should be extended to the Pacific ocean; and for the purpose of executing them, and preserving friendly relations with the Indian tribes within our limits, an additional number of Indian agencies will be required, and should be authorized by law. The establishment of Custom Houses, and of Post Offices and Post Roads, and provision for the transportation of the mail on such routes as the public convenience will suggest, require legislative authority."

Relations with the Indians.

"Our relations with the various Indian tribes continue to be of a pacific character. The unhappy dissensions which have existed among the Cherokees for many years past have been healed. Since my last annual message important treaties have been negotiated with some of the tribes, by which the Indian title to large tracts of valuable land within the limits of the States and Territories has been extinguished, and arrangements made for removing them to the country west of the Mississippi. Between three and four thousand, of different tribes, have been removed to the country provided for them by treaty stipulations, and arrangements have been made for others to follow. In our intercourse with the several tribes particular attention has been given to the important subject of education. The number of schools established among them has been increased, and additional means provided, not only for teaching them the rudiments of education, but of instructing them in agriculture and the arts."

Post Office Department.

"The progress and condition of the mail service for the past year are fully presented in the report of the Postmaster General. The revenue for the year ending on the thirtieth of June last amounted to three million four hundred and eighty-seven thousand one hundred and ninety-nine dollars, which is eight hundred and two thousand six hundred and forty-two dollars and forty-five cents less than that of the preceding year. The payments for that department during the same time amounted to four million eighty-four thousand two hundred and ninety-seven dollars and twenty-two cents. Of this sum five hundred and ninety-seven thousand and ninety-seven dollars and eighty cents have been drawn from the treasury. The disbursements for the year were two hundred and thirty-six thousand four hundred and thirty-four dollars and seventy-seven cents less than those of the preceding year. While the disbursements have been thus diminished, the mail facilities have been enlarged by new mail routes of five thousand seven hundred and thirty-nine miles; an increase of transportation of one million seven hundred and sixty-four thousand one hundred and forty-five miles, and the establishment of four hundred and eighteen new post offices. Contractors, postmasters, and others, engaged in this branch of the service, have performed their duties with energy and faithfulness deserving commendation. For many interesting details connected with the operations of this establishment, you are referred to the report of the Postmaster General; and his suggestions for improving its revenues are recommended to your favorable consideration. I repeat the opinion expressed in my last annual message, that the business of this department should be so regulated that the revenues derived from it should be made to equal the expenditures; and it is believed that this may be done by proper modifications of the present laws, as suggested in the report of the Postmaster General, without changing the present rates of postage.

With full reliance upon the wisdom and patriotism of your deliberations, it will be my duty, as it will be my anxious desire, to co-operate with you in every constitutional effort to promote the welfare and maintain the honor of our common country. JAMES H. POLK. Washington, December 8, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction. W. C. KENYON, } 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. 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 particular be 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 is, 'The health, the morals, and the manners of our students.' To secure these most desirable ends, the following Regulations are instituted, without an unreserved 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 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, except 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—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 require 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, 5 00 Incidental expenses, per term, 25

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 0 00 Drawing, 0 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-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 arrangements.

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 N. 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 Dr. NELSON STEELE, No. 146 Grand-st., N. Y.—Mr. Butts, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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The Sabbath Recorder.

PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2 00 per year, payable in advance. \$2 50 per year, will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged both in the paper and by an accompanying receipt. No. 9 Spruce Street, New York, is the office of the Recorder, and all communications, orders, and remittances, should be directed to that office. GEORGE B. UTTER, No. 9 Spruce St., New York.