

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. 28.

NEW YORK, FIFTH-DAY, DECEMBER 31, 1846.

WHOLE NO. 132.

The Sabbath Recorder.

INCONSISTENCY OF THE BAPTISTS.

It may seem strange to some people, that a charge of this sort should be brought against a denomination which has ever been characterized for carrying out convictions of truth irrespective of consequences. They have been accused of stubbornness, because they would not be borne along by the common current, and compromise their principles for worldly ease or personal advantage. They have been severely persecuted in times past, and still are in some parts of the world, because of their attachment to and practice of God's word, unadulterated with human tradition. They have said with the celebrated Chillingworth, that "the Bible, and the Bible only, is the religion of Protestants." Their standard has been the Truth, and nothing but the Truth, in spirit and letter. Not only so, but they have been very diligent in their search after truth, and have conscientiously yielded to it when discovered in the word of God, though their lives were in peril for such a line of conduct. John Bunyan might have lived a very easy life, and secured to himself many honors, and perhaps wealth, had he yielded to the dogmas of men. Had he submitted to human authority, taken the prayer book, and used it instead of praying as the Spirit dictated, and as his own wants and the wants of the people required, gone to church, and observed its formalities as the mass of mankind did, all would have been right. But he found in God's Book nothing to favor a worldly religious establishment—the basis of which was wealth—imposing a number of foolish and pompous mummies upon the people, with an hierarchy as corrupt and proud as that of Rome. He found the religion of the Bible altogether opposed to a system like this, and therefore took his stand upon the revealed will of Heaven, and pursued such a course as was consistent with its requirements. The result of all this was imprisonment in Bedford jail twelve years. John Bunyan was a real Baptist! History furnishes us with many examples of noble-minded men in the Baptist denomination, who have suffered much for conscience's sake; and perhaps it may be said, without fear of contradiction, that the denomination has been more rigid than any other in its attachment to the simple and pure truth of the Scriptures. It is a most lamentable fact, however, that this very denomination fails, in numerous instances, at the present day, when it has grown hoary with age. During the long period of more than 1800 years, it has endured trial for the truth's sake. But the observance of the seventh-day Sabbath—the only true Sabbath of the Bible—is an impediment in the way of many of our brethren too great to be overcome. What is in the way? Are they not partially convinced that it is really the Sabbath? Nay, many in the churches frankly acknowledge, that the Sabbatarian has all the argument on his side, and that they would become Sabbath-keepers if they lived among those who are so. Is not practical religion, then, a personal thing? The brethren who talk in this strain would not think of denying that. Are Baptists then seeking popularity in preference to truth? Let every Baptist brother blush at the thought. Again, we ask, What is in the way? Are they afraid of persecution? It may lead to persecution, as some know by bitter experience. But shall Baptists be afraid of persecution, when their Master was crucified for them, and their primitive leaders were all persecuted, and all but one died martyrs for the truth? Shall they fly from their banner because it is stained with blood? Surely they will all say, No. We repeat the inquiry, What is in the way? Is singularity the great stumbling-block? Why, who ever knew a real Baptist to be afraid of being singular, though he might be so in the most emphatic sense, and though he might be the only one in the neighborhood? If singularity is the bugbear, that may be easily disposed of by a simultaneous movement of the brethren whose judgments are convinced that the seventh day is the Sabbath. Such a movement, too, would wake up all the churches to a consideration of the subject, and tend to bring about a most desirable event, namely, a fraternity of all Baptists, in the most literal sense. Lastly, the question returns upon us, What is in the way? Is worldly interest to be injured in any manner? Will they sacrifice a little in trade, and will their neighbors get it who pursue their callings and engage in their mercantile labors on that holy day? Perhaps it may be so, and perhaps not. It cannot be easily proved, that a person has been eventually the loser by obeying God from the heart. It is to be feared that many hold back from the practice of keeping the real Sabbath, because they think they shall miss taking a few dollars and cents in the way of trade. Oh brethren, blush to crimson at the thought. What will your dollars and cents do for you when an account of your stewardship is demanded, and the Lord says to your heart, when you are about to

be ushered into his presence, "Ye knew my will, but did it not?" What a small sacrifice will a little wealth appear, when made for him who shed his blood for your salvation, in that moment when a thousand worlds of wealth will appear to you as trifling as the chaff which the wind bloweth away.

W.—R.

LUTHER'S VISIT TO ROME.

The vivid and instructive account of Luther's first visit to Rome, which follows, is taken from D'Aubigne's graphic history of the Reformation.—
At last, after a fatiguing journey under the burning sun of Italy, he approached the sevenshilled city. His heart was moved within him. His eyes longed to behold the queen of the earth and of the Church! As soon as he discovered from a distance the Eternal City—the city of St. Peter and St. Paul, the metropolis of the Catholic World, he threw himself on the earth, exclaiming, "Holy Rome, I salute thee!"
Luther was now in Rome; the professor of Wittemberg was in the midst of the eloquent ruins of the Rome of Consuls and of Emperors, the Rome of Confessors of Christ and of Martyrs. There had lived Plautus and Virgil, whose works he had carried with him into his cloister; and all those great men whose history had so often stirred his heart. He beheld their statues, and the ruined monuments which still attested their glory. But all this glory and power had passed away. He trod under foot the dust of them. He called to mind, at every step he took, the melancholy presentiments of Scipio, when, shedding tears over the ruins of Carthage, its palaces in flames, and its walls broken down, he exclaimed—"It will one day be thus with Rome!" And truly, said Luther, "the Rome of Scipio and Cæsars is but a corpse!" There are such heaps of ruin that the foundations of the houses rests at this hour where once the roofs were. "There," said he, turning a melancholy look on its ruins, "there were once the riches and treasures of this world!" All these fragments of wreck which his foot encountered whispered to Luther, within Rome herself, that what is strongest in the sight of men may be destroyed by the breath of the Lord.
But with these profane ruins were mixed holy ashes; the thought of this came to his mind. The burial places of the martyrs are hard by those of Roman generals and conquerors. Christian Rome and her trials had more power over the heart of the Saxon monk, than Pagan Rome with all her glory. In this very place arrived that apostle wherein Paul wrote, "the just shall live by faith." He is not far from the forum of Appius, and the Three Taverns. In that spot was the house of Narcissus; here stood the palace of Cæsar, where the Lord delivered the Apostle from the jaws of the lion. Oh how did these recollections strengthen the heart of the monk of Wittemberg!
Rome then presented a widely different aspect. The warlike Julius II. filled the pontifical chair, and not Leo X., as some distinguished historians of Germany have said, doubtless for want of attention. Luther often related an incident of this Pope's life. When the news was brought him that his army had been defeated by the French before Ravenna, he was reading his prayers; he threw the book on the floor, exclaiming with a dreadful oath, "Well, now thou art become a Frenchman. Is it thus thou guardest thy church?" Then, turning himself in the direction of the country to whose arms he thought to have recourse, he uttered these words, "Holy Swiss! pray for us!" Ignorance, levity, and dissolute morals, a profane contempt of every thing sacred, and a shameful traffic in divine things; such was the spectacle presented by this wretched city. Yet the pious monk continued for a while in his illusions.
Having arrived about the period of the festival of St. John, he heard the Romans repeating around him a proverb current among the people: "Blessed is that mother," said they, "whose son says mass on St. John's eve." O, thought Luther, how gladly would I make my mother blessed. The pious son of Margaret made some attempts to say mass on that day; but he could not, the crowd was too great. Warm in his feeling, and confiding in his disposition, he visited all the churches and chapels, gave credit to all the marvelous stories there told him, went through with devotion the observances required, and was pleased at being able to perform so many pious acts; from which his friends at home were debarred. "How do I regret," thought the pious monk, "that my father and mother are still living; how happy should I be to deliver them from the fire of purgatory by masses, my prayers, and other admirable works." He had found the light, but the darkness was far from being wholly chased from his mind; he had the faith and love of the gospel, but not the knowledge of it. It was not an easy matter to emerge from that deep gloom that had for so many ages overspread the earth.
Luther said mass several times at Rome. He went through it with all the unction and dignity that such an act seemed to him to require. But how was the heart of the Saxon monk distressed, when he saw the profane and heartless formality with which the Roman clergy celebrated this sacrament. The priests, on their part, laughed at his simplicity. One day, when he was officiating, he found that at the altar they had read seven masses while he was reading one. "Quick! quick!" said one of the priests, "send *Our Lady* her Son back speedily;" thus impiously alluding to the transubstantiation of the bread into the body and blood of Christ. Another time Luther had only got as far as the Gospel, when the priest who was at his side had already finished the mass: "Make haste, make haste!" whispered the latter; "do have done with it."
His astonishment was still greater, when he found, in the dignitaries of the church, the same

corruption he had observed in the inferior clergy. He had hoped better things of them. It was the fashion at the papal court to attack Christianity; and a person was not counted a man of sense, if he did not hold some eccentric and heretical opinion in relation to the dogmas of the church. Some would have convinced Erasmus, by certain passages from Pliny, that there was no difference between the souls of men and of beasts; and there were young courtiers of the Pope, who affirmed that the orthodox faith was the growth of the cunning invention of the saints. Luther's office of envoy from the Augustines of Germany, procured him invitations to several meetings of distinguished ecclesiastics. One day, in particular, he was at table with several prelates; the latter exhibited openly their buffoonery in manners and impious conversation; and did not scruple to give utterance before him to many indecent jokes, doubtless thinking him one like themselves. They related, amongst other things, laughing, and priding themselves upon it, how when saying mass at the altar, instead of the sacramental words which were to transform the elements into the body and blood of the Saviour, they pronounced over the bread and wine these sarcastic words: "Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain—" *Paris es et panis manebis; vinum es et vinum manebis.* "Then," continued they, "we elevate the pyx, and all the people worship." Luther could scarcely believe his ears. His mind, gifted with much vivacity, and even gaiety, in the society of his friends, was remarkable for gravity when treating of serious things. These Romish mockeries shocked him. "I," says he, "was a serious and pious young monk; such language deeply grieved me. If at Rome they speak thus openly at table, thought I, what if their actions should correspond with their words, and pope, cardinals, and courtiers, should thus say mass. And I who have so often heard them recite it so devoutly, how, in that case, must I have been deceived?"

THE SABBATH.

"O dear, I wish it wasn't Sabbath-day," said George Nelson, as he cast a wishful look upon a dissected map, which lay upon a table in the room, where he was loolling upon a chair.
"And so do I," said his brother Robert, who was leaning his body half-way out an open window. "It is so tiresome to keep still and do nothing that we want to do, all day. There's Roger Prentice walking in his father's field. I wish father would let us just walk in the garden."
"But you know he won't," said George. "He says it is wicked."
"I don't see how it can be wicked to walk quietly in the garden."
"Nor I. And I don't see any harm in looking at a map, or drawing on a slate either. The day is always so long, so much longer than other days."
"So it seems to me, but there is Maria and Henry Jones, who say it is the shortest day in all the week."
"Well, I don't see how that can be. It"—before he had time to finish what he had begun to say, his father came into the room. He told the boys that it was time to prepare for church, and so they went to their own room to make preparation.
Mr. and Mrs. Nelson, the parents of George and Robert, were sincere Christians. They revered the Sabbath, and were anxious that their children should keep it holy. But they made a wide mistake in the means which they used to attain this result. They were exact in requiring abstinence from play, and all weekly occupations, but they made no attempt to interest or instruct their children in accordance with the duties of the day. They adapted neither their conversations nor their directions to their young capacities. They did not think of furnishing them interesting books, suitable for Sabbath reading, or of selecting stories from the Bible, or of explaining its truths in a familiar manner. Mr. and Mrs. Jones managed much better. The Sabbath was a happy day both to them and to their children. In the first place, they were careful to secure proper reading for their young minds. They purchased juvenile books, and they subscribed for one or two little papers, suitable for Sabbath reading. They selected passages from the Bible, and read to them, and they explained its doctrines to them in an interesting and simple manner. The consequence was, that the Sabbath, instead of being considered a weariness, was welcomed by the children with delight.

THE EAGLE.

"But why is the eagle called the king of birds?" little Humphrey asked his father. His father replied, "Because, my child, he exceeds all the feathered race in strength and courage. He lives and builds his nest in the highest cliffs of rocks, nearest to the vault of heaven; his keen sparkling eye does not avoid the bright splendor of the sun. But it is in storms that he chiefly displays his majesty. When threatening clouds obscure the sky—when lightning flashes, and when the terrific voice of thunder is heard, all other birds are frightened, and fly for shelter to the wood, and hide themselves in the leafy trees; then the eagle is undismayed and heedless of the storm; and soaring with his powerful wings to the sun, sports in its light, while it thunders and lightens beneath him. Every noble and God-fearing Christian, dear Humphrey, I compare to the eagle. Although he is formed out of the dust, yet his spirit and affections are nearer heaven than earth. When the hour of adversity or of sorrow causes weak and ungodly men to tremble, he is without fear; his affections rise to heaven in confidence, and his hope reposes on God, even as a child on its mother's breast. We find it written in scripture: 'They that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary; and they shall walk and not faint.'"

THE CROWDED STREET.

BY WILLIAM G. BRYANT.

Let me move slowly through the street,
Filled with an ever-shifting train,
Amid the sound of steps that beat
The murmuring walks like autumn rain.
How fast the fitting figures come!
The mild, the fierce, the stony face;
Some bright with thoughtless smiles, and some
Where secret tears have left their trace.
They pass—to toil, to strife, to rest;
To balls in which the feast is spread;
To chambers where the funeral guest
In silence sits beside the dead.
And some to happy homes repair,
Where children, pressing cheek to cheek,
With mute caresses still declare
The tenderness they cannot speak.
And some, who walk with calmness here,
Shall shudder as they reach the door,
Where one who made their dwelling dear,
Its flower, its light, is seen no more.
Youth, with pale cheek and slender frame,
And dreams of greatness in time eye!
Goes thou to build an early name,
Or early in the task to die?
Keen son of trade, with eager brow,
Who now is fluttering in thy sure?
Thy golden fortunes, tower they now,
Or melt the glittering spires in air?
Who of this crowd to-night, shall tread
The dance till daylight gleams again?
Who sorrow over the untimely dead?
Who writes in throes of mortal pain?
Some, famine-struck, shall think how long
The cold, dark hours, how slow the light;
And some, who flaunt amid the throng,
Shall hide in dens of shame to-night.
Each, where his tasks or pleasures call,
They pass and heed each other not;
There is who heeds, who holds them all,
In his large love, and boundless thought.
These struggling tides of life that seem
In onward, aimless course to tend,
Are eddies of the mighty stream
That rolls to its appointed end.

HAVE WE A FATHER THERE?

"Clarinda, do you think we shall live again . . . after we are dead?"
"I don't know," was the answer, in a mournful tone.
"It seems," continued he, "as if I had been alive a very, very short time. I have lived . . . and done nothing else; and now I feel sorry to go into darkness and nothingness again. Do you think I shall?"
"Then you think you shall die?" . . . said she, with her usual abruptness, but with a bitterness inexpressible in her accent.
"I think I must," was the answer.
"And for all this reply, she retired to her station at the foot of the bed, shrank into a heap of garments, crouched down her head, and buried her face again between her arms, and under her hair. But this time she did not look through between those arms. This time, she hides the very light of day from her forlorn, yet dry eyes.
There was a silence; and the boy breathed painfully. At last he said—
"Our Father who art in heaven!"
"What does that mean, Clarinda?"
"Our Father?—a father—who art in heaven. Have we a father there, Clarinda? Is there some one in this wide, wide universe—this vast vault—this large vessel in which we are floating. Is there a Father in it, do you think, Clarinda?"
She lifted up her face, shook her head sorrowfully, and said:
"I don't know."
"Oh! if there were a Father," said the boy, "how glad I should be to go to him!"
"Go to him!" said she mournfully.
"Ah, Clarinda! how glad we should be to go to him!"
She nodded assent, and sank down into her former position.
"I think," said the boy, after another long pause, "if I were but sure I should find him—I should be very glad to die."
"And I would be almost glad to let you," she replied in a low voice, and her head sank down again; and hidden by the clothes, tears, still and silent as soft summer rain, literally poured from her eyes.
Another pause!
"Clarinda, what are you thinking about all the time you are at church?"
"I do not know," said she again, raising her head—"anything—nothing. I used to look about when I was a child, and amuse myself as well as I could, and now I think about—that is all the difference."
"Well, that is just what I do. It is very strange that we have neither of us thought more about it. Do you ever say your prayers?" whispered he, mysteriously. "Some people do, every night and morning."
"I never was taught my prayers, except by my old nurse, when I was a little thing—I used to say: 'Pray, God bless papa and mama, and make me a good girl.' I left it off when I left the nursery, and had no one to bid me kneel down. Brother, if there be a God!"
"My children," said the old man, softly opening the door, "how are you both, and what was that you said last, my pretty lady Clarinda? If there be a God, be sure there is a God. I have not shown him to you in the flowers? My children, comfort your poor hearts. There is a God—a Father to the fatherless, a—"
"Then he shall be my God," faltered the boy.
"And will he raise the dead?"
"We shall not all sleep, but we shall all be changed; in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised; and this corruption shall put on incorruption; and this mortal, immortality," replied the old man, "but wherefore, now, my children? Surely this is not the first time you have asked of yourselves these things?"

"Nay," said the boy, "you know, sir, how it is with us. We are two poor, ignorant, ill-educated beings, wandering about on this earth—coming from we know not whence—going we know not whither. We are two poor, desolate orphan children. We were content to wander together, but now we both believe that we must part. And she would know what will become of me when I am dead; and I would know what will become of her when, like a poor withered leaf, she is left to be blown about the world. If there be a Father to the fatherless, why have we never been told of him?"
"It would have been a great comfort," said the girl.
"—"I should have asked him a great many things, if I thought he would have heard me."
"Ask, then, for he will hear you."
"—"And grant my prayers?" said she doubtfully.
"—"Or do better," said the old man.
"—"I understand you," said she, sinking down again.
"—"What I would ask is his life," repeated she to herself; "poor, unhappy boy! and will he not be better with his Father? No, I will not ask that, but I will ask Him to pity me, when He takes him to himself, and to take poor little Clarinda home too."
The good and simple old man now resumed, his favorite subject. He talked of creation, and its beauties, and its excellencies, and long he pursued the lovely theme, consoling the hearts of the young inquirers; and then he fetched his little black Bible, and he read of life and immortality, and the touching words of the tender and pitying Lord Jesus; and he laid these two trembling children at their Saviour's feet.

THE BIBLE AND FREEDOM.

The spirit of literature, more especially of Christian literature, is free and friendly to freedom. And now that the eye of the master is opened, and his sensibility is quickened by public discussion of the system of American slavery, he cannot read a volume of poetry; cannot run over a romance or novel of the day, without meeting a contradiction of his philosophy of life, or encountering a rebuke for his inhumanity to man. He cannot admire the pictures of our common Shakespeare; he cannot be elevated by the grandeur of our destiny, and the wonders of our redemption, in Milton; he cannot inhale the sweet breath of Cowper, without being impressed with respect for human nature in its lowest estate, and detestation for slavery in its mildest form.
Were there no book but the Bible, it were itself enough to stifle slavery. I do not care if Abraham had servants born to him in his house, if Moses recognized slavery in his civil code, if our blessed Lord said not a word in condemnation; still there is in the Bible a deep-seated, essential hostility to every degree or form of servitude. Its fundamental doctrines of the original equality of all men before God, of the common redemption by the same blood, of a practical experience of the same grace, and a common inheritance of the same heaven—these living and glorious truths of the Gospel are all so many instruments of universal freedom. They that sit down together at the communion of the body and blood of Jesus, and converse together, as strangers upon earth, fellow-travelers to the New Jerusalem, in which their common hopes center, and to which their weary and anxious feet are passing with a common zeal, cannot be master and slave, they are all brethren.
[Prof. Haddock's Address.]

A PARENTAL MISTAKE.

The most frequent and fatal of all parental mistakes is, in suffering anxiety for the temporal prosperity of children to supersede anxiety for their soul's welfare. "I have done all," says a father, lamenting the shameless profligacy of his son. "I have done all for him that I could. I have warned him against evil associates; I have insisted on the indispensableness of a good character, in order to success in business, and I have placed him in a situation in which it will be his own fault if he does not succeed." Perhaps it might be replied to that father, that the counsel he gave to that son was only such as might be suggested by worldly wisdom; that he had not asked heavenly direction for him; had not followed him with his prayers; and had selected a situation for him without any regard to the religious privileges connected with it, and solely for the promise it afforded of a speedy accumulation of this world's wealth. In doing every thing for his son, he had done little or nothing. He had sent him forth from the paternal roof to make the experiment of life, without any proper preliminary training; he had exposed him to all the artifices of the world and the devil, in the inexperience of youth, without first seeing that his heart was fortified by the principles of religion. Under such circumstances, it would have been a miracle had he not been ruined.
[Presbyterian.]

God's DEALING.—Learn, says Leighton, to put a right construction on all God's dealings with his church and with thy soul. For his church there may be a time wherein thou shalt see it tossed, and, to thy thinking, covered and swallowed up with tears; but wait a little, it shall arrive safe. This is a common stumbling-block; and walk by the light of the word, and the eye of faith, looking on it, and thou shalt pass by, and not stumble at it. The church mourns, and Babylon sings, sits as a queen, but for how long? She shall come down, and sit in the dust; and Zion shall be glorious, and put on her beautiful garments; while Babylon shall not look for another revelation: "raise her again; no; she shall never rise." The angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence cast the great city Babylon, be thrown down, and shall be found no more at all.

ADVERTISEMENTS
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Market—E. B. Titcomb
Market—J. S. B. Titcomb
Market—David Clayton
PENNSYLVANIA
Market—J. S. B. Titcomb
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The Sabbath Recorder.

New York, December 31, 1846.

THE SUPPOSED REPEAL OF THE SABBATH.

The object of Mr. Brown's Fifth Lecture, delivered on Sunday evening last, was to consider the supposed repeal of the weekly Sabbath. He commenced by saying, that many persons regard the topics thus far examined as having no necessary connection with the question at issue between us and other denominations; they therefore look forward to the consideration of the change of the Sabbath to the first day of the week, as the most interesting point of the whole discussion.

Before proceeding to examine the grounds from which the repeal of the Sabbath is inferred, the lecturer premised, that an act repealing a law must be just as explicit as the law itself. This repealing act may refer directly to the Sabbath, or it may relate to the entire system of which the Sabbath is a component part. In either case, the Sabbath is effectually repealed.

The first text brought under consideration, which is supposed to repeal the Sabbath directly, was Col. 2: 16—"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath days; which are a shadow of good things to come." In order to understand this, we must consider, that there were, under the old dispensation, many rest-days, which were called sabbaths, besides the weekly rest-day; such, for instance, as the first and eighth days of the Passover, the feast of tabernacles, of trumpets, &c. It is more likely that the Apostle referred to these than to the weekly Sabbath.

The Apostle evidently speaks of a class of institutions which were a burden—"a yoke which neither our fathers nor we were able to bear." This could not have been said of the weekly Sabbath, which was "made for man," Jesus Christ himself being witness. 2d. He speaks of those Sabbath days which were a shadow of things to come. But the weekly Sabbath was not a shadow, since it was instituted before man had sinned, and stood in need of a Redeemer, or of types and shadows pointing to a Redeemer. 3d. The weekly Sabbath is a commemorative institution, designed to perpetuate the memory of the work of creation. How can such an institution be viewed as a shadow, to be blotted out thousands of years before the fact which it commemorates is blotted out?

The typical character of the Sabbath was next brought under review. It was maintained, that if the Sabbath is a type at all, it is a type of the rest, or sabbatism, spoken of in the epistle to the Hebrews, which remains for the people of God in heaven. Now if the weekly Sabbath, while it typified the heavenly state, did also typify the Gospel dispensation, it differed from every other type of the Bible by being at the same time a type of two entirely distinct events. Be that as it may, however, if the Sabbath was a type of heaven as well as of the Gospel dispensation, it is contrary to all reason to suppose it blotted out until heaven itself has taken its place, since every type must remain until the substance of it has come.

Mr. Brown here introduced the well-known maxim, that "as long as the reason of a law remains, the law itself remains." Now the reason for the law of the Sabbath has never yet ceased. Not so of the rites and sacrifices of the Jewish economy, the reasons for which ceased as soon as Christ offered himself a sacrifice. The work of creation is the reason given for the law of the Sabbath; and lest we should mistake on this point, and class it with the laws of the Levitical service, the reason is embodied in the law itself. This reason possesses now all the force it ever did; hence the law itself must remain in force.

There is one circumstance, which it seems impossible to account for, if the Sabbath was repealed by Christ; and that is, that no charge of Sabbath-breaking was ever preferred by the Jews against the early Christians. The believing Jews were exceedingly tenacious of their old customs, and desirous to impose them upon the Gentiles. Their attachment to the Sabbath is unquestionable. Now how shall we account for the silence of history, both sacred and profane, concerning complaints of the nature referred to, except by supposing that the early Christians kept the Sabbath, and thus gave no occasion for

such complaints? We are sometimes told, that although the Sabbath was actually repealed when Christ died, yet the Apostles did not think it prudent to divulge this doctrine, lest it should hinder their influence among the Jews; and therefore they kept the Sabbath for many years, or until after the destruction of Jerusalem. There is not a particle of evidence to support such a conceit. But supposing it to be true, is not the same reason applicable now? Only a very small number of the Jews have yet received Christ; and if it was the duty of the early Christians to regard the Sabbath, in order that they might thereby commend Christianity to the Jews, is it not equally the duty of Christians now? Strange that those who make so much of the example of the early Christians in one respect, should refuse to follow what they acknowledge to have been their example in another respect. Instead of following this inspired example, however, they adopt the very spirit, as well as the practice, of Constantine the Great, who was so governed by enmity to that unfortunate race, that he said, "Let us have nothing in common with that odious brood, the Jews." This is the true reason why the Sabbath was set aside by Christians in the later ages of the Church. The Apostles give it no sanction by precept or practice. To charge them with teaching its abrogation, while they continued to observe it, is to impute to them a truckling and time-serving spirit of which they were never guilty. It is a libel upon them.

SABBATH DISCUSSION IN PROVIDENCE, R. I.

The readers of the Recorder were informed last week, that the subject of the Sabbath was receiving some attention in Providence, R. I. The question under consideration has been, whether there is sufficient authority for keeping the first day of the week as the Sabbath? Monday evening, Dec. 21st, was appointed for continuing the discussion of this question before the Sunday-School Teachers' Association. The occasion drew together a large audience, embracing most of the Clergymen and Sunday-School Teachers in the City. After the usual religious exercises, the minutes of the previous meeting were read, in which all the arguments which had been presented in favor of the first day were enumerated. It was maintained, that the change of the Sabbath was hinted at in the 118th Psalm; that it was prophesied of in the 65th chapter of Isaiah; that it was clearly inferable from the appearances of Christ to his disciples on the first day, the breaking of bread at Troas, the collection at Corinth, and the expression "Lord's day" in the Apocalypse.

Rev. Dr. Cleveland, who had been appointed to lead in the discussion, was not present. A letter from him was read, however, in which he declined to fulfill the appointment, mainly on the ground that the question had already been sufficiently debated, and that to continue it farther would promote neither the designs nor the interests of the Association. Rev. Lucius Crandall, who was named at the previous meeting as an advocate of the seventh day, being present, was invited to go forward and present the views of the Seventh-day Baptists in opposition to the positions which had been taken at that meeting. This he did in a manner calculated to convince the audience, that those who observe the seventh day are well acquainted with the common arguments from Scripture in favor of the first day, and well prepared to meet them.

Mr. Crandall was followed by Rev. Thorn-dike C. Jameson, who reviewed the objections which had been presented, and asserted, in conclusion, that whatever difficulty there might be in sustaining the first day from the Scriptures, it was plain from history that the first day had been observed by the great mass of Christians from the times of the apostles.

Geo. B. Utter replied to Mr. Jameson, and endeavored to show, by numerous extracts from the most authentic histories, that during the first six centuries of the Christian church the Lord's day was regarded, not as a Sabbath, but only as a festival, upon which labor of various kinds might be performed; that during this period the Sabbath was strictly observed in many of the churches; and that the notion of the Lord's day having taken the place of the Sabbath, and being kept in obedience to the fourth commandment, instead of originating with the apostles, could only be traced back some two hundred and fifty years.

Rev. Mr. Granger followed. He was pleased with the Christian spirit manifested by his Seventh-day Baptist brethren, and could not deny that the positions which they had taken appeared very plausible. Indeed, if he were living among those who observe the seventh day, he was not certain but that he might deem it expedient to keep that day with them. He could not agree with those who saw evidence of a change of the Sabbath in the Psalms, or in the prophecy of Isaiah. Nevertheless, there were many delightful associations clustering around the first day of the week, which made him love it, and desire to keep it. Upon the whole, he thought there might be very good Christians observing both days, and he did not think it worth while, therefore, to contend very sharply about the matter.

Rev. Lucius Crandall closed the debate. He spoke of the necessary connection between the sabbatic institution and the day which God had seen fit to bless. In view of this connection, he made a powerful appeal to those who are endeavoring to secure a better observance of the weekly rest, to direct their efforts to the day which God has commanded, and upon which alone he has pronounced his blessing.

ANOTHER FORM OF PETITION.

Since the publication of the various Forms of Petition, the following has come to hand. As it presents the desired object in a very clear manner, and may meet the views of some persons better than a more specific form, we give it an insertion:—

To the Honorable the Legislature of the State of New York:—

We the undersigned, inhabitants of the County of _____ and vicinity, respectfully represent—1st. That the Constitution of this State now, as heretofore, guarantees to all mankind the "free exercise and enjoyment of religious profession and worship, without discrimination or preference;"—2d. That it has pleased the people of this State to secure by legislative enactments, to the observers of the first-day of the week as a day of worship, the uninterrupted enjoyment of their profession, and protection against the liability to be compelled to serve as jurors, witnesses, or parties in civil suits, or in the military in times of peace, on that day; whereas the observers of the seventh day of the week, (called Saturday,) as the Sabbath devoted to religion and the worship of God, are subject, by reason of this discriminating law, to be compelled to defend suits at law or suffer judgment without being able to obtain redress for losses and sacrifices made therefrom, and are liable also to be called to act as jurors and witnesses, and in other respects to suffer inconvenience or interruption on that day. We therefore respectfully request, that such laws may be enacted by your Honorable Body as will secure to them that equal protection guaranteed to them by the Constitution. And, as in duty bound, we will ever pray.

The following communication was designed for our last week's paper, and would have appeared then if it had reached us in time. It contains suggestions, however, which are worthy of grave consideration, on which account we give it a place this week, although the meetings of the Associations, to which it alludes, are past:—

LEGAL PROTECTION OF SABBATH-KEEPERS.

DE RUYTER, Dec. 13, 1846.

To the Editor of the Sabbath Recorder:—

I am well pleased with the interest that Seventh-day Baptists generally manifest in the subject of legal protection in the observance of the Sabbath. By the efforts now being made, we hope to gain our constitutional rights, and also bring the Sabbath into notice in high places, and eventually secure the repeal of those laws that give a preference to one day as holy time above another. Might and popular prejudice are now against us. We have as yet failed in obtaining our just rights at the hands of our law-makers. Our best efforts will doubtless be required to secure these rights. The wrongs which we have suffered urge us to these efforts; and how any Sabbath-keeper can be uninterested in this matter, I know not. Indeed, I am not so much afraid of inaction as overaction. I see that some are striking at once for a repeal of all laws that acknowledge the first day of the week as holy time. And I must suppose, of course, that the advocates of this measure hope to succeed. Many, I know, are unprepared for it, and see, or seem to see, in it the defeat of the efforts for Sabbath protection. Union in our efforts is as important as the objects for which those efforts are made. If there is not good hope of success in the greater of these objects, a wise policy would not sacrifice the less. It then should first be settled generally, if not unanimously, whether our efforts should be directed for a repeal of Sunday-sanctification laws, or for Sabbath protection. This matter, I hope, the Associations will consider in their semi-annual sessions. And the three other churches in the State will doubtless act in concert with them.

There can be no question but that the Sunday-sanctification laws should be repealed, as they are both partial and unconstitutional, and all should be left free to make their selection of days for worship and for labor. But he must be madly visionary who hopes, by a few efforts, to cause right to triumph over might, when that might is sustained by such an overwhelming majority, and strengthened by prejudices, interests, and superstitions of immemorial origin. It is much easier to persuade sinners to be reconciled to God, than to induce professors of religion to be reconciled to the observance of his Sabbath. Our law-makers are either conscientious observers of Sunday, or of their own popularity, and are as careful of the one as of the other. A repeal of Sunday-sanctification laws would be opposed by nearly all but Seventh-day Baptists, and perhaps Quakers. And until a mighty agitation should shake the prejudices and superstitions of the mass of community, there could be but little hope of success. The most that can be hoped, by an agitation of this question, is that the attention of some may be seriously called to the claims of the Bible Sabbath. And may not all this be effected by our petition for a redress of grievances? The recital of the wrongs that we, as observers of the Sabbath, have suffered in consequence of that observance, while it might induce our legislature to grant us relief, would lead many to examine the reasons of our faith and practice, some of whom, at least, we have reason to hope, would be led, by the scriptural authority for our course, to go and do likewise. So soon as we can secure the protection which our Constitution guarantees in the observance of the Sabbath, as guardians of the truth it will probably be our duty to be as clamorous against these organic sins as against individual sins. But till then I hope we may not awake the slumbering energies of a corrupt-

ed Christianity to oppose the passage of a Bill giving us the privileges that others enjoy. The opposition that we shall meet in petitioning for our rights, will be small in comparison with the deluge of wrath and execration that will fall on our pitiless heads when we attack the strongholds of Christianized sin, and legalized religion. If we make war upon these strongholds before we are safely entrenched behind statutory laws fully protecting us, then may we ask in vain for help, and be left to the merciless harassment of evil-disposed persons.

I hope the act attached to a petition in a late Recorder may be detached therefrom before it shall be sent to the Legislature. 1st. Because we are not petitioning for what most of the citizens enjoy already; sufficient protection is already granted to Sunday observers, and this act would not help them. We want a special act for ourselves, equal to the one now on our statute books for others. 2d. A bill was sent last year, drawn by hands unskilled in legal technicalities, which served as a basis for a very deficient bill that was reported to the House. There are members of the present Legislature, who are friendly to our cause, who are better prepared to frame laws than most men who have another calling. J. BAILEY.

EQUALITY OF RELIGIOUS RIGHTS.

In consequence of the failure to receive, in time, the proof-sheet of the article under the above caption, which was sent to our correspondent, W. M. F., for him to revise, but being delayed in its return through the inattention of the bearer until too late, it appeared without the author's corrections and additions. The former are no longer available; but the latter we give to complete it.

The first addition, thus omitted was intended to be inserted after the word FINAL, at the end of the paragraph near the bottom of the first column; and the second portion, to run in at the end of the article.

If not irrelevant, it might be deemed descending to trifling, if not to levity, to discuss and carry out the legitimate principles, predicated on the decision, that marriage is a civil contract, and show, that all matters connected with it partake of the same nature; consequently, while our Sunday laws violate all civil contracts, they apply equally to marriage and betrothment. If this be a just deduction, young ladies will have to be careful not to engage themselves on Sunday, lest it destroy their claims to damages in case of breach of promise. A receipt given on Sunday, does not stand in law; a bargain made on Sunday, is not binding; why, then, should betrothments? If both betrothment and marriage are civil contracts, why not invalidate them, at pleasure, when entered into on Sunday? and why not fine the minister for executing judicial functions and taking fees on that day? If the sticklers for Sunday laws can acquire a claim to a man's purse, by an engagement or bargain, and become a copartner in property, by a matrimonial speculation, consummated on that day, and the minister drive the almighty Dollar to the greatest advantage, by certifying to civil contracts—why cannot an irreproachable Sabbath-keeper, who conscientiously observes the seventh day to the Lord; and attaches no sacredness to first day, nor entertains any veneration for penal laws to enforce its observance—why, I ask, cannot he enjoy a like immunity, and employ the same time to his own benefit?

While we should be careful, in seeking redress, not to ask for too little, or what might compromise our rights and dignity as freemen, we must, also, be careful not to ask for too much, or that which may forfeit our principles and condemn our sincerity, in resisting measures to legalize a Sabbath; for in some of the suggestions to obtain our object—equal right, equal privileges—it is proposed to legalize fourth day, or part of it, as well as first day, and Christmas also. Our constant professions have been against legalizing any day for religious purposes, but leaving it entirely to the consciences of men and their God, and we have uniformly protested against the right to legislate in the premises at all. We disclaim all right to legislate and legalize any special day as a day of religious rest; and I am confident that no Sabbath-keeper would ever demand any legislation to secure any peculiar privileges to himself or his denomination; but legislation having been made to bear onerously and unequally upon us, we ask, and shall persist in demanding, the restoration of our religious rights; and this, most undoubtedly, would be best accomplished, (and all Sabbath-keepers would be satisfied with it,) by repealing the existing (blue) laws, and passing a general law to protect all persons from molestation, at all times, when they meet to worship Almighty God, without giving any preference to any one or two days in each week, and one special day every year; and also securing all persons against any legal process or civil service on such weekly day as they believe the Almighty has required of them, and they regularly and conscientiously devote to religious worship; but as we cannot look for this recognition of the true and broad principles of primitive republicanism, in these degenerate days, we must be circumspect in any appeals we make, that we do not sacrifice principle and compound with the oppressor to gain our end. We contend that no human power has authority to legislate and enforce any day of rest, or confer any sacredness on any portion of time; therefore, to be consistent, we must not ask any legislative body to legalize any day, or part of a day, for religious purposes, but merely to yield equal privileges, to all persons, to worship their Maker, according to the dictates of their own consciences, without any favor, distinction, or constraint.

SABBATH LECTURES AND DISCUSSION AT MYSTIC BRIDGE, CT.—On Monday evening, 14th inst., according to notice previously given, Eld. Lucius Crandall lectured upon the subject of the Sabbath at Mystic Bridge, Ct. At the close of his lecture, opportunity was given for any who pleased, to ask questions or raise objections. Some time was spent in presenting and answering objections; and at the close of the exercises it was determined to hold a meeting for the same purpose on the following evening. This second meeting was well attended; and at its close notice was given that a similar meeting would be held on the next evening. Thus the discussion was kept up for three evenings in succession, during which the claims of the Sabbath were presented, and the objections of those who observe the first-day answered, in the presence of a large and interested audience. Those who were present express their satisfaction with the course which the discussion took, and a hope that it will lead to good results.

SECESSION FROM THE ROMAN CHURCH.—A meeting of rather a novel character took place at the Broadway Tabernacle, in this city, on Sunday, Dec. 13. It seems that a body of German Catholics, numbering some two hundred, among whom is a priest, have been for several months past in the habit of meeting regularly for the purpose of studying the Bible. There has been no Protestant among them, nor was it known beyond their own circle, until quite lately, that they were thus engaged. Having matured their views, they engaged the Tabernacle for the purpose of making them known, and formally seceding from the Roman Church. The statement which was read says that they are convinced that a catholic church was established by Christ and his apostles, but that Rome has superadded to that church many things not originally authorized, and some which were distinctly forbidden. This movement seems to be somewhat like that of John Ronge and his adherents, and if we rightly understand it, they do not propose to become Protestants, but to commence a reformation of their own church.

AMERICAN TRACT SOCIETY.—The Secretaries of the American Tract Society have issued a circular, in which they inform the public that the new Tract House is completed. It has been erected by means of a loan, which they expect to pay from the annual rents of parts of the building not occupied by the Society. From the circular it appears, that during twenty-one years of the Society's operations more than 1,200 different publications, including 200 books, have been prepared and stereotyped in the various languages spoken on this continent, of which more than 85,000,000 copies, or more than 1,700,000,000 pages, have been circulated. More than 2,000 publications have been prepared and issued abroad, under the sanction of the Committee, in nearly one hundred different languages and dialects, and \$292,000 have been remitted to various missionary stations and to societies and individuals on the continent of Europe, to multiply these "leaves of the tree of life for the healing of the nations."

REVIVAL IN THE NAVY.—A letter from an officer of the United States frigate Congress, published in the Philadelphia North American, states that there is a remarkable attention to religion among the seamen in this ship. It commenced in a Bible-class, held by the chaplain Mr. Colton, and the interest became such that prayer meetings were held three evenings in the week, at which perhaps some sixty seamen would be seen on their knees at prayer. At some of them several would be heard making confession of their sins and asking for prayers, and others expressing their joy and hope in the Saviour. Quite a number profess to have had their hearts renewed. The work proceeds without opposition from the officers, or any of those on board.

ROME AND THE NEW POPE.—One of our exchanges says that five new daily and weekly papers are announced for publication in Rome. Criminal trials are hereafter to be in public, and the code is to be revised. An income tax is said to be intended. The tax on salt, and corn ground at the mill, are to be abolished. Attempts, by poison, on the Pope's life, are hinted at. His meals are said to be inspected by a chemist, and the elements with which the mass is celebrated are provided from his own household, when he is to celebrate it any where. These rumors may be unfounded, but the anonymous attacks on him continue, and indicate bitter feelings of opposition.

THE YOUTH'S CABINET.—The January number of this popular monthly commences the second volume. It contains not only a great variety of interesting reading matter, but several original embellishments, and a steel vignette which equals any thing furnished by the most costly magazines. We cannot too highly commend the diligence and taste of both editor and publisher. They deserve the success which efforts during the past year has attended their efforts to please and instruct. Edited by Rev. Francis C. Woodworth. Published by D. Austin Woodworth, 135 Nassau-st. Terms one dollar a year in advance.

PHONOTYPY.—Messrs. Andrews & Boyle have commenced publishing at Boston, a weekly sheet in the Phonotypic Alphabet, called "The Anglo Saxon." It is to be a good family paper as well as an advocate and specimen of the language reform. Terms \$2 per annum.

Congress week, having Monday evening, 14th inst. In the Senate model the commission of Surveyor widow of Ala. Office Comptroller of transport to construct the Commission into the utility constructing vessel repairs of gov bill was reported to actual viding for the Clayton pres all parties, p speedily and ex war with Mex peace. The sion of Iowa, In the House introduced to Lands; to pre satisfaction of the improvement and Arkansas the Savannah at Savannah Iowa was pass to establish a which was ma Tuesday of J Committee of sage, particular war. Several war was pron The packe from Havana, dates several The following Our advice— at or near San thirty thousand flict, and the at least half Accounts f and valor of f thousand men Five thousand daily. The n of balls and belief. Every is converted i In one store- mechanics w guns and m There are m fortifications, every possibl filled with ent come down t Tascals, to a diers. Santa Anna army on the as a magnific he by the bo him as he pa ings overca his swarthy c of the variou or Death live. Santa A kees this tim The Chur of the coun contributions and regul of two millio been issued on the Bish Bishop of Gu of Michoacan \$100,000; on Popular opin as the Chur officious in th PEACE OF Tribune of private adv Washington meditates sion to proce manding effo either by ne missioners, a Senator Tho vested with and naval fo General, S and Govern are to be c to prosecu shall seem whenever which they ment they ject to the but there ca fication. TAX STRE Star says th wreck was p of disaste a boat on the The manuf the manne remained a parcel exco which arriv and one le Picked up The bod We are m

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Congress was in session only four days last week, having adjourned over from Thursday to Monday on account of Christmas.

In the Senate, bills were introduced, to remodel the consular system; to create the office of Surveyor of Oregon; for the relief of the widow of Alex. Hamilton; to instruct the Post Office Committee to inquire into the expediency of transporting free mails to the army; to instruct the Committee on Naval Affairs to inquire into the utility of iron as a material for constructing vessels of war, and providing for the repairs of government vessels by contract.

A bill was reported establishing general pre-emption to actual settlers of public lands, and providing for the sale of the mineral lands. J. M. Clayton presented a petition, signed by men of all parties, praying that Congress should use speedy and efficient means for terminating the war with Mexico, and ensuring an honorable peace. The bill from the House, for the admission of Iowa, was passed.

In the HOUSE OF REPRESENTATIVES, bills were introduced to graduate the sales of the Public Lands; to provide for the French spoils; for the improvement of the Mississippi, Missouri, and Arkansas rivers; to remove obstructions in the Savannah river; for a new Custom House at Savannah. The bill for the admission of Iowa was passed.

LATER FROM MEXICO.

The packet ship Norma arrived at New York from Havana, on the 23d inst., bringing Mexican dates several days later than previously received. The following is from the Sun:—

Our advisers by this arrival led to only one conclusion—a desperate battle is to be fought at or near San Luis Potosi. Mexico will have thirty thousand of her best troops in that conflict, and the United States will probably have at least half that number.

Accounts from San Luis praise the discipline and valor of the army. There were twenty-five thousand men, with fifty-two pieces of artillery. Five thousand additional troops were expected daily. The magazines of powder and the stores of balls and other missiles are said to exceed belief. Every piece of iron that can be found is converted into pikes or other deadly weapons.

One store-house alone there are two hundred mechanics working day and night, mounting guns and manufacturing munitions of war. There are five hundred more at work in the fortifications, which are being strengthened in every possible manner. One thousand women, filled with enthusiasm in the national cause, had come down to the camp from San Diego and Tlascala, to aid in making articles for the soldiers.

Santa Anna had a grand review of the whole army on the 13th November. It is described as a magnificent pageant. So overpowered was he by the boundless enthusiasm which greeted him as he passed along the lines, that his feelings overcame him, and the tears rolled down his swarthy cheeks, amid the prolonged huzzas of the various regiments, and cries of "Victory or Death!" "God and Liberty!" "Long live Santa Anna!" "We will beat the Yankees this time!" &c. &c.

PEACE OR WAR WITH MEXICO.

The N. Y. Tribune of Thursday morning last says that private advices from most reliable sources in Washington assure us that the Executive now meditates the appointment of a High Commissioner to proceed to Mexico and make one commanding effort to close the war in that country either by negotiation or the sword. The Commissioners, as at present in contemplation, are Senator Thomas H. Benton, (who is to be invested with the chief command of our military and naval forces under the title of Lieutenant General), Senator John J. Crittenden, of Ky., and Governor Silas Wright of our State. They are to be clothed with almost unlimited powers to prosecute the war in such manner as to them shall seem most expedient and to terminate it whenever terms shall be proffered by Mexico which they may deem admissible.

The same correspondent says that this ruthless onset was doubtless provoked by the act of the Turkish Cabinet, in deposing Beder Khan Bey, from jealousy of his power, and this, it was supposed, had been done by an arrangement with the Nestorian Patriarch then at Mosul, who had promised the aid of the Nestorians in accomplishing this object. These people were thus exposed to the fury of the barbarians, and the Porte could take no efficient steps for their protection. Several of the foreign envoys at the Turkish Cabinet, including Mr. Wellesley and M. de Bourqueney, have sent in very strong notes upon the subject, insisting that Beder Khan Bey is a monster who must be crushed, and the Porte professes the same sentiments. This, moreover, is more easily said than done; for he has a force of 40,000 men at his command, and is virtual sovereign of the whole mountain district.

SUMMARY.

The brig Palestine, belonging to New York, put into Newport, R. I., in distress, and while there lying at anchor, the captain and mate being on shore, one of the hands, named Willis, belonging to Block Island, broke open the captain's chest and took out three thousand dollars in doubloons, and six hundred Spanish milled dollars. Willis took one of the boats belonging to the brig and made his escape. The boat has been recovered, but no trace of the robber has been found.

The steward (a negro) of one of the principal hotels at Cincinnati, was shot on the 16th under the following circumstances.—He had been in the habit of "taking observations" through a pane of glass over the door of the room occupied by a gentleman and his wife, and at the last time of his appearance, he was shot by the gentleman, who gave himself up to the Mayor, and then gave bail for his farther appearance. The negro died of the wound.

We understand, says the Newburyport Herald, that a new expedition to Oregon is fitting out in this town. A company formed for this purpose have purchased the brig Eveline, at a cost of \$5,000, for the voyage. She is to be placed in charge of Mr. Goodwin, who is well acquainted on the coast, having been for some time mate of the Chenamus, when she was engaged in the Oregon and Sandwich Island trade.

The N. Y. Tribune says that the Bremen ship Ligonis, 110 days out, arrived yesterday with over 300 paupers, 34 of whom were dead, and as many more sent to the City Hospital in a hopeless situation. Another vessel, the Pontiac, arrived from Liverpool after a passage of 63 days! Nineteen passengers died on the way, and the crew were reduced nearly to starvation.

The nucleus of a new State has just appeared in the north-west. It is about to be christened the Territory of Minnesota, (Mi-ne-so-ta), and, in some few years, it will be cleared, settled, peopled, and covered with network of railroads and canals, and become a powerful State, represented in the Federal Congress by two Senators and a legion of Members.

A case is now on trial in Mississippi, which, if it takes a proper direction, will go far to abate the rage for dueling. A law of the State of Mississippi requires that a man shall pay the debts of each individual whom he kills in a duel, and if an honest jury will sustain the law, and the defendant is able to pay, he will be careful how he engages in a duel.

Another invention, and to the newspaper profession the most astounding of all, has just been brought into successful operation in this city. We allude to Clay & Rosenberg's Steam Type Setter, which by the aid of two men and three boys can put up as much printed matter as ten compositors can by the present system.

The National Era, the new liberty paper at Washington, will appear early in January; G. Bailey, Jr., of Cincinnati, Editor; L. P. Noble, of New York, Publisher.

Madison University, at Hamilton, N. Y., numbers 1 Resident Graduate, 30 in the Theological Department, 144 Under-Graduates, and 34 in the Grammar School.

The Lowell Courier says.—On the 10th of last June, a large new mill was commenced on the Middlesex Corporation in this city. The mill building, which is 154 feet long, 48 feet wide, and seven working stories high, and made all of brick, was finished, and weaving was commenced on the 1st of October; but the carding machines were not ready for work until twelve o'clock on Saturday night, 28th ult. On Monday morning they went into operation, and we saw a pair of blue cassimere pantaloons, the wool of which they were made having been carded, spun, dressed, wove and finished within bell-hours on the same day, in this new mill.

The Philadelphia Gazette says:—Mr. Whitney, the projector of the great Oregon Railroad, has just returned from a visit to the West. He was eminently successful in rousing public attention to the great enterprise. At Wheeling, Cincinnati, Columbus, Louisville, and many other points, public meetings were held and resolutions adopted in favor of the road. A similar demonstration will soon be made in Baltimore. We trust that Congress will act upon the subject definitely and satisfactorily during the present session.

Within the last six months, 26 vessels, ships, brigs and schooners, have been reported as missing. Some of them were last spoken, or heard of, on their outward cruise, others with the objects of their voyage accomplished, with full cargoes, and crews rejoicing at the prospect of soon again joining in the family circle around the old hearth stones at home, and yet months have passed away and all tidings of their fate are buried in obscurity.

A traveler writing from Louisville, says:—We arrived here yesterday, (Sunday) morning, prepared to discharge the freight for this city, but the Captain found himself brought up by a notice that a fine of \$50 would be the consequence of discharging any goods on Sunday.

Professor Henry, of Princeton College, who has recently been appointed Secretary of the Smithsonian Institute at Washington, and who is one of the most distinguished scholars and profound philosophers which our country has produced, was originally an apprentice to the silversmith's trade.

The trustees of the village of Auburn have authorized a select committee to purchase two hundred cords of wood, and to dispose of it to the destitute, at a price not exceeding its cost.

The steamer Mohegan, running as a freight-boat between New York and Bridgeport, in connection with the Housatonic Railroad, was wrecked on Saturday at 3 1/2 o'clock, by running on the Gateway Rocks, a short distance below Sand's Point Light. The accident is said to have occurred in consequence of the extreme low tide. A hole was stove in her bottom, and she was immediately run aground at Cor Bay, where she sunk within two feet of hurricane-deck.

The products of labor in the Ohio, Penitentiary during the year ending on the 30th ult., were about forty-four thousand dollars. The expenditures during the same period were \$27,000—leaving a balance in favor of the institution of \$17,000.

The Scientific American, says that Mr. John Scott, of Philadelphia, has invented a composition for coating cannon balls, which will become ignited by the escape of the ball from the cannon, and the burning mass being distributed among the splinters made by its passage through the timbers of houses or vessels, will produce combustion wherever it strikes.

The Hon. Amos Kendall contends that the first act of Congress, after assembling, ought to be the passage of an act appropriating the necessary funds to secure to the government the use of the telegraph from Washington to New Orleans during the progress of the war. He says that by a vigorous effort it can be placed in operation on the whole route in four months.

Two hundred and thirty-three canal boats, 16 tow boats, 7 steamboats, and 5 sloops, are laid up in the basin at Albany.

By the will of Elijah Waters, Esq., of Milbury, whose decease occurred a few days since, the First Congregational Society receives in cash \$5,000, and the Parsonage \$1,600 more; American Bible Society \$1,500; A. B. Foreign Missions \$1,000; Home Missionary Society \$1,000.

It has been ascertained by Lt. Emery, that the altitude of Santa Fe is 6000 feet above St. Louis, Mo., nearly 7000 feet above the level of the sea.

Since the loss of the Atlantic, the proprietors of the Worcester and Cleopatra, have furnished those vessels with masts.

It is now confidently asserted that Queen Victoria has consented to have Canada united to the American States by a bridge over the Niagara.

The Milwaukee Sentinel says that Marshall M. Strong, of Racine, W. T., resigned his seat in the Convention, in consequence of the adoption of the article on the rights of married women, and the exemption of property from forced sale.

The President's Message was received at New Orleans by an Express of the Commercial Times forty-eight hours in advance of the mail. The distance between Montgomery and Mobile, 160 miles, was run in nine hours.

The sales of public lands in the Milwaukee District during the month of November, amounted to 22,311 acres, mostly in forty-acre lots, and the receipts to \$28,642 71.

As Herr Driesbach, the celebrated lion-tamer, was in the cage of a new lion, undergoing the training process, he was attacked by the savage animal, and had his suit of clothes, made of the strongest Russian duck used for such occasions, torn from his person, but without receiving bodily injury.

The publishers of the St. Louis Republican expressed the President's Message and the late foreign news from Baltimore to St. Louis in the remarkably short space of four days. The usual mail time is seven.

It is a fact—though we can now scarcely believe it—that the bodies of the persons who perished in the steamer Atlantic, on reaching the shore, were robbed of money and valuables; and great quantities of valuable articles have been stolen from the wreck and carried to various places on the main land.

The average weight of the mails that leave New York in one week, according to the Postmaster General's report, is over sixty thousand pounds.

The Capitol of Iowa is built of marble, at a cost already of \$80,000, and it is said it will cost \$20,000 more to finish it.

It is ascertained that the late hurricane in Havana destroyed 1275 houses, and injured 1038 more. Most of the crops and very many cattle were destroyed.

CURRENT MONEY.—The following are the rates at which uncurrent money is bought in New York, according to Thompson's Bank Note Reporter:—

Review of New York Market. MONDAY, DEC. 23. FLOUR AND MEAL—Flour ranges from \$5 to 5 5/8. Jersey Meal \$3 37 4/4 1/4. Bye Flour \$4. GRAIN—Genesee Wheat 1 15 a 1 18. Corn 72 a 80c. Rye 34c. Barley 63c. Oats 40 a 41c. PROVISIONS—Pork is dull, say \$8 25 a 10 25. Ohio Hams 7c. Butter 10 a 12 1/2 for common, to 20c for choice. Cheese 6 a 7c in casks; 1 1/2 in boxes.

MARRIED. In Westerly, R. I., on the 3d inst., by Eld. Alex. Campbell, Mr. JOHN W. FENNER to Miss SARAH A. WILCOX, both of Westerly.

LETTERS. James Bailey, Wm. M. Fahnestock, V. Hull, C. M. Lewis, Calvin Wald, Elias Burdick, George Grandall, John Whitford, Alex. Campbell, Joshua Clark, Wm. T. Morgan, W. B. Gillett, R. W. Utter, Jonathan Nash, Jr., Pardon C. Kenyon, B. Osgood, Andrew Babcock, Ephraim Maxson (yes).

RECEIPTS. Westerly and Hopkinton, R. I.—Welcome B. Babcock, James W. Brown, Barbery Murphy, Franklin Cottrell, Robert Burdick, John Hiscoc, Geo. A. Babcock, Daniel Saunders, Horatio S. Berry, Nelson Langworthy, George Gavit, Wm. F. Prosser, \$2 each; Ebenezer Carpenter, Weedon Barber, H. C. Burdick, \$1 each. New Market, N. J.—Bazilla F. Randolph, Abner S. F. Randolph, Jeremiah Dunham, \$2 each. West Edinboro—Joshua Maxson, Elijah H. Coon, Otis B. Arnold, \$2 each. South Richmond—W. V. Hubbard, Brayton Slater, \$2 each; Walter Merritt \$1. Friendship—Samuel P. Crandall, Jr., \$2, Eld. B. F. Bobbins \$1 50, Zina Gilbert 50c. Petersburg—Zebulon Scriven, Daniel Maxson, Luman Materson \$2 each; E. R. Clarke \$1. Brookfield—Wm. Whitford, Daniel Brown, Hial Williams, Clark Burdick \$2 each; James Hills \$4. Berlin—Bowland B. Lanphear, Amy Saunders \$2 each. Delroyer—H. W. Babcock, Willert Burdick, \$1 each. Milton, W. T.—Horse G. Hamilton \$4. Woonsocket, R. I.—Amos Ellis \$1. Bridgeton, N. J.—Beulah Randolph \$1. Metouchin, N. J.—Charles Mundy \$1. Edenboro, Pa.—Calvin Wald \$2. Crossinville, Pa.—Benjamin Steele \$2. Lowell—George Gardner \$2. South Oneth—Wealthy Wolcott \$2. New York—Wm. H. Sage \$2. Foxetuck, Ct.—Jonathan Nash Jr. \$2. Dundee, Pa.—Pardon C. Kenyon \$2.

BEALES' DAGUERRIAN GALLERIES.

M. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Gallery, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reduced his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DAGUERRIAN GALLERY. TURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 T Broadway, opposite John-st., and two doors below the Franklin House, New-York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. A. Turner, on account of his confidence from past success of giving entire satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses. N. B. No charges made unless satisfaction is given. oct 22-6m

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

ALFRED ACADEMY AND TEACHER'S 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, and to its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical in use in operation; and they hope, by continuing to augment their facilities, to continue to merit a share of public patronage. 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 thorough practical scholars, prepared to meet the great responsibility of life. Our primary motto, "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.

- 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian. 2d. Punctuality in attending to all regular academic exercises, will be required. 3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings. 4th. Playing at games of chance, or using profane language, can not be permitted. 5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted. 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, 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—7 consists of three terms, as follows:— The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846. The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847. The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847. As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will 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, \$3 50 to \$5 00 Incidental expenses, per term, 25 EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 2 00 The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of choice as to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement. SAMUEL RUSSELL, President of the Board of Trustees. ALFRED, June 23, 1846.

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 theories 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, for a brother bound. It will speak for the Universal Brotherhood of mankind. The Gospel is the great truth, will be the Gospel of the Millennium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the "School Room," in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life. It will present weekly a transcript of General News, both Domestic and Foreign. It will also present from time to time a transcript of 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.

Miscellaneous.

BUSH AMUSEMENT IN AUSTRIA.

THE KANGAROO.

The Kangaroo is an extraordinary animal. There are several kinds of them, and they are of various sizes. The Kangaroo forester is about five feet high, and when pursued by dogs, it leaps or bounds from fifteen to twenty paces. The animal goes on his hind legs, steering his body with his tail. His fore legs are only about half the length of his hind legs. He is generally of the same color as the English hare, and his flesh greatly resembles in taste and appearance that of the hare. The tail, which sometimes weighs twenty pounds, is considered the best part of him. It makes excellent soup—indeed, equal to any ox-tail soup I ever tasted. His movements in his native wilds are extremely graceful. Seldom rapid, until he sees you and your dogs in full chase after him—then he hits out in right earnest, hops, skips, bounds, and if you have not fleet dogs before you, and a fleet-horse under you, he is soon out of sight. In some parts of the colony they are seen in droves, but I never saw more than five or six of them together. I have often seen them quietly feeding among my cattle, with which they seemed to live on peaceable terms.

When hard pressed, they turn about, put their backs to a tree, and for a time successfully fight the dogs, which they often rip up and disable for life. They have been known not only to drown dogs, but also to take a man in their arms, carry him towards a lagoon or deep pond, and there attempt to drown him as they commonly drown a dog, viz. by pressing his head under water. A friend of mine, a Mr. James Aitken, settler on the Clarence river, has lately received in a battle with a Kangaroo, a mark which he will necessarily carry with him to the grave. He was in chase after a Kangaroo, which at last his dogs caught, when my friend inconsiderately dismounted from his horse for the purpose of assisting his dogs. The Kangaroo was naturally timid, and was easily tamed. He lives entirely on grass; and the female has only two young ones at a time, which she carries in a pouch or bag under her belly. When hard pressed in the chase, she drops them one by one; you can then be certain that she is nearly beat. The skin is remarkably tough, and is converted into stock whips, and sometimes used as a substitute for a blanket in traveling through the bush. With half a dozen of these skins sewed together, a man could comfortably sleep all night on a bleak, snowy mountain.

McKenzie's Ten Years in Australia.

EXTRAORDINARY DISCOVERIES AT NINEVEH.

Mr. Layard, an English gentleman, has for the last 12 months been pursuing the track—first laid open by M. Botta—at Nimrod, near Mosul, on the Tigris. His excavations have not only settled the precise position of Nineveh—the very existence of which had become little better than a vague historic dream—but have brought to light some of its buildings, sculptures, and inscriptions. According to accounts received at Constantinople, some months since, Mr. Layard had discovered an entrance formed by two magnificent winged, human-headed lions. This entrance led him into a hall above 150 feet long and 80 broad, entirely built of slabs of marble, covered with sculptures. The side walls are ornamented with small bas reliefs of the highest interest, battle scenes, lion hunts, &c.; many of them in the finest state of preservation, and all executed with extraordinary spirit. They afford a complete history of the military art among the Assyrians; and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans—such as the battering-ram, the tower moving on wheels, the catapult, &c.

Nothing can exceed the beauty and elegance of the forms of various arms, swords, daggers, bows, spears, &c. In this great hall there are several entrances, each formed by winged lions, or winged bulls. These led into other chambers, which again branch off into a hundred ramifications. Every chamber is built of slabs covered with sculptures or inscriptions, whence some idea may be formed of the number of objects discovered—the far greater part of which, in fact nearly all, are in the best preservation. Mr. Layard's excavations have been hitherto confined to a very small corner of the mound under which these antiquities have for ages been buried; it is impossible to say what may come out when they can be carried forward on an adequate scale. [N. Y. Telegraph.

MORAL COURAGE IN EVERY-DAY LIFE.

Have the courage to discharge a debt while you have the money in your pocket. Have the courage to do without that which you do not need, however much your eyes may covet it. Have the courage to speak your mind, when it is necessary you should do so, and to hold your tongue when it is prudent you should do so. Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly attired. Have the courage to own you are poor, and thus disarm poverty of its sharpest sting. Have the courage to make a will, and a just one. Have the courage to tell a man why you will not lend him your money. Have the courage to "cut" the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," but not with his vices. Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonesty and duplicity, by whomsoever exhibited. Have the courage to wear your old clothes until you can pay for new ones. Have the courage to obey your Maker, at the risk of being ridiculed by man. Have the courage to prefer comfort and propriety to fashion, in all things. Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretences. Have the courage to provide an entertainment for your friends, within your means, for the best of them. Have the courage to take a good paper, and to pay for it annually in advance.

THE MOTHER OF OLIVER CROMWELL.

This lady, who is said to have been an undoubted descendant of the royal family of the Stuarts, possessed a higher 'distinction' in her own virtues. Mr. Forester, in his Statesmen of the Commonwealth of England, pays this beautiful tribute to her worth:

"An interesting person, indeed, was this mother of Oliver Cromwell—a woman with the glorious faculty of self-help when other assistance failed her; ready for the demands of fortune in its extreme adverse time—of spirit and energy equal to her mildness and patience; who, with the labor of her own hands, gave dowries to five daughters, sufficient to marry them into families as honorable, but more wealthy than their own; whose single pride was honesty, and whose passion love; who preserved in the gorgeous palace at Whitehall the simple tastes that distinguished her in the old brewery at Huntingdon; whose only care, amid all her splendors, was for the safety of her beloved son in his dangerous eminence; finally, whose closing wish, when that anxious care had outworn her strength, accorded with her whole modest and tender history, for it implored a simple burial in some country churchyard, rather than the ill-suited trappings of state and ceremony wherewith she feared, and with reason feared, that his Highness, the Lord Protector of England, would have her carried to some royal tomb! There was a portrait of her at Hinchinbrook, which, if that were possible, would increase the interest she inspires, and the respect she claims. The mouth, so small and sweet, yet full and firm as the mouth of a hero; the large, melancholy eyes; the light, pretty hair; the expression of a quiet affectionateness suffused over the face, which is so modestly enveloped in a white satin hood; the simple beauty of the velvet cardinal she wears, and the richness of the small jewel that clasps it, seem to present before the gazer her living and breathing character."

LABORING TOO MUCH.

People do not have relaxation enough in New-England. They too generally have a care-worn expression, from infancy to age; and the fact cannot be denied, that anxiety is a weariness to the flesh. We are all utilitarians in this country, especially in the northern States, hardly affording ourselves opportunity for eating or sleeping in the manner which nature demands—for she can only conduct her chemical operations properly, and re-adjust the deranged vital machinery, while we are quietly slumbering. We recruit ourselves and grow fat during a refreshing nap—but exhaust the system, both physically and mentally, in pursuing to excess the ordinary round of every-day business. "All work and no play makes Jack a dull boy," is a proverb based on a profound knowledge of the laws of our being.

Females in New England are worse off than the other sex in the deprivation of out-of-door relaxation, as custom has made it vulgar to breathe the fresh air of heaven, unless it is done in a very lady-like manner. Hence they make feeble mothers—look thin, sallow, lank, and die by thousands, prematurely, of diseases that never had been developed had there been less education of the mind, and more of the body, in girlhood.

A sad mistake is produced by a too implicit belief in the adage that "time is money," since the first object of pursuit is, in consequence, made to be cash. Those who attempt to rest reasonably from their labors, at proper periods, are either afraid of not having enough, or are perpetually reminded that idleness ends in want. So the shuttle flies faster than it ought to go; the farmer cheats himself out of all that is worth having, health, by denying himself and his boys a holiday, because time is money and oxample is everything; merchants in cities toil for the immediate benefit of thieves and paupers—paying taxes in proportion to their income—and leave the world unsatisfied, having never found themselves ready to rest and take comfort. We work too much and too long in New England.

EVENTS OF A DAY IN NEW YORK.—A man named Thomas Sue was discovered by officers Millen and Baker in an open lot in Tenth-st., on Tuesday night, in a state of insensibility, in consequence of indulging in the free use of intoxicating liquors. On examining him, there was found a severe wound on his head, which he probably received by falling on a stone. He was taken to the station-house and a physician sent for, who dressed his wounds. He will probably recover.

About 11 o'clock the same night officer Mopper found a man and woman grossly intoxicated, wandering through the streets. Upon going toward them, he ascertained that they had with them a very young child which was nearly naked, and so much chilled and benumbed with the cold as to be almost motionless. He took the wretched creatures to the station-house, where they were taken care of during the night.

On Tuesday at noon officer Harbinson met a small girl some eight years old, apparently in a destitute condition. He stopped her, and questioned her in relation to her means of living, her name, &c. Her tale was a short, but sad one. Her name was Catharine Hope—her father was dead, and her mother was an inmate of the city prison, (but whether for crime or intoxication we did not learn,) leaving her a friendless wanderer in this large city. She was sent to the Long Island Farms.

The Coroner was called to hold an inquest, in a miserable place of abode in Thirty-first-st., upon the body of a poor German, about 30 years of age, who arrived in this country between two and three years ago, and failing to obtain a situation, commenced the humble avocation of a rag-picker, which he has pursued until compelled by sickness to remain within doors, relying upon his wife to provide a bare subsistence, and finally after parting with every article of household goods, save a favorite time-piece, and living in a cold cellar without food and without fire for several days, died on Tuesday—his death-bed consisting of a few shavings, and his old rag-bag rolled up for his pillow. It is of course needless to say that he died from starvation.

These are but the public transpirings of a single day. How much more of equal or even more painful tragedy in low life occurs every day, never known or heard of beyond the little circle of the sufferers themselves. God alone can know. [Tribune.

A REMARKABLE CASE.—A remarkable lawsuit, which has been pending two years in Russia, has been decided by the Emperor. A wealthy Russian General was betrothed to the beautiful daughter of a Polish nobleman, near Warsaw, and obtained his consent to the marriage. On the day fixed for the ceremony, the bridegroom appeared, attended by a captain and two officers, the first disguised as a priest, and the latter as his witnesses, and the unsuspecting bride was married to her Russian lover by this false priest. Two years after, the General became tired of his wife, and desired her to return to her father's house, at the same time informing her how she had been deceived. She at first thought he was jesting, but her cruel husband soon convinced her of the fatal truth, and shut the door of his house upon her. Her indignant father immediately brought an action against the General; but of course, lost it in all the courts against the Russian General, till at length, the sentence came before the Emperor, who decided as follows:—As the General is not married to his wife, the marriage is null and void; but as the wife has been most scandalously imposed upon, he is dismissed with the loss of his salary and his office, without having any claim to another appointment. His whole property is given to the lady whom he has so wantonly deceived, and he is not permitted to marry again.

MORAL EFFECTS OF LIGHT.—Dark and sombre dwellings and streets are the well-known resort of the most depraved classes in all cities and towns. This may be said to be a universal law of our social economy, and hence it becomes a matter of some importance to consider whether it would not be advisable, on moral grounds also, to attend with greater care to the construction and improvement of the residences of our laboring population. Darkness produces carelessness, and depression of mind, and of the whole nervous system, especially if it be conjoined with idleness, its almost necessary companion. A dark house is generally a dirty house; and it is in dark corners that the poor accumulate filth, which they are too idle to throw out of doors. If such dwellings were exposed to the light of day, a sense of shame would often induce a superior degree of cleanliness; and the cheerfulness of mind which a light house tends to foster would be productive of still greater advantages. Mr. Clay, in his report on Preston, has well said, that "something may be hoped for a people who can feel 'a joy in flowers;' but the poor can seldom possess even this small advantage in the miserable residence provided for them.

EFFECT OF THE ABSENCE OF SUN AND AIR.—Dr. Moore, the eloquent and amiable author of "The Use of the Body in relation to the Mind," says—"A tadpole confined in darkness would never become a frog, and an infant being deprived of heaven's free light, will only grow into a shapeless idiot, instead of a beautiful and reasonable thing. Hence, in the deep dark gorges and ravines of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idocy startles the traveler. It is a strange, melancholy idocy. Many citizens are incapable of any articulate speech; some are deaf, some are blind, some labor under all these privations, and all are misshapen in almost every part of the body. I believe there is, in all places, a marked difference in the healthiness of houses, according to their aspect with regard to the sun, and that those are decidedly the healthiest *ceteris paribus*, in which all the rooms are, during some part of the day, fully exposed to direct light. It is a well known fact that epidemics attack the inhabitants on the shady side of a street, and totally except those of the other side; and even in epidemics, such as ague, the morbid influence is often thus partial in its action." [Mechanics' Jour.

THE FIRST SHOT TOWER.—The first shot tower ever built was by a Mr. Wyatt, at Bristol, England. He was a plumber by trade, and had long directed his attention, without success, to the manufacture of shot, on a scale more extensive than was in use. One night, while lying in bed ruminating on the subject and greatly perplexed, he fell asleep and dreamed that a person appeared to him on a high tower, with a sieve in one hand, and a ladle of melted lead in the other. The lead was poured into the sieve, which the holder shook violently, and the liquid metal fell in rain drops, but in a solidified state to the lower floor. The imaginary person then descended from the tower and examined some of the shot; and among them Wyatt saw several that were either not perfectly rounded or had tails on them. To separate these from the others, the man removed the shot to an inclined plane; while those that were round ran down the plane, while those that were misshapen wriggled over the side. A perfect separation was thus effected. This was a lucky dream for Wyatt, as he sold his patent for £10,000, and a similar method is still employed by manufacturers.

POLISH HONEY.—Poland is perhaps the greatest honey-producing country in Europe. In the provinces of Podolia, Ukraine, and Volhynia in particular, the cultivation of the honey-bee has long formed an object of national importance; and in these, bee gardens are not only very numerous and extensive, but they are also common in other parts of the kingdom. There are cottages in Poland, with very small portions of land attached to them, on which are to be seen as many as fifty hives; while there are farmers and landed proprietors who are in possession of from one hundred to ten thousand hives. There are some farmers who collect annually more than two hundred barrels of fine honey, each barrel weighing from four to five hundred pounds, exclusive of the wax. A tenant is often in this way able to pay his rent and taxes, to defray his other domestic expenses, and often to accumulate handsome dowries for his daughters.

We knew a little boy, says an exchange, whose father was dead. He was one day writing a copy in his book, "Honor thy father and mother," he wrote a few lines more, but his memory was at work recalling to mind the happy days he had spent with his dear deceased father, and he went: "He could not go on, but sobbed aloud." "What is the matter, my boy?" asked the teacher. "Oh! Mr. Blake, I can't write this copy, for father is dead. Please give me another page, and cut this leaf out—I cannot write it."

VARIETY.

A certain Jesuit preached in Arzzo against the unchaste woman. 'One amongst you, especially,' said he to his female auditory, 'distinguishes herself by her dissolute course of life; the consciousness of shame often amends sinners, and therefore I will here name the woman publicly. But no! Christian charity forbids! she might through this become scandalized. I will, however, do something to point her out; so that, through shame, she may arrive at conversion. I will throw my cap at her. She whom I hit will be the sinner.' The preacher no sooner took his cap in hand, but all stooped as low as possible. 'Good heavens!' exclaimed the priest, 'have they all bad consciences?'

The celebrated blind traveler, Lieutenant Holman, returned to England a few weeks ago, after an absence of upwards of six years, during which time he visited Portugal and Spain, Algeria, and all the places on the Mediterranean, penetrated Egypt and Syria, crossed the desert to Jerusalem, and finally made an extensive tour through the least frequented parts of the southeast of Europe, including Hungary, Transylvania, Servia, Bosnia, &c. As on all former occasions, this extraordinary man traveled perfectly alone. He returned in perfect health and spirits.

Hens require good feed in winter. Cabbages are excellent. Give them large leaves or whole heads and they will dispose of them. If hens long confined without green food, can get to a grass plot, they will fill their crops full of the old stubble, which will cause their death, unless the crops be opened, the contents taken out, and then the crops sewed up.

Mr. Thomas Harding, of Pyle, Eng., about fifty years ago, paid his addresses to Miss Mary Austen, but discontinued his attentions on account of some slight misunderstanding. This same couple have been recently married, however, the gentleman aged 69, and the lady 71 years.

The editor of the German paper recently started in Boston, promises to furnish his readers with 'Kreis- und Feiendensberichte, Nachrichten von Hunger, Pestienz, Hochzeits- und Sterbefällen, Liebesgeschichten, Zuchtpolizeigerichtsberichtsbericete, Congressmarchen und Luckenbissa.' It must be a valuable paper.

On Monday the Lord-Lieutenant of Ireland presented Mr. O'Brien, the proprietor of a large bakery in Dublin, with a gold medal from the London Society of Arts, for the improvement he had made in the mode of making bread from maize meal, as a substitute for potatoes.

The Supreme Court of Virginia has given a decision on the case of Rev. Mr. Plummer. The Rev. gentleman claimed exemption for his salary as Clergyman from the State tax on salaries, and was fined for refusing to make return of his salary to the Assessor. The Court has decided in favor of his claim.

The total export of sugar from the ports of Havana and Matanzas, from January 1, to the end of October, of the present year, was 715,016 boxes. During the same period last year, the export was 335,040 boxes.

We perceive by a London paper that Messrs. Dryden the celebrated engineers, are now employed in the construction of a printing machine for the London Times, warranted to produce 12,000 impressions per hour, or the inconceivable number of 3 sheets per second!

Mr. Isaac Margeson, of Ashton, has in possession a hen which lays eight eggs per week. One of the eggs laid a few days ago is upwards of a quarter of a pound weight, four inches long, and six inches in circumference.

Accounts from Breslau state that the Prince-Archbishop has founded in that city, a library whose books are to be lent out gratis to the working classes. The number of volumes contributed is already 1,064.

The Prussian government has published a decree, directing that, for the future, a person, in order to become a druggist, must pass two years in studying in a university.

A quaint writer says that in this day of voluminous writing and printing, the morals of the public are so abundantly mended that they are like a pane of glass that is so patched and crossed with pith that not an atom of light can shine through it.

It is a popular delusion to believe that because a dandy's straps are drawn tight upon his trousers, that they are going to lift him into respectable society.

In England, Scotland, and Ireland, more than one half of the field labor is performed by women who work for ten pence per day!—ten hours hard labor for ten pence!

"How beautiful," said a lady, "the face of nature looks after a shower." "Yes, madam, and so would yours after undergoing a similar process."

The Leipsic catalogue, just published, contains the titles of 5,283 works, which have been published in Germany since the Easter fair of the present year—258 others about immediately to appear.

It is estimated that the products, manufactures, &c., of all kinds, in the State of New York, yield an annual income to the people of the State, of \$300,000,000.

It is stated that the printers in Lowell intend to celebrate the birth of Franklin, on the 18th of January. It will doubtless be done in ample form.

By the Constitution of Louisiana, the 1st of November is appointed for the election of constables in the different parishes—and this year the day fell upon Sunday. Only two of the parishes opened the polls on that day.

The fund bequeathed by Dr. Franklin, to the city of Boston, to be loaned to young mechanics, for the purpose of assisting them in business, now amounts to twenty-five thousand dollars.

A girl belonging to Wrentham, Mass., has been sentenced to sixty days in the house of correction, for pretending to be a witch. The annual crop of hay raised in the United States is estimated at 15,000,000 tons, which, at \$8 per ton, the average home value, is worth \$120,000,000.

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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 variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerreotypy 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 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—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish illness, disease, poverty and roguery.

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