

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

HYPEROXYPHISTICATED PARADOXOLOGY.

It was a quaint remark, and one full of truth and instruction, of the present aged and venerable Pastor of the Snowhill Society, dropped in a conversation on the subject of Ministerial Education, after being apprized of the efforts made by Pedobaptists to furnish their candidates for the ministry, facilities for a thorough education, and the evidences they exact of proficient attainments, before they accept and license them: "It is right, said he, they need it; it takes a great deal of learning to belie the plain teachings of the Bible, while it requires but little, very little, to understand God, if we will take him at his word, and truly desire to walk according to his commandments."

I am often reminded of that remark, though made to me more than twenty years ago, in tracing the turns and shifts of quibblers to evade the explicit injunctions of Holy Writ, and the presumptuous attempts of man to substitute, in the place of the clearly-defined institutions of the Lord, others of his own manufacture; a forcible illustration of which your readers have had in the articles of "E. W. D." and "Indagator," on the "Sabbath," transferred to your columns from the "Christian Chronicle."

The want of strict fidelity to "the law and the testimony," in searching out His will, and pinning faith to the sleeve of an arm of flesh, being swerved from adhesion, rigid adhesion to the truth, for the truth's sake, by venerated dogmas and popular traditions, instead of cleaving to the statutes of the Lord, often places man in the most ludicrous and pitiable dilemmas. Such is the case with the writers just alluded to, and which exemplifies very strikingly the folly of not taking heed to the declarations of the Almighty rather than to those of man.

In reference to an allusion to the "Sabbath Discussion" before the Sunday-School Teachers at Providence, R. I., "E. W. D." makes the following remarks:—

"The form of the question, as presented before the meeting of Sabbath-School Teachers, is a virtual surrender of it to the Sabbatarians. 'Is there sufficient in the New Testament to prove the first day of the week the Sabbath?' Now, sir, using the phrase according to the prevailing notion of Christians on the subject, 'the first day,' as opposed to 'the seventh,' I unhesitatingly answer, No. The law says unequivocally 'the seventh day'; and, allowing the law to have binding force still, as most believers in the Sabbath do, there is not, in the whole New Testament, one syllable whispered about a change. The Sabbath was enforced by a special statute; expressed in language definite and explicit; and carefully recorded, for preservation. This law, being moral and permanent, can be changed in none of its essential provisions, except by statute or its equivalent, emanating from the same source with the law. The New Testament nowhere records such statute or its equivalent. You search in vain for it. They who attempt it only prejudice their own cause. This ought to be conceded frankly and at once. The 'first day' of the week, as we currently designate it, was distinguished among Christians immediately after the resurrection. This our opponents ought to concede. That they observed it as a Sabbath, cannot be proved."

"In vain then do we look for a divine sanction, either by precept or apostolic example, for the substitution of one day for another. He who insists that 'the first' and not 'the seventh day' is the only lawful Christian Sabbath, will find it hard to make good his position. Christianity recognizes a Sabbath. Christ and his apostles sanction it. That Sabbath is the one enjoined in the law."

Where is there a Sabbath-keeper that can pen, or has penned, a stronger paragraph in favor of the perpetuity of the seventh-day Sabbath, still to be sanctified by all New Testament believers? Yet, will it be believed that the same writer could perpetrate so gross a folly, and advance so puerile a subterfuge to evade the legitimate deduction of his own argument, as the following:

"If any brother asks me my warrant for keeping Sunday, I point to the law, as requiring the seventh day to be kept holy. If he replies, the law does not specify Sunday; I rejoin, it does not specify Saturday. He may say, it requires the seventh day to be kept. I say, I keep the seventh day; and ask him to count his fingers. If I, being a servant, am commanded by my master to go to Philadelphia, I may ride or walk, go by railroad or steamboat, without being a transgressor. If a fellow-servant insists that I must walk the distance, I ask him to show me that in the command. Saturday is no more the seventh day than Sunday is. If it is so, will you, my brother, show it to be so. Show us the law. Such an attempt, I am inclined to think, would be very much as if a blind Ethiopian, with an unlighted candle, in a dark cellar, at midnight, should search for a black cat, which, after all, was not on the premises. The law of the Sabbath, as interpreted by some of both parties, enjoins an impossibility. As it stands in the sacred code, written by the finger of God, it is perfectly feasible, and is a provision of the highest service to man. 'To the law and the testimony.' These additions, changes, substitutions, and modifications, are the cause of many divisions in the one church of Christ our Lord."

What scribe, ancient or modern, can rival this logic? It out-herods the vagary of a "sabbatarian."

"evangelist," whose name shall not stain my paper, and even eclipses the foolery of Mawworm, in the play of the Hypocrite.

Here we may learn a useful lesson by observing how the blind lead the blind, and how the blind strive to darken each other's perverted vision, and in the end both fall into the ditch, as another, ("Indagator,") steps forth, a volunteer champion, to the rescue; fearing that "E. W. D.'s" argument should prove "a direct surrender of the question to the Sabbatarians."

"He [E. W. D.] seems to think that we have no specific instructions in regard to the Sabbath in the New Testament; that the notices of the first day of the week do not justify us in supposing that it was then held as the Sabbath; and yet 'Christianity' (where, if not in the New Testament?) 'recognizes a Sabbath.' 'Christ and his disciples sanction it.' Must it not be some other day, then, than the first day of the week? is a question which naturally arises in the mind of the reader. How is it answered? By a reference to the law—i. e., the Jewish law as given by the hand of Moses—which says, 'six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God.' The seventh in some well-understood order then existing, which order, if it still exists, as is commonly allowed, will teach us at once what day is the seventh, and therefore the Sabbath. But this would lead to Sabbatarianism, and your correspondent takes a different course."

"If I understand him, he holds that the 'seventh' may be reckoned from any point; that it matters not which is the first, nor what the order according to which we reckon; but that, having fixed on some beginning, if we regularly keep the seventh day holy, this answers the demands of the law. I fail to see, as yet, why, if each seventh portion of the citizens of this city, had fixed on a different day of the week to observe as their Sabbath, each day that passes over our heads would not be the Sabbath of Jehovah our God. And this might well be, perhaps, if the law in question had been an independent statute, communicated without any history of the circumstances, or statement of its design. But when we consider the circumstances, that a day had already been set apart in the wilderness, the order of whose recurrence was fixed and well known, how can we suppose that the law meant any thing more than to give the solemn sanction of Sinai to this very order which had already been divinely enjoined? And when we add to this, that the day was set apart as the rest-day of the people, the ends of which could hardly be secured without uniformity in its observance, and farthermore, that one incidental object of its appointment was to commemorate God's rest-day, which was the seventh in an order, supposed, at least, to be identical with the one now recognized, is it possible that there can be any mistake as to what particular day is meant by that law?"

"Indagator" places himself in an unenviable position, in taking exceptions to "E. W. D.'s" honest concessions—too honest for his party—his denials—when he exultingly boasts, that he has not "the slightest practical leaning towards Sabbatarian views, or a particle of difficulty in regarding the first day as the Christian Sabbath, if, indeed, it be proper, which I doubt, to apply this designation at all to the LORD'S DAY. But the above queries indicate something of my perplexity in endeavoring to base the religious observance of the Lord's day on the fourth commandment, or connect it in any way with the Mosaic law. And now let me propose one question more, and the question, after all, as I suppose, which needs to be more thoroughly settled, in order to the satisfaction of many minds. What right has your correspondent to say that 'the whole question about the day,' a question of such immense moment to us as Christians, 'is to be determined by the law' of Moses? What practical concern have we with the weekly Sabbath there enjoined, more than with the sabbatic year, or the year of Jubilee?"

"E. W. D.," in attempting to enlighten "Indagator," in his next communication, commits the almost unheard-of contradiction of himself, by assuming that the case is to be wholly determined by the law of Moses; then asserting that that law does not define the day and determine the time to be kept; that the people have the right to determine on any day they choose, only to keep the recurring seventh regularly; yet it would be "capricious" and even "sinful" for any not to keep the seventh day he might choose and set apart; and yet, it is to be determined by the law of Moses. *Mirabile dictu!* But hear him! A Daniel has come to judgment! a second Daniel!! hear him, hear!!!

"Where there is no law, there is no transgression. If I work six days and keep the seventh, I fulfill the law to the very letter. Tradition may have fixed another. God never did. [?] If he did, let it be shown, when and where. If citizens choose to keep different days, it would be very inconvenient, and foolish, and capricious, and hence sinful. Its sinfulness, however, would not lie in its opposition to the sabbatic law." [Where then?]

"The question about the day" is universally referred to the law of Moses. Why is it that the seventh day, rather than the fifth or the eighth, is observed? Is not this determined wholly by the law of Moses? Where in the whole Bible is there any other specification on the subject? Partisans of both sides of the Sabbath question refer to the law of Moses. The controversy must be settled by the law to which all direct us. The New Testament contains no law on the subject. If the law of Moses is not now in force, we are without law on the subject."

To which "Indagator" replies:—

"In quitting this subordinate point, I would barely add, that if he admits, with most writers, if not all, the division of time into weeks, as having been established before the age of Moses, and that some day of the seven (which were probably called the first day, second day, &c.,) was intended to be set apart as a day of public rest and worship; and yet holds that although the law specified the seventh day, the Jew might observe any other as well, why then indeed I must wonder at the elasticity of his hermeneutical principles; though I have no disposition to press the point. According to this, they are justified who, from the prohibition 'thou shalt not kill,' because absolutely expressed, infer, in the face of all the limitations and applications of this general principle in the law itself, the unlawfulness of capital punishment for murder. I suspect that if our Saviour, standing triumphant over the rifled sepulchre, had said, 'Ye shall keep the first day holy, and labor the remaining six,' we should none of us think it indifferent what day of the week Christians observed. As little ambiguity or want of definiteness was there in the law of the Sabbath to those for whom it was given; and the man seized while gathering sticks, would have been justly held guilty. I apprehend, even though he could have alleged sincerely, that his Sabbath only came on a different day from that of the Lord his God. Would not 'the sinfulness of his conduct have lain in its opposition to the Jewish law?'"

"E. W. D.," in retorting, betrays a palpable instance of seeing the mote in his brother's eye, and persisting almost to obstinacy in retaining the beam in his own.

"Your correspondent 'Indagator,' says he, does not seem to be fully able to appreciate my interpretation of the Sabbath law. The cause of his inability is quite apparent. His mind is entangled in the web of traditional interpretation. What is merely incidental, and entirely separated from the law, he persists in regarding as an essential part of it. The terms of the law are plain. The difficulties of its interpretation arise purely from human additions."

"I do not hold, that although the law specified the seventh day, the Jew might observe any other as well. I stated distinctly that he could keep no other day than the seventh, without sinning. The question is, whether Saturday or Sunday is the 'seventh day.' His 'wonder' is altogether gratuitous. He is desired to point out 'the limitations and applications,' which he seems to suppose determine the order of days, and I hereby, on that condition, promise to yield the point at once. 'If our Saviour, standing triumphant over the rifled sepulchre, had said, 'Ye shall keep the first day holy, and labor the remaining six,' we should none of us think it indifferent what day of the week Christians observed.' Certainly not. We think they should do just as the Lord said. Nor do I think that the sabbatic law tolerates indifference as to which day is to be observed. It says explicitly the 'seventh day.' It is the law that makes the week; and not the week that makes the law. Traditional interpretation has reversed the order of things. I admit the division of time into weeks before the time of Moses."

Here is paradoxology to perfection; and if the reader tire in this reduplication of matter which has already appeared in the Recorder—so much matter with so little meaning—I would urge, that as mazes and confusion may serve as a beacon to them, in temptations to wander from the Word into metaphysical speculations, and becoming intoxicated with man's learning, in matters where God has clearly and distinctly declared his will—of endeavoring to become "wise above what is written." In all my course of reading, I have never met with as much paradox and heterodoxy, in any discussion of a serious character. The simple-hearted, those not puffed up with man's learning and party prejudices—not tied, soul and body, to bigoted sectarianism—but who love the truth for the truth's sake, and embrace the truth to glorify its Author, would at once render unto God the things which belong unto God—would not stand and contend with his Maker, but yield implicitly to the requisitions of the Master, and proclaim "God to be true," though it "make every man a liar." There is too much political chicanery carried into theological discussions; and truth is too often sacrificed to party, by those who are able to make the weaker argument appear the better reason. This, however, is not the legitimate end of learning; it is the perversion and misapplication of it; and while this course is pursued, underrating and overturning the truth for party purposes, learning, which should be the handmaid of truth, becomes a curse; and in this sense, and this only, is it to be deprecated.

Had not the reader been already apprized that both "E. W. D.," and "Indagator" are observers of first day, would any one suspect, from the foregoing extracts, that either of them can conscientiously and consistently contend for the sanctification of that day?—which one of them admits has no requirement in the New Testament, and the other, that it ought not to be called the Sabbath! Some more of these wise lucubrations will aid very considerably the cause of the true Sabbath—"the Sabbath of the Lord"—as by their own showing, they have no express authority, no "so saith the Lord," for the observance of the day they insist upon enforcing, and which is now actually enforced by human laws and penalties; and at the same time exhibit the irreconcilable difficulties it subjects

them to in claiming sanctity for a day upon which the Scriptures do not confer the least sacredness, and persisting, in adherence to "the commandments of men," against reason and revelation; for they cannot help confessing much that makes for the cause of the true Sabbath, while they stumble at every step, in advocating the claims, the preposterous claims, of Constantine's day, so as to make the darkness visible to all. If all that "E. W. D." has written on the "deep points" of the law, do not enable the "blind Ethiopian, with an unlighted candle, in a dark cellar at midnight," to see "a black cat not on the premises," it enables every one enlightened by the Word and the Spirit to behold the darkness, the impenetrable darkness, which envelops his perverted faculties—faculties which the Lord has permitted to be so blinded as "to believe a lie." Both he and "Indagator" have "cornered" themselves completely in resisting the truth; as was acknowledged to me, a few days since, by some of their own ministering brethren, who expressed much apprehension of their injuring their own cause in the discussion; and one of them frankly admitted, that not any one of their own denomination (the first-day Baptists) with all their talent, can write on that subject, the Sabbath, without "cornering himself."

Here we find writers of much ability, and of learning enough "to wrest the Word to their own destruction," who see clearly and distinctly, that the popular notion of the Sabbath is surrounded by incalculable and insurmountable difficulties, but still are so warped by man-learning, their own party prejudices, that they will not see the truth, because they are determined not to see it! Dr. Barnes truly remarks, in reference to another subject, but which is equally applicable to this: "None are so blind as they who will not see." When men will not take the Lord at his own word, and receive, implicitly, his injunctions, "to do them," but "follow after their own inventions," they soon become engulfed in irreconcilable difficulties, and have to grope along in doubt and darkness. The Lord has appointed but one weekly Sabbath, and that twenty-five hundred years before there was a Jewish nation; which Sabbath He has never abrogated, nor superseded; but which Christ declared was made for man—for all mankind—not for the Jews, or any one nation, but for all mankind, in all ages. The "year of Jubilee," and the "sabbatic year," which "Indagator" confounds with the sabbatic law, belonged, exclusively, to the Israelites; and were wiped away with the "ceremonial law," which "was against us"—"blotted out with the hand writing of ordinances," which "were nailed to the cross." This "E. W. D." unequivocally admits:—

"The Sabbath is not exclusively a Jewish institution. It was 'made for man.' Not simply the Jewish man. It existed before the Jew; and for a reason which had no exclusive connection with him. It was inserted in the Jewish code, just as all the other great moral principles contained in the decalogue were, because they were fundamental and useful. The recognitions and sanctions of the Sabbath in the New Testament, are a virtual adoption of it into Christianity."

"But, put the weekly Sabbath along with circumcision and Jewish festivals, and where is your Sabbath? On what authority do you enjoy the weekly observance of the Lord's Day? Where is the law? Where is even the example? Where there is no law, there is no transgression. What if Christ did stand, on the morning of the first day, over the rifled sepulchre? Does it follow that we must observe the first day as a day of worship and of rest? May we not just as fairly conclude, that we must observe the day of his birth? This reason for keeping the first day is nowhere urged in the New Testament."

But "Indagator," stumbling on the most antiquated subtleties, contends, that it is a Jewish Sabbath, classing it with onerous rites, as "circumcision, Jewish festivals, sacrifices," &c., and adduces to this end Colossians 2: 16, and Gallatians 4: 10; proving himself thereby a redoubtable Rip Van Winkle theologian. It is not necessary to go into an argument to show that Sabbath days, here, apply to Jewish festivals, exclusively belonging to the Jewish economy, which were wiped out by being nailed to the cross. The merest tyro in biblical criticism can demolish this pretension by a single word, "sabbatum." His own party declare it to be irrelevant to the point—as having nothing to do with it. If the seventh day Sabbath was thus "blotted out," then we have no Sabbath, for no other was ever appointed unto us. The Bible appoints no other. The Apostles, as "E. W. D." admits, call no other the Sabbath; they never celebrated any other as the Sabbath; neither is that term or Lord's day applied to the first day of the week by any New Testament writer. The well-informed advocates for Sunday see this untenable position, and have abandoned it. It throws them, necessarily, into no-Sabbath. So much so, indeed, that Dr. Barnes grounds its observance upon the creation, and repudiates the idea of its being a "Jewish Sabbath," which it is constantly "nick-named." The Rhode Island Address, to which, among other distinguished men, is the name of

Dr. Wayland—a host within himself—advocates the same view; and the National Convention, which assembled at Baltimore, a few years since, resolved the same. So none but little minds—men behind their day—continue to nick-name it the "Jewish Sabbath." Before such persons deride and despise the seventh-day Sabbath, which the Scriptures declare "is the Sabbath of the Lord thy God," they ought, certainly, to find explicit authority for another in the Word of Truth.

Divesting the "discussion" of its verbiage and hair-splitting jargon, the arguments of both writers, may be summed up in a few words. "E. W. D." denies that there is sufficient evidence in the New Testament to prove the first day of the week the Sabbath; asserts that the question is to be determined by the law; that we may commence at any point, count our fingers, and every recurring seventh day is the Sabbath;—yet it would be capricious and sinful for all not to keep the same day. In this there is something original and eccentric. In "Indagator" there is not any thing original or singular, but his ignorance of the state of the question at the present day. He regards the seventh-day Sabbath as a Jewish institution, classing it with the rites of the ceremonial law; has some perplexities in founding the religious observance of "Lord's day" on the fourth commandment, and yet cannot find any other upon which to rest the sanctity of any day. Leaving the explicit word of God, and following their own vain theories, to bolster up party, they both fall into a labyrinth of error and become a riddle even to themselves. Instead of proving themselves expounders, they have become confounders—"making confusion worse confounded," their "collocation of words," as well as their self-contradictions "involve, in the language of the author of *Night-mare Abbey*, a juxta position of anti-peristatid ideas, which immediately suggests the notion of hyperoxypheistic paradoxology;" and is about as edifying as Basil Valentine's theosophico-cabalistical revelations in Alchemy, as poetically set forth in his *De Prima Materia Lapidis Philosophici*:—

Ein Stein wird funden, ist nichttheuer,
Aus dem zeucht man ein fluchtiges Feuer.
Davon der Stein selbst ist gemacht,
Von weiss und roth zusammen bracht.
Es ist ein Stein, und doch kein Stein.

Ich sag nichts mehr, es ist genannt,
Wohl dem, der solche that recht erkannt.
Sichs darinn, werd nicht mued noch matt,
Excitas acts probat.

These valiant champions for the sanctification of Sunday, are fighting the wind; and while the one renders himself as ridiculous as the chivalrous Spanish knight, Don Quixotte, in attacking the wind-mill, his quasi-coadjutor, like Sancho Panza, doubts and sleeps, and while he sleeps, blesses the man who first invented sleep. Their effort, and the result of their combined effort, as far as relates to their own cause, may be written in the titles of two of Shakespeare's plays:—

"Much Ado about Nothing,"
"Love's Labor Lost."

"Indagator" calls for light; and if the Editor of the "Chronicle" would let light appear in his columns, it would be an easy task to throw light into the benighted ranks of Constantine's followers, enshrouded as they are by the clouds of human tradition; but, Mr. Editor, you give him too much credit for liberality, for he has not admitted an article on that subject, from a Sabbatarian; the discussion being conducted exclusively by his own brethren; and that he is intimated to me, on good authority, that he is tired of the business, as they make their own cause worse and worse, and prejudice the claims of first day in the estimation of their own people; and, therefore, would like to bow them off. That light, were I permitted an opportunity, should be shed entirely by extracts from Dr. Barnes, Dr. Wayland, and the Address of the National Convention. I should like nothing better, than to condemn such cavillers out of their own mouths, and confound them before the world, "our enemies themselves being judges."

O that the professed disciples of the Lord would "receive the law from his mouth," and let alone tinkering the statutes of the Most High, to bring them down to their own contracted prejudices; it would save a world of confusion—an ocean of ink. When men draw from other wells than those ordained by the great Jehovah, they make cisterns, broken cisterns, unto themselves, which can hold no water; and so long as Protestants, who profess to regard the Bible as the only rule of faith and practice, still follow the traditions of men in respect to Sabbath, or any other innovations of the Mother of Harlots, they must endure the lash of "Papists," who tauntingly (and justly) throw it into their teeth, on every occasion of any controversy, that they stultify their profession, in following their church in the observance of the first day of the week for the Sabbath, which they boldly assert was not introduced by Christ or his Apostles, but by the Canons of the Catholic Church! O that the disciples, of whatever name, would return unto their first love, the Bible, and have nothing to do with the "traditions of men."

That I am aware, is a hard task; but the truth is sufficient to induce men to cast their idols—any cherished opinion not consistent with the Scriptures—"to the moles and the bats." While it was the delight of David to meditate in the law of the Lord day and night, and of Paul to delight in the laws of God, it is our high privilege also. And as it is our privilege, so is it our duty to meditate in these precepts. So may it ever be with all who profess to love the Lord, and who receive the Word as the man of their counsel. May they never "set at naught its counsels," "nor darken counsel by words without knowledge," and thereby strengthen the mystery of iniquity, in changing times and laws.

W. M. F.
BORDENTOWN, N. J., March 19th 1847.

The Sabbath Recorder.

New York, April 9, 1847.

CHRISTIAN COMMUNION.

Rev. Thomas B. Brown delivered a lecture on Sunday evening last, at the Seventh-day Baptist Chapel in this city, upon the subject of Christian Communion. He commenced by alluding to the circumstances under which Jesus Christ, just before he left the world, instituted an ordinance to commemorate his death. This ordinance consists of two parts—the breaking of bread, and the drinking of wine; which were designed to set forth in a lively manner the two prominent features of his death—the bruising of his flesh, and the shedding of his blood. It was designed to commemorate the fact of Christ's death, without any reference to the time when it occurred; as may easily be inferred from the circumstance that no direction is given about the time when the ordinance shall be celebrated, while all Christians agree in celebrating it upon a different day from that on which they suppose Christ died. That this custom was to continue until the second coming of Christ, is evident from the language of the Apostle, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

The Seventh-day Baptists practice what is commonly called strict communion; that is, when they celebrate the Lord's Supper, they confine it to the members of their own denomination. Mixed communion, or the practice of inviting to the Lord's table all who claim for themselves the name of Christians, they repudiate. The argument by which they justify their practice is a very simple one. Before stating it, however, it is well to premise, that the ordinance of communion was given by Jesus Christ to his church. This term church is sometimes used to denote the whole company of those on earth who have a saving interest in the atonement of Christ; including those of all denominations who are truly pious, as well as those not attached to any particular denomination, but who nevertheless are supposed to be governed by the Spirit of God in their general conduct. At other times the term is used to denote a company of disciples, regularly organized upon some doctrinal basis, and governed by certain rules, so that they can exercise discipline over one another. Now when it is said that Christ committed the ordinance which commemorates his death to his church, in which sense is the word to be taken? If in the former, then he left it where no sort of discipline can be exercised respecting it; for it is evident that a company of people of many different denominations, and of no denomination at all, having no visible organization upon a common basis, cannot exercise discipline about anything. Is it to be believed, that Christ left an institution of so much importance to drift at random where no discipline can be maintained respecting it? We can believe no such thing. Hence we are forced to the conclusion, that the ordinance was committed by the great Author of it to the care of a company of disciples duly organized, and bound by certain rules of discipline.

Mr. Brown did not think it necessary here to inquire which, of all the sects known, has the best claim to be considered par excellence the church. It was not his aim to determine to which of them in particular Christ has committed the care of this institution; nor was it his aim superciliously to set up the claims of his own denomination, as if the institutions of the gospel were committed to them in preference to all others. From the nature of the case, however, each sect supposes itself to approach more nearly to the pattern of a gospel church than any other. He had studied what the New Testament teaches in regard to the nature and order of a gospel church, and was firmly of the opinion that a Seventh-day Baptist church, or a church composed of baptized Sabbath-keepers, conforms most nearly to this pattern. He therefore concluded, that the society to whose care Christ committed the ordinance of the Supper, was a Seventh-day Baptist church; not formally designated by that title, it is true, but in reality composed of baptized believers, who all counted the Sabbath a delight. Other sects have an unquestionable right to think the same in behalf of themselves; but we must be governed by our own judgment, rather than by theirs.

Believing, as the Seventh-day Baptists do, that Christ committed the institution of the Supper to his church, and that their own churches are such as he then recognized, without superciliously and disdainfully unchurching others, they can not help feeling that they are bound to exercise some kind of discipline regarding this institution. Their argument, therefore, in justification of strict communion, is simply this, that where they cannot exercise discipline, there they have no right to extend the ordinance.

From this point, Mr. Brown proceeded to consider some of the practical difficulties which necessarily result from extending the communion beyond the right to exercise discipline. In any denomination where this principle is adopted, it is easy for a person who is notoriously unworthy of the Christian name to press himself forward, and participate with real disciples in the emblems of Christ's death, while he can not be subjected to discipline; thus bringing reproach upon the church and its ordinances. Take another case more directly connected

with our denominational peculiarity. We believe the Sabbath to be a necessary and important part of that law given to Adam, the transgression of which makes men sinners before God. How can we view those who disregard the Sabbath in any other light than as sinners? The amount of their guilt or criminality may differ very greatly, according to the amount of light which they have had. But this we can not determine. Hence we are thrown back upon the necessity of regarding them, as their actions characterize them, as transgressors of the law; and we do so without pretending to say whether they are or are not God's people. Were such persons members with us, they would at once be subjected to discipline, and for their violation of the Sabbath would be excluded from our churches. And shall we admit to the communion those who, if they were our own members, we should at once excommunicate?

Take still another case. One of our own members, who has for a series of years lived in the light of all the truth concerning the Sabbath, suddenly becomes disaffected, conducts himself in a disorderly manner, and is finally excommunicated. The next thing we hear of him is, that he has joined a first-day church, and is at work on the Sabbath. But he happens to be at one of our meetings on a communion day; and if the door is thrown wide open, after the manner of some, this man, who a few weeks before was so disorderly that we could not retain him amongst us, and who, in spite of all the light he possesses, has gone to work on the Sabbath day, comes up and claims a seat. Shall we admit him, or shall we not?

Such cases are not uncommon; and it is easy to conceive that the operation of the principle would be the same in reference to other things besides the Sabbath. Indeed many of those who advocate the extension of the communion, find difficulties which compel them to restrict it in some degree. In view of all the facts of the case, the lecturer concluded, that the ordinance of the Lord's Supper belongs to the church only—that body in which alone discipline is lodged. And as it is a church ordinance, it should be administered coextensively with the power of exercising church discipline.

"STOP MY PAPER;"

OR, THE TALK OF AN AGENT WITH SUBSCRIBERS. Among the supporters of the Sabbath Recorder, there are three distinct classes of persons. The first class is composed of a few benevolent and whole-souled brethren, who, feeling the importance of having a denominational paper established in the city of New York, banded themselves together to secure its support, and so provided an organ through which to speak forth our religious sentiments. The second class is composed of persons whose temporal circumstances will not admit of their making any very large contributions for benevolent purposes, but who cheerfully subscribe and pay for their papers, and regard this as one of the cheapest and best ways to benefit themselves and others. The third class is made up of persons in a great variety of outward circumstances—some rich, and some poor—but all of whom are heard to say, from time to time, "I must stop my paper." Some of the reasons or excuses which they give for this remark, are really note-worthy, and I will therefore mention three or four of them.

One says, "I am not able to take the paper any longer." Well, if this is really the case, I have nothing more to say, except to express my regret that the subscription list is not large enough to justify the publisher in sending it to you gratis. It is a fact, however, and one which I am sorry to be compelled to state, that this plea is often made by persons who every year spend for some luxury which is worse than useless, twice as much as a good religious paper would cost them. It is not for me to say how they will reconcile this fact with their plea of poverty. I hope they will be able to do it.

Another says, "It is of no use for me to pay out my money for the Recorder to convince me that the seventh day is the Sabbath; my Bible convinced me of that long ago." But, my dear brother, we ask your support for the paper that we may be enabled through it to send the truth where it would not otherwise go. In this way you may be instrumental in making the Bibles of others convince them. If this truth is worth entertaining in your heart, it is worth publishing, that it may find a place in the hearts of those around you. Christ came, not to seek the righteous, but to call sinners to repentance. It is your duty to imitate him by doing what you can to spread the truth, and bring men to acknowledge it. It is not simply for the purpose of retaining those who are now in the observance of the Sabbath, that we are anxious to publish this periodical, but it is that others may be made acquainted with our sentiments and the reasons for them.

A third expresses much dissatisfaction with the size of the paper. But he seems to forget that a small paper, full of new and readable matter, may be worth a great deal more than a large paper half filled with advertisements. No doubt the publisher would be as glad to enlarge as any of his subscribers would be to have him. But after full consultation with judicious brethren who understood the case, it was unanimously agreed, that it would be better to continue the present size, and expend any surplus funds (if ever they should exist) in gratuitous distribution, than to enlarge the paper, increase its expenses, and so endanger its continuance.

A fourth seems to be fearful that if his subscription is continued and promptly paid, the editor, or somebody else, will get rich out of the paper. In reply, it is only necessary to say, that there is no danger on this point. The Committee who have charge of the publication of the paper, instead of enriching themselves by it, have had the privilege of advancing a considerable sum of money to get it started. And as for the editor, he is employed at barely a living salary, while he might at any time receive much more pay for less labor in another department. The publication of our paper, like that of most denominational papers, has always been a self-denying and sacrificing business. Nothing but a sense of duty, and a desire to see the cause promoted, has sustained those who have been engaged in it.

The above excuses are only a few out of the many which the agent of a religious newspaper is accustomed to hear. When I commenced writing, I thought to mention more of them, but I forbear for the simple reason that they look so unlike the language and spirit of true Christians. Rest assured, brethren, that the repetition of these excuses will never accomplish the great work which is committed to us. It is high time for us to awake, and go about our duty more earnestly than we have ever yet done, determined that the cause shall not be hindered by our backwardness in meeting responsibility. The Seventh-day Baptists are more favorably situated now for exerting an influence than they ever were before. Let us not lose the advantages of our position by our own neglect. H. P. B.

ENCOURAGING FROM WISCONSIN.

From a business letter of Eld. Stillman Coon, dated at Milton, March 10th, we gather the following cheering information:—

There has been a Seventh-day Baptist Church organized at Bigfoot Prairie. It numbers fourteen members, is in a prosperous condition, and has a prospect of increase. Nathan Lee Bassett, Clerk, Walworth P. O., Walworth Co., W. T.

The church in Dane County has enjoyed a revival of late. Four persons have been added to the church by baptism, and others are anxiously inquiring the way to be saved.

On the Sabbath, March 6th, the church in Milton had an uncommonly refreshing season, which is regarded as an omen of good. Many freely expressed their feelings, their determination to increase their diligence, and to press onward and upward. Two professed to have obtained hope in a Saviour's atoning merits, and some who do not profess religion wept freely. The brethren in that vicinity are about to organize an Association, to be called the Seventh-day Baptist Association of Wisconsin. The fifth day of the week before the second Sabbath in July next is designated as the time for the first meeting.

DONATION VISIT.

A Donation Visit, called by the 1st Brookfield Seventh-day Baptist Church and Society, for the benefit of Eld. O. P. Hull, was held at the meeting-house in Leonardsville, on the 16th of March, afternoon and evening. There were present about five hundred persons of different religious persuasions. The sum of \$146 67 was received, exclusive of the expenses of the entertainment, which was ample, and was very tastefully arranged by a committee of ladies and gentlemen appointed for that purpose. The audience was addressed by Eld. John Chaney, Jr., of Unadilla Forks, upon the power of Voluntary Associations and the importance of a right direction of that power; for which a vote of thanks was unanimously passed. The following preamble and resolutions were then presented to the meeting, and unanimously adopted, viz:—

Whereas the Rev. O. P. Hull has been successfully laboring in this church and vicinity, in the dispensation of the gospel, for about a year and a half, therefore—

Resolved, That we, as a church and a community at large, who have had the pleasure of his acquaintance, and enjoyed the benefit of his ministerial labors, do hereby tender to him our most cordial thanks for his faithful services in the past, and our best wishes for his prosperity and success in the future.

Resolved, That a debt of gratitude is due from us to him, for his kind and faithful admonitions and labors in the gospel, and for his pleasing influence in the social circle.

Resolved, That we entertain the utmost confidence in his desire and ability to do good, and to promote the common cause of religion and philanthropy throughout the community and the world.

Resolved, That a copy of the above preamble and resolutions be forwarded to the Editor of the Sabbath Recorder for publication.

Eld. Hull replied to the resolutions, by making some brief but very appropriate remarks, expressing his thankfulness for the decided manifestations of kindness so recently shown him, and his desire that what he had received by way of temporal blessings might not be used in wasteful show, but be made an auxiliary in promoting the great cause in which he was engaged. He said he did not feel that it was in his power to make any thing like an adequate return for the kindness shown him; but he hoped that the great Giver of good and perfect gifts would repay the donors in spiritual blessings, as well as "in basket and in store."

CLEMENT H. WEST, } Secs.
HIRAM S. GRANDALL, }
LEONARDVILLE, N. Y., March 23th, 1847.

RESULTS OF WEST INDIA EMANCIPATION.—The British and Foreign Anti-Slavery Reporter publishes some interesting extracts from official reports relative to the emancipated population of the British colonies in the West Indies. The condition of things is rapidly improving. Notwithstanding the diversion of labor into other channels, it is believed that the crops on the plantations will very soon attain the full average quantity. The people are introducing labor-saving implements of husbandry, with great advantage. The plough is now almost universally used in place of the hoe, and improvements have been made in the mode of manuring, weeding, etc. Complaints of the want of industry among the laborers, are much less frequent than formerly. Indeed it is now generally admitted, that fair wages and prompt payment will always insure good work. But one of the most important results of emancipation is the purchase of freeholds by the laboring people. This division of the soil cherishes a feeling of independence, increases enjoyment by furnishing a homestead to cultivate, and promotes a proper self-respect and regard for the property and rights of others. It should not surprise us to find the first stages of emancipation work less favorably than could be desired for the planter. That was a natural consequence of so great a change. But no one acquainted with the facts in the case can doubt that the experiment will in the long run prove advantageous to all parties concerned. These official reports, together with the admissions of the planters themselves, ought to settle that question, and put an end to the prejudice against emancipation which is so prevalent in this country.

READING THE BIBLE IN SCHOOLS.—Professor Greenleaf, in an article respecting the importance of having the Bible read in common schools, makes the following just remark, which deserves to be universally read and practiced upon: "For instruction, I would have the Bible an indispensable daily reading book, to be read with that particular seriousness which is due to it as God's word and will. It is my firm belief, the result of more than forty years' observation, that to the daily and reverent use of the Bible in our common schools, as the inspired revelation of the will of God, we are more indebted for all that is valuable in New England character, than to any other source whatever."

A GOOD WORK GOING ON.—Passing through Spruce street the other day, we met a procession of eight or ten men, each with a basket on his arm filled with Bibles and Testaments. We have since learned that they are agents of the New York Bible Society, and are engaged in exploring the dark places of this city, and supplying the Word of God to those who are destitute. They have already gone through the 4th, 6th, 7th, 10th 11th, 13th, 14th, and 17th Wards, with the following results:—Visited 30,199 families; found destitute of the Scriptures 4,787 families; supplied 2,649 families; circulated 4,119 volumes.

BROWN UNIVERSITY.—A correspondent of Zion's Advocate says: "I rejoice to inform you that four of the senior class in Brown University—young men of much promise—have lately been brought to Christ. Others still are anxious, and a general attention to the subject of religion exists in the College. There is no excitement at all—no departure from ordinary studies and duties, but an uncommon seriousness among the students, from which, when taken in connection with the few who have been converted, and those anxious now, much is hoped. Over twenty of the senior class, numbering on the catalogue thirty-four, are hopefully pious."

THE WAY TO DO IT.—Notices have occasionally been published of the very liberal contributions for benevolent objects made nearly every month by the Bleeker-st. Presbyterian Church in this city, amounting in some instances to one thousand dollars at a collection. The Commercial Advertiser says that at the close of the service in that church on a recent Sunday, Dr. Mason announced the fact, that within a short time subscriptions had been made by the members of his congregation sufficient to pay the debt of the Church, fifteen thousand dollars. The effort commenced with subscriptions made on condition that the whole sum should be raised, and probably would have failed but for the unexpected subscription of two thousand dollars by the ladies of the congregation; so that nothing now remained to be done but to collect and pay over the amount subscribed. The Commercial adds, that the congregation do not intend in any degree to diminish their aid to the benevolent movements of the day in consequence of this very liberal donation.

REVIVAL IN PHENIX, R. I.—We learn from the Christian Reflector, that a precious revival is now enjoyed by the First Baptist Church, Phenix, R. I., Rev. Jonathan Brayton, pastor, who has been assisted by Rev. B. Cook, from Jewett City, and Dea. Kenney. The meeting has been continued nine weeks, afternoons and evenings. During this time many have anxiously inquired what they should "do to be saved." About one hundred, it is thought, have been hopefully converted, forty-eight have been baptized, and have united with the church, and ten more are standing as candidates for admission. Many of the converts have united with the other churches in the village. This church was constituted five years since. During this period there have been five revivals in the church and society, and more than three hundred hopeful conversions.

The advertisement below is copied from a recent number of the London Times. It reveals a state of things which will surprise many simple-hearted people in this country. Only think of an income of some three thousand dollars per annum for taking care of 180 "purely agricultural" souls, and that too in a healthy location, with such desirable society and scenery! "Who would not give the last farthing of ready money to insure such a prize, even if he must wait for actual possession until the death of an 'incumbent in his 75th year'?" Alas for the "purely agricultural" inhabitants; who seem to be about as much consulted in the choice of their minister, as are the sheep that browse the parish in the choice of the shepherd who shall feed and fleece them.

VALUABLE CHURCH PREFERENCE.—For sale, the advowson of a rectory in the county of Lincoln, with a net income exceeding £600 per annum. The situation is most desirable in respect of health, and scenery. The church is a neat, small edifice, recently erected. The duty light. Population 180, and purely agricultural. A projected railway station will come within two miles of the parish. The present incumbent is in his 75th year, and there is a prospect of early possession. Interest meanwhile will be allowed on the purchase money. For further particulars, and to treat for the purchase, apply to ———.

CHEERING FROM MADAGASCAR.—The New York Evangelist says that the relentless persecutions of Christianity in this island, now almost the only spot on earth inaccessible to the gospel, appear to be giving way. Cheering intelligence has been recently received by the London Missionary Society, the more cheering, as, from the fierce persecution directed by the Queen against all who dared to profess Christianity, in addition to the difficulties which hindered the reception of the gospel, many had almost abandoned all hope of immediate good for that island. About a hundred of the natives have been converted; and, more striking still, Rakotondrindama, the Queen's only son, and heir apparent to the throne, has embraced the truth, and, although only seventeen years of age, has already manifested admirable prudence, courage, and steadfastness in his adherence to Christianity. Through his influence, the lives of twenty-one believers, who were doomed to martyrdom, have been preserved; and his religious progress is represented by the latest accounts as most satisfactory.

THE BEY OF TUNIS.—It is stated in a letter from a French gentleman, that Ahmed-Bey, the Bey of Tunis, now visiting Paris, had a Christian mother, a native of Genoa in Italy, and it is probable that her influence has contributed to that elevation of morals, and that education, intelligence and shrewdness, which so eminently distinguish him from Mohammedans generally. He has had the magnanimity to free the thirty thousand slaves belonging to his states, by formally declaring that man ought not to be the property of man. A Christian act, says the writer, that would do honor to any prince in Europe.

THE NEW HYMN BOOK.—In reply to numerous inquiries about the new Hymn Book, we are happy to be able to say, that it is now nearly ready for the press. It has been prepared with great care by a sub-committee, and only waits the examination and approval of the general committee appointed by the Conference before it will be put in hand. From some examination of it, we are inclined to believe that it will equal any selection of hymns extant. Wait patiently a little longer, and you shall have a book worth having.

CHILD'S BOOK OF FLOWERS.—D. Austin Woodworth, of 135 Nassau-st., has sent us a neatly-printed book, of 108 pages, called "First Lessons in Botany, or the Child's Book of Flowers," by Theodore Thinker. It presents the subject in a plain and familiar manner, in a great measure free from those technical terms which generally so frighten children. They, if no body else, will thank the author, Rev. Francis C. Woodworth, for this little volume.

MEETING OF THE BAPTIST MISSIONARY UNION.—The Annual Meeting of the American Baptist Missionary Union is to be held at Cincinnati, Ohio, on Thursday, the 20th of May next. The distance of the meeting from the headquarters of the Society, and from a large portion of its supporters, will probably make the delegation much smaller than heretofore. It is believed, however, that there is sufficient interest felt in the missionary cause to take many persons from the Atlantic States to Cincinnati.

MISSIONARIES FOR CHINA.—Rev. J. D. Collins was recently ordained in New York as an elder of the Methodist Episcopal Church. He has been appointed a missionary to China, and will sail in a few days for that country, in company with Rev. Mr. White.

"A LONG ARTICLE" will be found on our first page to-day. We trust its length will not prevent its being read. It deserves attention for the manner in which it contrasts and shows up the points at issue between "E. W. D." and "Indagator." Unless the discussion which we have thus far published takes a different turn, our readers will not be troubled with any more specimens of it.

Eld. DANIEL BARCOCK and Dr. DANIEL C. BARCOCK request their correspondence and papers directed to Rock Prairie P. O., Rock Co., W. T.

Dea. ROWLAND T. GREEN wishes his correspondence and papers addressed to Christiana, Dane Co., W. T.

Authentic... General... lives... battle was fought... At 3 o'clock... commenced at Saltillo... destructive can set... either side—the great... On the 23d... again renewed... until half past... armies were... time... Gen... tachment again... driven back... cavalry charged... and did great... Gen. Taylor... repelled the... This charge de... again renewed... wounded was... only estimate... wounded that... battle field... On the 24th... coming to a g... ed in carrying... the dead... After the 2... the Mexican... came convinced... drive Gen. Tay... Santa Anna... about 15,000 m... 5,000, most of... Mexican loss w... ed; the Amer... wounded, amon... officers... The... Colonels Yell... and Assistant... Santa Anna's A... oner, but was... Taylor was ev... fight, and recei... but was not inj... A Mexican... has received... Saltillo, dated... states that Gen... to have all his... and tendered h... army... The New Or... Monterey, Feb... C. M. Clay... captured a shor... changed... A train of 11... States, on their... under an escort... by a body of M... yond Marino... their escape—... A young lady... citizen, living i... from New Orla... to school, was... having been k... escaped and h... where her mis... lively sympathy... Burns... AT... News has... commencement... tack on Vera... furnished to... Capt. Powers... The United... transports left... the 9th inst.,... On the morn... the troops... three miles of... position from... well covered... shells and rou... and the gun-bo... in front of the... Immediately... American force... line of march... of the enemy's... ated from one... and forts of th... by storm, not... izea... On the 11th... were employe... and digging... mishing took... throwing show... from the Cas... effect... During... ing provisions... On the 12th... off all farther... the norther... progress to the... sible for our... landed until th... ment did not p... There were... on the 11th... Palmetto Reg... ed in the br... enemy, and G... had his head... same ball brok... private leg... But on the... gained complete... tion of the... to stop our... All the way... off, and all...

General Intelligence.

GREAT BATTLE IN MEXICO.

Authentic information has at length been received of a great battle between Santa Anna and General Taylor, which resulted in a victory to the latter, at the expense of many valuable lives.

"At 3 o'clock on the 22d of Feb. the battle commenced at Buena Vista, five miles from Saltillo. The fight opened with artillery, and a destructive cannonade was kept open until sunset.

"On the 23d, at 10 o'clock, the battle was again renewed, and kept up without intermission until half past three in the afternoon. Both armies were closely engaged during the whole time.

"On the 24th both armies hung off without coming to a general engagement—each occupied in carrying off the wounded, and burying the dead.

"After the 24th there was no more fighting—the Mexican troops famishing with hunger became convinced that they could not triumph or drive Gen. Taylor from his position, and retired."

Santa Anna's force in this battle amounted to about 15,000 men; that of Gen. Taylor to about 5,000, most of whom were volunteers. The Mexican loss was about 2,000 killed and wounded; the American loss was 700 killed and wounded, among whom were 65 commissioned officers.

A Mexican physician residing in Camargo, has received a letter from the surgeon at Saltillo, dated two days after the battle, which states that Gen. Taylor permitted Santa Anna to have all his wounded conveyed into Saltillo, and tendered him surgical aid from his own army.

The New Orleans Delta has a letter dated Monterey, Feb. 26th, in which it is said: "Capt. C. M. Clay and the other men who were captured a short time since have all been exchanged."

A train of 100 loaded wagons of the United States, on their way to Monterey from Camargo, under an escort of 30 volunteers, was captured by a body of Mexican cavalry a few miles beyond Marino. Three of the men made good their escape—the rest were taken prisoners.

A young lady, the daughter of an American citizen, living in Mexico, and returning home from New Orleans, where she had been going to school, was taken with this train, her father having been killed by the Mexicans. She had escaped and arrived at Monterey in safety, where her misfortunes had excited the most lively sympathy. The lady's name is Miss Burns.

ATTACK ON VERA CRUZ.

News has also been received of the commencement of the long-contemplated attack on Vera Cruz. The following account is furnished to the New Orleans Picayune by Capt. Powers, of the schooner Portia:—

The United States Squadron and all the transports left Point Lizardo for Sacrificos on the 9th inst., with 12,000 troops.

On the morning of the 19th, a landing of all the troops and marines was effected within three miles of Vera Cruz, without much opposition from the enemy, as the landing was well covered by a constant discharge of bombshells and round-shot from the U. S. steamers and the gun-boats anchored near the beach and in front of the landing.

Immediately after the organization of the American forces on the beach, they took up the line of march over the sand hills, to the attack of the enemy's outposts and fortifications, situated from one to three miles from the Castle and forts of the city. They carried every one by storm, not, however, without losing seventeen men.

On the 11th and 12th the American forces were employed in throwing up breast-works and digging intrenchments. Occasional skirmishing took place with the enemy, who were throwing showers of bombshells and round-shot from the Castle and city, but without much effect. During this time the seamen were landing provisions and ammunition from the ships.

On the 12th a strong gale set in, which cut off all further communication. We left during the night, and as we were unable to make progress to the north, believe that it was impossible for our bombs and shells to have been landed until the 18th inst., so that the bombardment did not probably commence until the 20th.

There were some feats of bravery displayed on the 11th, in which Col. Dickerson, of the Palmetto Regiment, South Carolina, was wounded in the breast by a musket-ball from the enemy, and Capt. Albertus, of the 2d Infantry, had his head shot off by a 52-pound ball. This same ball broke a drummer's arm and took off a private's leg!

But on the same day the American army had gained complete possession of all the fortifications of the enemy which were raised by them to stop our troops from approaching the City. All the water-pipes leading to the city were cut off, and all the communications effectually stop-

ped. General Scott landed in person on the 11th ult.

So closely is Vera Cruz now besieged, and so entirely is every means of communication cut off, that in a very few days the news must reach us that both the City and Castle are occupied by our troops.

INSURRECTION IN NEW MEXICO.—The report of an insurrection in New Mexico is corroborated by recent arrivals. A letter dated Bent's Fort, Feb. 1, 1847, and published in a St. Louis paper, says:—

"As near as I can learn as to the time, on the 21st of January, a general insurrection broke out in New Mexico, and all the Americans that could be got hold of were massacred. The affair was so planned as to have the revolt simultaneous at its various points of concentration. So far as we have heard, there has been a general destruction of life and property. In Taos, Charles Bent, Stephen L. Lee, Elliott Lee, and many other Americans whose names have not as yet transpired, were massacred. Charles Town made his escape from Taos on a mule, and went to Turley's, eight miles above, which place he left after giving the alarm, and has not since been heard of, and is presumed to have been killed or to have perished in the mountains. A Mr. Albert, who lived with Turley, and made his escape from there, states that when he got off, all were killed (eight) except Turley and an old Frenchman—Charles Orto-bus among the slain. The Pueblo Indians were concerned in the massacre. The Americans have indiscriminately been killed and plundered of their property. George Long is the only one I have heard of who has escaped. Him they robbed of everything he possessed. At first I heard that Elliott was saved by the priest, but yesterday I saw a letter in which it was stated that he was afterward killed, and I am fearful that the last account is too true."

While Americans, and Irishmen in America, are contributing with truly Christian liberality, to the relief of the distressed of Ireland and the Scottish Highlands, Mr. Roebuck has reminded the House of Commons of a fact confirmed by the Dublin Nation, and many other journals, "that very large numbers of Irish landed proprietors, both resident and non-resident, had never contributed a halfpenny to the relief of the poor starving people."

In Ithaca, the grand jury had under consideration, bills of indictment against sundry persons, members of the Dutch Reformed and Episcopal Churches, "for being engaged in getting up and carrying on lotteries connected with the fairs held by ladies of those churches." The bills were not acted on finally, but the parties concerned seem to have had a good fight.

The True Sun states that the sloop Capt. Weaver, from Haverstraw, Rockland Co., to New York, loaded with brick, when opposite Nyack, on Friday night, was struck by a heavy gale of wind and immediately went down. Captain Weaver and his two sons, one about fourteen and the other sixteen years of age, and two hands, were drowned. Three of the bodies have been recovered.

The Dublin Nation thus describes the condition of the Poor-House of Cork, on the 3d week of last February: In Poor-House 5,296; admitted during the week 452; births 5—total 5,752. Discharged 292: died, one hundred and forty-six; sick in Cork Hospital 627; out-door patients 1,329; on the Sunday 28 persons died.

Letters from Tepic near San Blas to the N. O. Picayune, give accounts from California to the 18th of January. Gen. Kearney had arrived with 200 men from New Mexico. Uniting other forces with his own, he immediately attacked the town of Los Angeles, and re-took it after a stout resistance. Upper California is now in our undisputed possession.

The Scientific American says that Hoe & Co. have invented and put into successful operation, at the office of the Philadelphia Ledger, a power press which achieves the wonderful result of working twelve thousand sheets an hour. Instead of arranging a form in the usual way, the types are "made up" in sections of a large cylinder, one revolution of which brings off four legibly printed sheets. The fastest press before known in this country can only work between three and four thousand sheets and hour.

The Illinois Legislature have appropriated \$60,000 for an asylum for the insane in that state. It is stated that the subject was brought before that body through the instrumentality of that noble-minded Yankee girl, Miss Dix, whose efforts in behalf of the suffering and unfortunate, the philanthropy of a Howard never excelled.

Under the head, of "Civilization" the New Orleans La Patria publishes an account of one of those scenes which it says especially delight the English and their descendants, namely, a prize fight. The combatants were named Kelly and Cox, and the sum at stake was \$300, Kelly was the winner; his antagonist was bruised so that he could not be recognized. The skill of the conqueror in striking the face of the victim was applauded. Cox died the next day on account of the blows he had received upon his head, and Kelly took passage on board a Liverpool vessel just on the point of leaving, so that when a warrant was issued for him he could not be taken.

New Orleans papers state that the steamboat Clinton, with a valuable cargo, was totally consumed by fire on the 21st inst. above Bounet Carré Point. The fire broke out in the woodpile near the boilers, and spread with such rapidity that the cabin was soon in flames. She was run immediately on the bar, when all on board precipitated themselves into the river. All were saved, with the exception of one deck hand, two deck passengers, the bar-keeper, the second engineer, (Mr. Weaver,) and the cook and chambermaid, colored persons, who were drowned.

The Lawrence (Mass.) Messenger says that a rummeller in that town has constructed a partition in his store, behind which he places himself, and the person wishing to purchase, puts his money into a drawer, which is drawn back and a glass of liquor shoved out, the buyer does not see the seller, consequently does not know of whom he purchases, and no complaint can be made. The messenger thinks that the ingenuity of the temperance men will find some means of bringing the offender to justice before a great while.

We find the following in the Schnell-post: The Paris correspondent of the Trierer Zeitung writes that a criminal condemned to death in the South of France has petitioned the King to be allowed to be executed under the influence of ether.

By the Nauvoo Citizen we learn that Mrs. Emma Smith, widow of the late Mormon Prophet, Joe Smith, has returned to the city of Nauvoo, and has taken the hotel known as the Mansion House.

SUMMARY.

A Danish man-of-war, the 'Galathea,' is now on a voyage round the world. She is a corvette, carrying 26 guns. The object of her cruise is both scientific and diplomatic. She is commanded by Captain Steenbille, Chamberlain to Her Royal Highness the Princess Caroline of Denmark; and she has on board a Scientific Corps, including Zoologists, Botanists, Mineralogists, Painters for the Department of Natural History, &c. with a crew of 250 men. She left Copenhagen in June, 1845, and touching at Madeira, Tranquebar, and Madras, reached Calcutta early in November.

A singular and fatal accident occurred on the Western Railroad, at Charlton, Friday night. The wires of the magnetic telegraph, which crossed the track, were blown down and fell on the track. The engine attached to the downward freight train, caught the wire, threw it over the engine, tearing up one of the telegraph posts. Three brakemen were swept off the train by the wire as it passed over. One of them was instantly killed, and another had his leg broken; the third was uninjured.

A German who has been employed in the house of the Rothschilds, at Vienna, arrived at New York from London and was immediately arrested on a charge of having embezzled about \$20,000 of the funds of the house. A large sum in gold and in Austrian securities was found in his possession, and he was committed for further examination. He escaped to London in August last, but the police of New York has been upon the look-out for him.

There are now two hundred and fifty churches in New York, valued at \$40,000,000. The Trinity Church property is worth about \$30,000,000. Sweden has 160,000 distilleries, and furnishes yearly 40,000,000 of gallons of spirits. The population of Sweden is less than 3,000,000.

Michael Rocket, a Rumselling gentleman, of Taunton, Mass., has been put in jail for four months, in default of the payment of a \$100 fine. The amount of wheat on hand at Milwaukee, on the 32d ult., was estimated at 160,000 bushels, and every day added 1500 to 2000 bushels to the aggregate.

The True Sun says that within the last twelve months the citizens of New York have taken stocks in various new railroads to the amount of near \$7,000,000.

In 1785 Troy, N. Y., contained but two dwelling houses and 16 inhabitants. Now it contains one quarter as many inhabitants as Boston.

Gen. Tom Thumb has purchased a beautiful country seat in Connecticut, to which he will positively retire after making a brief visit to the principal cities of the union.

In Boston there is a church to every 2000 inhabitants. In New Orleans there are about 20,000 inhabitants to one church.

A letter from Florence says that the present liberal Pope was once a missionary to the U. States.

A Telegraphic Dispatch from Albany, on Sunday afternoon, April 4th, says that two steamboats from New York have arrived within four miles of the city.

The inhabitants of Bangor (Me.) have had one hundred and fourteen days of uninterrupted sleighing.

The tailor's shop of E. W. Babcock, in West-terly, R. I. was damaged by fire to the amount of 1,500 on the 29th ult.

The Courier and Enquirer states on the authority of a sermon by Dr. Vinton that from tables accurately and carefully compiled, it is ascertained that eleven-sixteenths of those who follow the sea, die by shipwreck. The average of deaths annually among this much neglected class is eighteen thousand, and in one winter alone twenty five hundred perished by shipwreck on the coast of New England.

A ship at New-Orleans broke from her moorings on the 19th, and floating down the river came in contact with a steamboat, on board of which a considerable number of persons were collected. The collision caused considerable damage to the steamboat; two negroes were killed, and some five or six persons were so injured as to cause serious apprehension for their recovery.

The amount of aid rendered to Ireland by the citizens of Baltimore and vicinity, up to the present time, is summed up as follows: Per steamer of 1st of March £1,200 sterling; per ship Roanoke via Liverpool, 289 barrels Corn Meal and 9 do. Flour; per bark Georgia, 661 bbls. Corn Meal 253 do. Flour, and 500 bush. of Corn.

Joseph Bonaparte's beautiful residence, erected with so much taste and liberal expenditure, at Bordentown, on the Delaware, in New Jersey, is to be sold at auction next June. The park contains 274 acres.

It is said that Lord Palmerston is about to demand the liberation of 5,000 negroes whom he affirms are English subjects, detained in slavery in the Island of Cuba.

Mr. Goodyear of this city is said to have contracts with the Government for supplying India Rubber military equipments for the army to the amount of \$200,000.

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Review of New York Market. MONDAY, APRIL 5. FLOUR AND MEAL—Western and Genesee Flour is selling at \$7 37 a 7 50. Meal 4 50 a 4 75. GRAIN—Genesee Wheat 1 50. Southern 1 30. Corn from 85 to 97c. Rye 90c. Barley 75c. Oats 43c. Beans 1 25 a 1 50 per bushel. PROVISIONS—Prime Pork 10 50. Mess Pork 14 62. Mess Beef 11 75. Smoked Hams 9 a 10c.

MARRIED. In Verona, N. Y., on the 24th ult., by Eld. C. M. Lewis, Mr. GILES F. LAWTON to Miss SARAH POTTER, all of Verona.

DIED. In Leonardville, N. Y., after an illness of about five years, C. ANGELO MAXSON, wife of Truman B. Maxson, in the 32d year of her age. Sister Maxson professed religion in youth, and died in the triumph of faith. She leaves a husband and child, and a large circle of friends, to mourn her death.

In Hopkinton, R. I., March 7th, CHARLES H. PALMER, aged 23 years. His disease was complicated and lingering, but he was patient and resigned, and enjoyed a calm, firm hope of salvation. He was a member of the Second Sabbath-day Baptist Church in Hopkinton, and they sorrow for his loss, and sympathize with his afflicted widow and family.

In Stonington, Ct., March 14th, DAVID, son of Ephraim, and Pamela Stillman, aged 10 years.

In Fawcett, R. I., March 27th, PRUDENCE J., daughter of Varum S. and Mary Hall, aged 10 years and 10 months.

LETTERS. Stillman Coon, Joshua Clarke, G. F. Randolph, Lucius Crandall, H. B. Wilcox, Wm. Green, A. P. Cooper, Charles M. Lewis, Thomas E. Babcock, D. Fisk, J. R. Mitchell, H. Harding, Wm. P. Langworthy, J. B. Boss, Dennis Saunders, Varum Hall, Rowse Babcock, R. W. Utter, Roswell Wise, S. P. Stillman, Lewis A. Davis, E. Eddy, J. B. Wilbur.

ACKNOWLEDGMENTS. Wm. Green, Housfield \$2 00 pays to vol. 3 No. 52 John Utter, Jr., " 2 00 " 3 " 52 John Witter, " 2 00 " 3 " 52 R. Clarke, " 2 00 " 3 " 52 H. W. Maxson, " 2 00 " 3 " 52 H. Maxson, " 2 00 " 3 " 52 G. S. Kenyon, Westery, R. I. " 2 00 " 3 " 52 Geo. W. Wilcox, " 2 00 " 4 " 26 Samuel Saunders, " 2 00 " 3 " 52 Stephen Wilcox, " 2 00 " 3 " 52 C. Clarke, Bloomfield, O. " 2 00 " 3 " 52 F. Saxton, " 2 00 " 3 " 52 H. P. Green, Little Genesee " 2 00 " 3 " 52 J. Burdick, " 2 00 " 3 " 52 L. Rogers, Richburg " 2 00 " 3 " 52 Zina Gilbert, " 1 50 " 3 " 52 Russell Babcock, Nile " 2 00 " 3 " 52 Calvin Wheeler, " 2 00 " 3 " 52 E. Sandiland, Yattou, Iowa " 2 00 " 3 " 52 G. F. Randolph, Millington, N. J. 2 00 " 3 " 52 R. Platts, Buchanan, Mich. " 2 00 " 5 " 26 S. W. Atkins, Bristol, Ct. " 1 00 " 4 " 11 S. Stebbins, Cowlesville, " 2 00 " 3 " 52 Jas. C. Brown, Clarksville " 2 00 " 3 " 52 Roswell Wise, Elizabethtown " 2 00 " 4 " 24 James Lewis, Ullyses, Pa. " 1 00 " 3 " 52 R. Tiswold, N. Brunswick, N. J. 2 00 " 3 " 52 Jas. Studson, Jewett City, Ct. " 2 00 " 4 " 19 D. C. Burdick, Persia, " 2 00 " 3 " 52 O. C. Burdick " 2 00 " 3 " 52 N. Hawkins, " 2 00 " 3 " 52 L. A. Davis, Port Jefferson, O. " 50 " 4 " 26

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

DEBUTER INSTITUTE.

JAS. R. IRISH, Principal. GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics. SILAS S. CLARKE, Teacher of Physiology. CAROLINE B. MAXSON, Preceptor. M. SAMANTHA NEWTON, Assistant. AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks. The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each: First commencing Wednesday, Aug. 25, and ending Dec. 1. Second " " Dec. 15, " March 22. Third " " April 5, " July 12.

TERMS, per term of fourteen weeks, from \$3 00 to \$5 00 EXTRAS—for Drawing 1 00 " Painting 2 00 " Piano Music 8 00 " Use of Instrument 2 00 Room-rent, including necessary furniture, 1 75 Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, and continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces. In respect to government, the experience and observation of the Faculty have convinced them, that while they hold it reins firmly in their own hands, the domestic and foreign, by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeKuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

FOREIGN PERIODICALS.

REPRINTED BY LEONARD SCOTT & Co., NEW YORK.

THE LONDON QUARTERLY REVIEW, THE EDINBURGH REVIEW, THE WESTMINSTER REVIEW, THE NORTH BRITISH REVIEW, AND BLACKWOOD'S EDINBURGH MAGAZINE.

The above Periodicals are re-printed in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals. Blackwood's Magazine being an exact fac-simile of the Edinburgh edition. The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor and forbearance, not often found in works of a party character.

They embrace the review of the three great parties in England—Whig, Tory, and Radical. Blackwood's Magazine, and the London Quarterly Review are Tory; the Edinburgh Review, Whig; and the Westminster, Radical. The prices of the Re-prints are less than one-third of those of the Foreign copies, and while they are equally well got up, they afford all that advantage to the American over the English reader.

TERMS. PAYMENT TO BE MADE IN ADVANCE. For any one of the four Reviews, \$3 00 per annum For any two, do. 5 00 " For any three, do. 7 00 " For all four, do. 9 00 " For Blackwood's Magazine, 3 00 " For Blackwood and the 4 Reviews, 10 00 "

CLUBBING. Four copies of any or all of the above works will be sent to one address on payment of the regular subscription for three: the fourth copy being sent gratis. Remittances and communications must be made in all cases without expense to the publishers. The former may always be done through a Post-master, by handing him the amount to be remitted, taking his receipt, and forwarding the receipt by mail, post paid; or the money may be enclosed in a letter, post paid, directed to the publishers. The postage on all these Periodicals is reduced by the late Post Office law, to one-third the former rates, affording a very important saving in the expense to mail subscribers.

NEWMAN'S ONLY PERIODICAL ON BOTANY! Prospectus of THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodelled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first comprises the science from the earliest times, each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the sciences from the earliest times, accounts of its discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnaean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus, the Mould, the Yeast, in our first number, enables us to give the history, description, and mode of preparing the edible mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnaeus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. The allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and fifty-eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separate branch to show the leaves, flowers and fruit; the fifth, an explanation to show for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are annually acknowledged to be specimens of the highest style of the art.

TERMS. The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's number, however, being complete, being complete, and without lessening its value, present the whole in a concise and pleasing form. The allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and fifty-eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separate branch to show the leaves, flowers and fruit; the fifth, an explanation to show for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are annually acknowledged to be specimens of the highest style of the art.

Miscellaneous.

From the Christian Reformer.

A REPLY.

BY MRS. EMILY C. JUDSON.

"Does she deem that stern duty calls her to resign the home and friends of her heart—the fame which she has so gloriously won—may, perhaps, even life itself, for the far-off heathen? Methinks the 'orphans of the heart' are gathered in crowds about our very doors." [National Press.

"Stern duty!" Why rest on the breast of thy mother? Why follow in joy the proud step of thy brother? Why flatter thy heart at the voice of that other, Who steals thee from mother and brother away? When the lip clings to thee, why so fondly dost press it? When the loved arm encircles, why so sweetly dost caress it? Each glance of that fond eye—why does thy heart bleed it? Why love, trust, or labor for loved ones, thy heart?

"Stern duty!" Came death to thy door, a prey-seeker, Didst thou mark the eye glazing, the pulse growing weaker, And in thy hand clasped, were a life-brimming beaker, In duty, "stern duty," the draught wouldst thou bring? Savest thou a rich crown to thy brother's brow bending, At his feet, a dark pit, thy voice, eyes, and hand lending, Would only "stern duty" thy fleet footsteps wing?

There's a dearer than mother, whose breast is my pillow, A truer than brother's foot guide or the billow; There's a voice I shall hear at the grave-guarding willow, When they leave me to sleep in my turf-covered bed, There's a slip with soft love-words forever o'erflowing, An eye in which love-thoughts forever are glowing, A hand never weary of guarding, bestowing, A heart, that for me has in agony bled.

"Stern duty!" No, Love is my ready foot winging On duty's straight path, Love sweet rests in flinging; In love to the "Father of my heart" I'm still clinging; My "home" is his smile, my "far-off" is his frown, He shaped the frail goblet that Death waits to shiver, He cast every sun-ray on life's gloomy river; Both are safest when guarded by Maker and Giver; My laurels and life at his feet I lay down.

Away to my brother, the orphaned of Heaven! Away with the life-draught my Saviour has given! Away, till the web Time is weaving be riven! Then my wings, and my harp, and my crown evermore! I go, but one prayer my full heart is back throwing, By these warm glowing tears that I leave thee in going, By all that thou lovest, by thy hopes ever glowing, Cheer thou "the heart-orphans" that through round thy door! SHIP FANEUIL HALL, July, 1846.

COMMERCIAL CHARACTER OF THE CHINESE.

The concluding lecture of Mr. Williams's series on China, was delivered on Friday evening, March 5. It embraced the commercial character of the Chinese, the history of the opium trade and the war, the religion of the people, and the efforts of the missionaries to instruct them in Christian doctrine and practice. We give the substance of his remarks:—

The Chinese are the greatest traders in Asia, and have greater commercial transactions than any other heathen nation. The effect of their commercial pursuits, in the elevation of their character, is very manifest at Canton. They have sustained, too, a very creditable character as merchants. The trade at Canton and upon the sea-board is but a very small part of the commerce of China. The internal trade is far greater. There is a greater amount of tonnage upon the Chinese waters than in all the world besides. All the important towns, without exception, are on the confluence of navigable streams. In one river, before a single city, there are craft amounting in tonnage to 100,000, and canal boats making 75,000 more. In the river before Peking the boats extend more than three miles in length, having a tonnage of 140,000. Before the town of Canton are 80,000 of all sizes. There is no town as large as New-Haven—and that would not be thought at all a large town in China—which cannot be reached by water.

The principal traffic is of course in provisions. The grand canal was originally constructed for the transit of the Emperor's taxes, which are paid in kind. There are no taxes imposed upon imported articles, but in lieu of that excise, officers are placed at all the intersections of rivers, canals and roads, who collect a trifling tax on every thing which passes. The amount paid on a tea chest at once is about 3 cents, and the whole amount paid at these custom houses, in passing to market, is not more than 50 to 75 cts. The number of these officers is not known. Very little, if any, evasion of these moderate duties is attempted. Their domestic trade is very great, the principal articles being tea, oil, cotton goods, silks, books, paper, pencils, cloths and provisions.

About one hundred years ago all the ports of China were thrown open, but closed again at the death of the Emperor. The word *hong* simply means a row, as of houses or trees; and the *hong* merchants, who for a hundred years held the monopoly of foreign trade in Canton, abolished by the treaty with England in 1842, took the name from having their warehouses thus ranged together. They numbered from twelve to fifteen. In the beginning of this century other native traders wished to enter into competition, and only certain articles were continued exclusively to the *hong* merchants. They being secure in their trade, have little temptation to practice fraud; and have generally, in their transactions with foreigners, conducted themselves honorably. Their bargains are never reduced to writing—the payment of "bargain-money," from ten to fifteen per cent, is always regarded as binding the seller to the completion of the contract.

The Lecturer had heard of instances wherein *hong* merchants, having sold tea prior to its arrival from the interior, which before it reached Canton rose in value ten or twelve per cent, honorably fulfilled the original sale, without even intimating a desire to change the terms, though the advance in price would have much more than compensated them for the loss of the "bargain money." The legal rate of interest is three per cent per month, but the actual from one to one and a third; it is rarely as high as eighteen per cent per annum. The foreign trade in Canton is conducted in the English language. In that city four thousand persons can speak it. They learn it by rote, and as the idiom of the Chinese language is preserved; the singularity is very remarkable. They suppose that all the English language, or vocabulary, is comprised in the words they have learned. They do not learn to read or write it. There are about 604 foreigners in Canton, 90 of whom are Americans. Tea constitutes five-sixths of the export trade. The other articles are raw and manufactured silks, cassia, sugar, alum, carved and lacquered ware, matting, camphor, drugs, vermilion, crockery, fans and sundries. The export of bullion

is nearly equal to that of tea. It is supposed that ninety-five millions of dollars have been drained from the empire; twenty one millions for the treaty with England, six millions for the ransom of Canton, and the remainder for opium. The imports are cotton, opium, woolen and cotton yarns, lead, iron, tin, cutlery, ginseng, watches, pearls, birds' nests, biche-de-mer, betel nut, rattans, furs, rice, dye-woods and sundries. Cotton and Opium are the principal. The demand for coarse cotton goods is fast increasing. They have a bounty upon the importation of rice. The total import and export trade of China is equal to one hundred and twenty millions of dollars, two-thirds of which is carried on by the English. The import of the pearls is estimated at about one-third of a million of dollars. The trade is principally in the hands of the parsees, descendants of the ancient Guebres of Persia. Rattans are again exported in the form of baskets, &c. Glassware, mirrors, Prussian blue, red and white lead, clocks, brass ware, and bronze ware, they make. The extension of their commerce is very slow, as they have not much that they want.

A large portion of the lecture embraced the history of the opium trade and of the war. The latter it is scarcely necessary to repeat. A brief synopsis of statistical facts in reference to the opium trade will suffice. The recent increase in this trade is unparalleled. In 1800, 3000 chests (each weighing 133 lbs.) only were imported; in 1804 its introduction was prohibited; but the prohibitory edict was futile, and the trade so increased that in 1820, 11,000 chests were imported. In 1832 the number was 30,000, and at present it is not far from 40,000. Once the sense of the people, through the various officers, was taken as to the propriety of legalizing the trade. The feeling against it was all but unanimous. Since the treaty with England, the Chinese have made no attempts to suppress the trade. They fear to do it, lest it should result in another war with England.

The Chinese religion, if such it can be called, consists principally in the worship of ancestors, which annually costs four hundred millions of dollars, or each subject 1-10 cent per day. Every religious act costs the worshiper something. This religion is interwoven into some of the strongest principles of man's nature. It is easy for those who are ignorant of the Bible to believe that the spirits of parents they have loved and respected on earth are proper objects of worship. This form of the Chinese religion will present the greatest obstacle to the progress of the gospel among the peculiar people. They have a class of transcendentalists also, but their teachings do not find favor. The following is a specimen of their writings. Truly may the language of inspiration be here employed, "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection?" "The venerable Prince Xara arose prior to the great original, standing at the commencement of the mighty wonderful, and floating in the ocean of deep obscurity. He is spontaneous and self-existing, produced before the beginning of emptiness, commencing prior to uncaused existence, pervading all heaven and earth, whose beginning and end no years can circumscribe."

One word of the teachings of Confucius is worth a volume of their transcendentalism, but Confucius was rather a teacher of morals than of religion. The Buddhists have never been countenanced by the government, but have maintained themselves in popular favor by imposing rites and ceremonies. The Roman Catholics have had missionaries in China for two centuries. At the present time they have 8 bishops, 57 foreign priests, 114 native priests, 250 schools, 2 colleges, 303,000 adherents. They have not given the Bible to the Chinese, or made any efforts to diffuse it. The Protestants occupy the five ports. They have there 34 men, of three American and two English Societies. There is a hospital at each port, where the sick are cured and taught the Bible. The whole Bible has been translated into Chinese. Other religious books and some tracts have been printed in Chinese. Five or six thousand hear the gospel preached in their own language. The Chinese eagerly desire knowledge. [N. Y. Com. Advertiser.

A DANISH FABLE.

The following exquisite tradition connects itself with that brief season when, in the summer of the far north, the sun tarries night and day above the horizon.

All-fader had two faithful servants, of the race of those who enjoy eternal youth; and when the sun had done his first day's course, he called to him *Demmark*, and said, "To thy watchful care, my daughter, I confide the setting sun that I have newly created; extinguish its light carefully, and guard the precious flame that no evil approach it." And the next morning, when the sun was again about to begin its course, he said to his servant *Koite*, "My son, to thy trusty hand I remit the charge of kindling the light of the sun I have created, and of leading it forth on its way."

Faithfully did the children discharge the duties assigned to them. In the winter they carefully guarded the precious light, and laid it early to rest, and then awakened it to life again only at a late hour; but as the spring and summer advanced, they suffered the glorious flame to linger in the vault of heaven, and to rejoice the hearts of men by the brightness its aspect.

At length the time arrived when, in our northern world, the sun enjoys but brief rest. It must be up betimes in the morning to awaken the flowers and fruit to life and light, and it must cast its glowing beams across the mantle of night, and lose no time in idle slumber. Then it was that *Demmark*, for the first time, met *Koite* face to face as she stood upon the western edge of heaven, and received from the hands of her brother servant the orb of light. As the fading lamp passed from one to the other, their eyes met, and a gentle pressure of their hands sent a thrill of holy love through their hearts. No eye was there save that of the *All-fader*, who called his servants before him, and said, "Ye have done well; and as a recompense, I permit you to fulfill your respective charges conjointly as man and wife."

Then *Demmark* and *Koite*, looking at each other, replied, "No, All-fader! disturb not our joy; let us remain everlastingly in our present bridal state; wedded joy can not equal what we now feel as betrothed!" And the mighty *All-fader* granted their prayer; and from that time they have met but once in the year, when, during four weeks, they

greet each other night after night; and then, as the lamp passes from one to the other, a pressure of the hand and a kiss calls forth a rosy blush on the fair cheek of *Demmark* which sheds its mantling glow over all the heavens, *Koite's* heart the while thrilling with purest joy. And should they tarry too long, the gentle night-ingles of the *All-fader* have but to warble, *Laisk tudruck, laisk tudruck! opik!*—"Giddy ones, giddy ones! take heed!" to chide them forward on their duty. [Blackwood.

From Miss Beecher's Domestic Receipt Book.

HOME-MADE BREAD.

RYE BREAD.—A quart of water, and as much milk; two tea-spoons full of salt, and a tea-cup full of Indian meal; a tea-cup full of home-brewed yeast, or half as much of distillery yeast; make it as stiff as wheat bread, with rye flour.

POTATO BREAD.—Rub a dozen peeled boiled potatoes through a very coarse sieve, and mix with them twice that quantity of flour, mixing very thoroughly. Put in a coffee-cup full of home-brewed or potato yeast, or half as much distillery yeast; also a tea-spoon full of salt. Add whatever water may be needed to make a dough as stiff as for common flour bread. An ounce or two of butter rubbed into the flour, and an egg beat and put into the yeast, and you can have fine rolls or warm cakes for breakfast. This kind of bread is very moist, and keeps well.

FRENCH ROLLS, OR TWIST.—One quart of lukewarm milk, one tea-spoon full of salt, a large tea-cup full of home-brewed yeast, or half as much distillery yeast, flour enough to make a stiff batter; set it to rise, and when very light, work in one egg and two spoons full of butter, and knead in flour till stiff enough to roll.

EASTERN BROWN BREAD.—One quart of rye, two quarts of Indian meal—if fresh and sweet do not scald it—if not, scald it—half a tea-cup of molasses, two tea-spoons full of salt, one tea-spoon full of saleratus, a tea-cup full of home-brewed yeast, or half as much distillery yeast; make it as stiff as can be stirred with a spoon, with warm water. Let it rise from night till morning. Then put it in a large deep pan, and smooth the top with the hand dipped in cold water, and let it stand awhile. Bake five or six hours. If put in late in the day, let it remain all night in the oven.

KEEPING EGGS.—A friend who has had no inconsiderable experience in the business, informs us that he has tried many methods for preserving eggs, but that the following has proved the most effectual. Take a cask or box, or any vessel that is proportioned in size to the number of eggs required to be kept, and cover the bottom with finely pulverized salt. The eggs are to be set on the small end, so near as to touch each other, and the interstices to be filled with salt, the whole to be covered with a stratum of the same article, and another laying of eggs deposited in the manner of the first. In this way the cask may be filled. If the eggs are deposited on their large ends, the yolk will adhere to the shell, and become putrid. We have tried the above, on a small scale, and find it to work admirably. A correspondent, to whom we some time since communicated the above method, and in whose statements we place the most implicit faith, in a letter to us, recently received, remarks as follows:—"I have adopted the plan recommended by you, in keeping eggs, and find it to answer admirably. I have now several dozens of eggs which were packed one year since, and which are now as sweet as when taken from the nest." [Maine Farmer.

GREAT SNOW.—The following account of tremendous snow storms in the year 1777, is from the History of Linn, by Alonzo Lewis:—

"Two great storms, on the twentieth and twenty-fourth of February, covered the ground so deep with snow that people for some days could not pass from one house to another. Old Indians of a hundred years, said that their fathers had never told them of such a snow. It was from ten to twenty feet deep, and generally covered the lower stories of the houses. Cottages of one story were entirely buried, so that the people dug paths from one house to another under the snow. Soon after a light rain fell, and the frost crusted the snow; and then the people went out of their chamber windows and walked over it. Many of the farmers lost their sheep; and most of the sheep and swine which were saved, lived from one to two weeks without food. One man had some hens buried near his barn, which were dug out alive eleven days after. During this snow, a great number of deer came from the woods for food, and were followed by the wolves, which killed many of them. Others were killed by the people with guns. Some of the deer fled to Nahant, and being chased by the wolves, leaped into the sea and were drowned. Great damage was done to the orchards by the snow freezing to the branches, and splitting the trees as it fell."

OPENING OF JAPAN.—A periodical published in Holland, under the patronage of the Government, and specially devoted to Asiatic matters, praises, in the highest terms, the moderation and prudence of the American Commodore Biddle, on his recent visit to Japan. Both he and his mission were treated so disrespectfully, (the Japanese Government positively refusing to receive him, or the President's letter,) that he might have been excused had he tried the efficacy of cannon-ball and gunpowder. But had he done so, it is said that he would probably have retarded for years the opening of Japan to his country's commerce, whereas his moderation has given the Japanese the highest opinion of the nation he represented, and has favorably disposed them towards it. Similar praise is bestowed upon the French Admiral. The article is written by a gentleman who has long resided in Japan, as doctor of the Dutch factory. It appears that the King of Holland has strongly recommended the Emperor of Japan to throw open his country to Europeans, so as not to run the risk of being bombarded into civilization like the Chinese.

The following receipt for making old silk look as good as new, is from a recent publication: Unpick the dress, put it into a tub, and cover it with cold water; let it remain an hour; dip it up and down, but do not wring it; hang it up to drain, iron it very damp, and it will look beautiful.

VARIETY.

The most usual way among young men who have no resolution of their own, is first to ask one friend's advice, and follow it for some time; then to ask advice of another, and turn to that; so of a third; still unsteady, always changing. However, be assured that every change of this nature is for the worse. People may tell you of your being unfit for some peculiar occupation in life; but heed them not, whatever employment you follow with perseverance and assiduity will be found fit for you; it will be your support in youth, and comfort in age.

It seems the nature of sons to love their mothers, with a mixture of tenderness to the sex; gratitude for the innumerable cares paid to them in their infancy; fondness to the spring from whom all their little infant and boyish indulgences has flowed; and a pious reverence to the gray hairs and wrinkles of a closing life, the best years of which have been expended in their service. The love of the mother is the most universal and the most beautiful feature in the character of man, as to possess it is the crowning glory and supreme felicity of woman.

Pulteney, the great leader of the opposition, afterwards Earl of Bath, having in one of his speeches made a Latin quotation, was corrected by Sir Robert Walpole, who offered to wager a guinea on the inaccuracy of the lines. The bet was accepted, the classic referred to, and Pulteney being found to be right, the Minister threw the guinea across the table, which Pulteney, as he took it up, called the House to witness, that it was the first guinea of the public money he had ever put into his pocket. The very coin thus lost and won is still preserved, as the "Pulteney Guinea," in the British Museum.

It was the remark of Martin Luther, "Gaiety and a light heart, of all virtues, and decorum, are the best medicine for young, or rather for all. Ride, hunt with your friends; amuse yourself in their company. Solitude and melancholy are poison. They are deadly to all. We never knew a person to sit down in despair, or harbor the thought of suicide, who had a cheerful heart. There is nothing equal to cheerfulness in preventing sickness and what is called ill luck. In fact there is nothing but success that attends the path of those who possess light hearts and cheerful dispositions."

Bishop Horne says that so far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person who gave it; and his offspring is not the worse, but infinitely the better for it. "The liberal soul shall be made fat, and he that watereth shall also watered himself." Prov. xi: 25. The bread which endureth, as well as that which perisheth, is his; and the blessings of time are crowned with those of eternity.

Whatever your profession is, endeavour to acquire merit in it; for merit is esteemed by every body, and is so precious a thing that no person can purchase it. Of this be certain, that no trade can be so bad as none at all, nor any life so tiresome as that which is spent in continual visiting and dissipation. To give all one's time to other people, and never reserve any for one's self, is to be free in appearance only, and a slave in effect.

At the Battle of Waterloo, says Baron Larrey, a French dragoon was struck with a ball on the left side of the forehead. It incrustrated itself, and became so strongly imbedded that it was impossible to remove it. The dragoon did not die till 1822, but he lost his memory of substantives and proper names entirely, and to such a degree that having been employed as a drill sergeant, he was perfectly acquainted with every part of a musket, but he could never recollect their names, but was obliged to have recourse to a book to teach the men of his platoon.

Two Lyons gentlemen, returned a few days back from Paris by the diligence, had alighted near Armayle-Duc, to walk up a hill, when suddenly several wolves issued from a thicket by the road side, and for some distance followed the travellers, who were without any means of defence. At last, one of the gentlemen conceived the idea of smoking a cigar, the light of which had the effect of soon driving off their unpleasant attendants. The travellers reached the diligence without further molestation.

The *Gazette du Midi* announces the arrival at Marseilles of M. l'Abbe Gabet, a Lazarist missionary, on his return from Mongolia. This intrepid ecclesiastic accomplished a journey of 4,000 leagues from Chinese Tartary, on the confines of Siberia, and arrived with his feet frozen in traversing those immense deserts where the road is marked solely by the bones of men and camels. In the same passage, and on the same day, forty men were frozen and abandoned.

"If you had always avoided rum," said a wealthy, though not intelligent grocer to his intemperate neighbor, "you yearly habits of industry, and intellectual abilities, would have placed you in any station, and you would now ride in your own carriage." "And if you had never sold rum for me to buy," replied the bacchanal, "you would have been my driver."

Fletcher, Bishop of Nesmes, was the son of a tallow chandler. A great duke once endeavored to mortify the prelate, by saying to him, at the king's levee, that he smelt of tallow—to which the bishop replied, "My lord, I am the son of a tallow chandler, it is true, and if your lordship had been the same, you would have remained a chandler all the days of your life."

An editor, having undertaken to announce the titles of sundry new books in preparation, meant to include among them the "Memoirs of Hannah More; Dacre, or the Countess of Morley; and Henri Quatre, or the Days of the League." But his printer thought proper to make him say, "Memoirs of Haunch Moses Decree by the Countess of Morley, and Henu Quarter, or the Dogs of the Seine."

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 that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

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

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them through practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unnecessary 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 desiring 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 excepted.

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

Table with columns for Expenses and Extras per 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; Drawings, 2 00.

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above,) need not exceed seventy-five dollars. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL, President of the Board of Trustees. ALFRED, June 23, 1846.

VALUABLE REPLICATION!

CARLOW'S DEFENSE OF THE SABBATH.

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c, or the fine muslin gilt back and side 30c., or full gilt 55c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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