

# The Sabbath Recorder.

EDITED BY GEORGE B. FETTER.

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

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## The Sabbath Recorder.

From the Christian Chronicle.

### SABBATH DISCUSSION.

MR. EDITOR:—In his last communication, "Indagator" gives "a sketch of the theory of the Gospel," as he understands it, in its relation to the law. Many of his observations are just and excellent. With his theory, however, I cannot agree. I acknowledge, that I did not read it without pain. It seems to me, to leave the world without a Sabbath; and virtually without a Divine law. Perhaps I do not understand him. At a time of reigning infidelity, when the restraints of God's law are, at best, but as the feeble threads of gossamer, every tendency to remove these restraints, is to be deprecated as a real and deep affliction. Truth, however, will, in the end, vindicate her own character and claims. Her God ever lives. Here rests our strong hope. In order to compare my own "theory," with that of my friend, I shall mainly confine my remarks to a brief examination of his statements. The question of relation between the two dispensations is one of amazing interest; as it involves the theory of revelation, and must determine our views of God's moral government over us. Not only the sabbatic law, but all religion, is vitally concerned in it.

The Old Testament and the New, according to "Indagator," belong to "different systems of religion." To my mind, this language is much too strong. I prefer to regard them as parts of the same system; differing only in degrees of maturity, as the man differs from the child. Revelation, comprising Moses and the prophets, the Evangelic and Apostolic writings, presents to the contemplation the delightful spectacle of one complete, beautiful, and compact system. The administration of one God, by one Spirit, through one Messiah, and in one Zion, is every where visible. In structure, in spirit, and in object, the chain of unity is unbroken. This one administration divides itself into two branches, each necessary to the other, and together forming one whole. These embrace the two comprehensive, spiritual ends, contemplated in the system of revelation—the development of law and of grace. The Old Testament matured the one, and prepared the way for the other; the New Testament finished the entire work. "The law came by Moses; but grace and truth came by Jesus Christ." As grace is not confined, in its operations, to either Testament, so the law is not. They are companions, essential to each other, constituting the channels through which God's government of the world is administered, and belong to all dispensations. As law is primary, it was first matured.

In order satisfactorily to determine, in what sense, and how far, the Old Testament is abolished, it will be helpful to look more narrowly into the peculiar structure of the two departments of revelation; and consider more minutely their relation to each other. The former, as we have seen, contemplates mainly two objects—primarily to give body and form and legal sanction to those duties, which "God requires of human beings." This was necessary, fully to define to man his moral standing before his Maker. "The law entered that sin might abound." "I had not known sin but by the law." If this be one object of the Old Testament, we should expect to find some where in it, a full, distinct, formal and solemn statement of those duties. The ten commandments realize this just expectation. In these few precepts is "concentrated the substance" of all moral law. The New Testament adds nothing. It only recognizes and interprets. It applies to every possible relation of moral beings. It serves the double purpose of direction and conviction. True, it was immediately addressed to the Jews; as the precepts of the New Testament were immediately addressed to Christians of the first age. This is a mere circumstance, and does not affect the extent of their application. But simple law does not meet the wants of man. He is a sinner; and it provides no Saviour. Its province is to condemn. "By the law is the knowledge of sin." "Grace and truth came by Jesus Christ." The world must be gradually prepared for this great development. This work of preparation also is assigned to the old economy. In what way is it accomplished? Instead of the confusion, of which "Indagator" speaks, the most perfect order prevails. An impressive system of ritual observances; a succession of inspired seers; an organized external government, are distinct compartments of a rich and pregnant prophecy of Christ and his kingdom. They were the "shadows of things to come." Their nature and design cannot be mistaken. Moreover, inasmuch as the existence of the Jewish nation was necessary; and must be rendered a fit instrument for the accomplishment of God's designs, certain civil and social regulations were enacted to meet the exigency. From all and every one of these the law of the ten commandments is separated by a space wide and deeply marked. In its nature, office, manner of delivery, the manner in which it was regarded by the devout and intelligent Jew, and by Christ and his apostles, it stands alone.

The entire law, moral, as well as ceremonial, "Indagator" affirms to be "minute, rigid and burdensome." If these epithets are justly applicable to any part of the past economy, they certainly are not to the decalogue. It is very opposite of "minute." And if it is "rigid and burdensome," what shall we say of our Lord's comments on its precepts? Wrestling the commandment from the cold and carnal interpreta-

tion given to it "by them of old time," he assigns to it a wider range and a more emphatic application. He includes anger in the same category with murder.

In what sense and how far is the law abolished? Your correspondent says, in every sense, and in all its provisions, civil, ceremonial and moral. The passages, however, which he adduces to confirm his position, relate only to the believer. "Christ is the end of the law for righteousness to every one that believeth." Believers become dead to the law by the body of Christ. But how is the unbeliever affected? Is he dead to the law also? If the law is literally and wholly abolished, is the unbeliever free? Is he under law to Christ? Is he under the law; or under grace?

How is it that the law comes to have "no dominion over the Christian?" Is it by the coming of Christ, and the passing away of the former dispensation? The theory of "Indagator" is built upon that supposition. Is it so? By no means; but by regeneration. "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." The law is in force in every individual's case, till conversion. Nay, it is even actively concerned in the work of conversion. "The law of the Lord is perfect, converting the soul." "I was alive without the law once, but when the commandment came, sin revived, and I died."

But he affirms that the law is abolished, and cites proof. It is found in Matthew v. 21, 22. He and I read scripture differently; and our readers must judge between us. Instead, however, of deriving evidence from this passage that the law is abolished, I should have drawn from it an inference the very opposite. By rejecting the false interpretation given by others, and giving his own, the Lord shows that the law is not "abrogated."

It is not abolished, and cannot be, as appears from "Indagator's" own showing. "Parts of it must be observed," it seems, "because they are a part of that eternal system, which God requires of all human beings." What are those parts of the law so honored? Are they not the ten commandments? But the Christian is under no obligation to observe the law of Moses "simply as such"—simply as the law of Moses. It is not the law then that is abolished; but the authority of Moses. The law itself stands. "These must be observed," too, not because Christ incorporates them in the laws of his kingdom; but because of their own intrinsic excellence. They are permanent, because they are moral. Their "essential utility" is the ground of their adoption. Christ, it must be observed, is not the sole lawgiver in his kingdom. Here are laws in force, independently of his sanction! His office is only to "supply the deficiencies of conscience!" "I wish some one would define those 'deficiencies of conscience.' If conscience is a lawgiver, it ought to speak intelligibly, and with some degree of precision. Wherein is its superiority over Moses?"

But the Christian, it seems, is not free from the law of Moses only, as a rule of life; but from "the constraints of external precepts" altogether. He is led only "by the spontaneous impulse of an internal principle." How far this is so, any one can readily see, by looking into the New Testament. Are no "external precepts" found there? No appeal to authority? Is all mere direction? Is the Christian left to mere "spontaneous" internal development? By the way, what is the difference between a "model, to which the renewed nature conforms," and a "mould into which it is compressed?" Are they not different figures, expressive of the same idea? The mould and the model, both determine the form of things. The truth is, under both dispensations, the "internal principle," and the "external precept," are combined. "Indagator" thinks, that the renewed nature of the believer, spontaneously developing itself, will lead to the development of all time, and all strength, to the immediate service of God. Is this mere rhetoric? To devote all the time, and all the strength to the immediate service of God is impossible; and were it possible, would be a sin. We should "do all to the glory of God," but a portion of our time, and of our strength, should be devoted to the immediate service of our fellow men.

When I am engaged in my secular calling, I am not employed in the immediate service of God. For this reason, and because the depraved hearts even of Christians are ever going astray from God, it is indispensable, that a portion of our time be set apart exclusively for the immediate service of God—for worship. This cannot be safely left to the "spontaneous impulse of the internal principle;" but must be indicated with the precision and authority of the law. Quakerism has been tried; and has signally failed. To talk about spending every moment in the exercise of love to God, and of keeping every day holy, is to utter words without consideration. The Christian loves God supremely, but his bosom is the seat of other exercises, besides that of love. The only sense in which time can be called holy, is that of separation for a religious purpose. Can all our time be so separated? A portion of it must; or the "internal principle of love to God" will be soon wanting in the world. Our spiritual interests are not too well served, though we give all our time and all our strength to the service of God; and, in addition, devote every seventh day to the immediate worship of God. The "spontaneous impulse of the internal principle," is neither so strong nor so sure as "Indagator" supposes. It needs both the guidance and the authority of law.

Of course "Indagator" will not take it ill, if I express my decided conviction that his "theory" contains grave and fundamental errors. It seems to me, to vitiate seriously his interpretation of very plain passages in the New Testament. A law, which an apostle declares to be "holy, just, and good," he affirms to be "minute, rigid, and burdensome." May we and our readers understand and practice "the truth as it is in Jesus." E. W. D.

### LINES.

Suggested by reading an article in the Recorder, entitled "Judson at Bradford."

Swift wafted on the briny foam,  
Ahead! ahead! toward the strand;  
O his are burning thoughts of home,  
As he hears the cry of land!  
On Burma's fir beighted shore,  
That holy man had labored long;  
Full thirty years had lumbered o'er  
Their changes to his spirit strong.  
He comes, and many a friendly tone,  
A thousand hearts, his coming greet;  
He comes, who now is twice alone,  
To tread again with pilgrim feet,  
And court the breeze's cooling balms,  
Where o'er him spread the skies of youth;  
Where life had been so pure and calm,  
In all its holiness and truth.  
One place there is—he knows it well,  
Revisiting the scenes of time,  
That house in Bradford, which could tell  
Of her who once had shared his care.  
He walks its parlor, drinks the cup  
From memory's hand; how throbs his brow!  
His thoughtful eye is lifted up,  
And lo! she stands before him now.  
Can it be true? or is 't her ghost,  
Revisiting the scenes of time,  
Who now, with the angelic host,  
Feels not that scorching eastern clime?  
That very look, with which she sped  
So lightly through her father's halls;  
Those very eyes, whose tears were shed  
For him, in Ava's prison walls;  
Those lips have seeming motion caught,  
And from that canvas breathe her prayer,  
While every lesson faith has taught  
Is trembling on their native air.  
And think you not that mourner gained  
New strength to keep his toilsome way—  
That on his field of missions beamed  
Another star of light that day! K.

From the Christian Chronicle.

### LETTER FROM MRS. JUDSON.

MY DEAR MRS. GILLETTE:—One year ago I was sitting in your pleasant parlor, never dreaming of such an overturn in life as this, and very happy, but no happier than I am now. We had a very long passage, but it was pleasant most of the way, and I did not suffer half as much as I expected; we had pleasant company on board—an excellent, pious captain—respectable officers—and an orderly, active crew; it was a temperance ship—and no profanity was allowed on board. It was just twenty weeks to a day from the time we left Boston that we anchored at Amherst. The ship was a fine sailer, but we had unfavorable winds most of the way, and several calms; we had two heavy gales off the Cape, and some rather dangerous squalls in the Bay—otherwise the weather was very fine. I am perfectly delighted with everything here as far as I have yet observed. To be sure, there is but little of what in America is considered comfort—but there is a picturesque beauty—a mingling of awkward simplicity, with magnificence quite as awkward and clumsy—a rich gorgeousness, a fantastic extravagance, a rudeness sometimes annoying, but oftener ludicrous—in short, the scenery, the works of art, (there is no small degree of skill displayed in building a pagoda, and ornamenting the carriages that go up with offerings to Guadama,) the manners of the people, the coloring of the sky, the atmosphere, all are in perfect keeping with each other. The houses of the missionaries are the plainest possible—built of teak wood boards (wood the color of cherry) and furnished with the same kind of wood without varnish. The partitions between the rooms are mere screens, reaching a little way above the head, so that a word spoken in one room, is heard all over the house. To my eye, however, even these houses have an air of relative beauty about them which new ones would not have.

The natives flocked around us with offerings of fruit, fish, eggs, and goat's milk, as soon as we arrived; and are full of sympathy for me, because I do not know their language. They love the Doctor as I never saw man loved before. Poor creatures! Now the true state of the case is, if we were to settle down in this house, with the comforts we should be able to secure, and the pleasant English and missionary families about us, although in a very different condition from the family of a pastor at home, my taste would be gratified, and I should, as far as the things of this world are concerned, be perfectly happy; but that is not to be. I lay no claim to a certain rabbinical qualification called "a missionary spirit," but my conscience will not allow me to settle down in delightful Maulmain, while there is the slightest hope of my husband's being able, by going to a place of danger and privation, to do any thing for the miserable nation at the door of which we are standing. I am not myself made for great things, but when I see his heart turning that way, I can say, "go," and when the trouble comes, I know I can cheer and comfort him. As soon as I can get a few words of the language, a couple of months perhaps, we shall be off to Rangoon, and there wait an opportunity to creep into Ava. I have discovered, since I left America, that I am incapable of the emotion of fear. I have been two or three times pretty severely tried in that respect. I may meet with things, however, at Rangoon, that will make my hair bristle. God only knows, and quietly, in my own closet, I ask his direction and assistance. You and your dear husband will, I trust, help me ask, for none ever needed all the graces of godliness combined with singular wisdom more than I do just now; I hate all cant, and make-believe, but I do love the cause of Christ with my whole heart—and I love these poor wretches, that in ignorance of the way of life, are going down to eternal misery. God make me useful to them. I do not believe in practicing self-denial for self-denial's sake—I think that a relic of Popery; but I should be the worst, and most ungrateful creature in the universe, if, after all the blessings that God has showered upon my path for years, I should shrink from suffering, or even death, in his cause. I pray that I may not be like Peter, when I say, I never will. EMILY C. JUDSON.

### READING AND SINGING IN GERMANY.

The Bibliotheca Sacra and Theological Review for May, has an article from the pen of Professor B. E. Edwards, of Andover, consisting chiefly of "translations" from the sermons of Professor Muller, of Halle. In some introductory remarks, Professor E. gives the following interesting description of the preaching and singing in Germany:—

Discourses from the pulpit in Germany are, for the most part, addressed to the feelings rather than to the reason. The theologian does not often discuss on Sunday the profound mysteries of his faith. Such discussions are reserved for the lecture-room, or the printed page. Discourses like those with which Drs. Hopkins and Emmons, or even Dr. Dwight, edified their auditors, if not quite unknown in Germany, are exceedingly rare. The sermon is often a mere homily, or a mere exposition of a passage of Scripture which occurs in the lessons of the day, or it is a popular illustration of some truth, interspersed or concluded with appeals to the hearers. It is generally level to the capacity of the great mass. It is likewise, for the most part, short. Nothing would be more appalling to a continental audience, or even to one in England, than those protracted discourses once so common in New England and Scotland, and happily not now wholly discontinued. The length of the discourses to which the writer has listened, has varied from twenty to thirty-five minutes. One reason of this brevity is, the time which is occupied in singing. In this delightful exercise the whole congregation, without exception, unite. Those who might have been wearied with the sermon, now awake and join in the hymn with the whole heart.

The writer can never forget a spectacle of this kind which he saw in one of the old churches in Nuremberg. The great edifice was crowded, one-half of the auditors at least standing. The sermon had been delivered in a fervent manner, and had apparently most interested the feelings of the audience. Immediately a powerful and well-toned organ sent its peals through all the corners and recesses of the cathedral, and in a moment every adult and child in the vast throng broke forth in praise to the Redeemer, in one of those old hymns mellowed by time, and which breathe not of earth, but of heaven. The effect, at least upon a stranger, was overpowering. Nothing like it ever can be produced by a small choir, however scientifically trained. The performance of the latter must be comparatively dead, because, being so artistic or scientific, or so modern, or it has been subject to so many mutations, that few can join in it, if they were permitted so to do. The music for a popular audience must be simple, and then, especially if a great multitude unite, it will often be affecting and sublime. The singing in the German churches sometimes occupies an hour, or more than an hour. The number of the hymns and of the stanzas is affixed in large letters to the walls and pillars in various parts of the house, so that there is no confusion or delay in finding the page.

### FESTIVALS.

It would be well if domestic anniversaries were more regarded. They furnish rallying points for the hope and love of childhood—pictured scenes, where memory fondly lingers, in future years, or in a far-off clime. The birthday of a parent, or a grand-parent, of a brother, or a sister, or a favored domestic, might be made seasons of pleasant household gratification. They might cause the blood to flow more briskly through the bounding veins of children, as flowery spots by the wayside—seasons of seeking the happiness of others, rather than their own. The preparation of simple gifts exercises their ingenuity—their little secret consultations on such subjects, and the rich pleasure they feel in surprising some dear one, with an unexpected gift, should be the productions of their own hands, or the purchase of their earnings. The latter result is not so difficult as might be imagined. There are many kinds of needle-work and of domestic occupation, for which a mother might feel it both pleasant and proper to compensate her daughter. Thus she might aid in confirming habits of industry, while she supplies allment for tokens of friendship and deeds of charity.

A mother once told me, that from the time her little girl was first able to hem a handkerchief neatly, she had allowed her a regular price for whatever she had done for the family. She commenced a little book, in which she taught her to record her receipts and expenditures, with mercantile punctuality, and perhaps this laid the foundation of an accuracy in accounts and a capacity for business, which distinguished her when she became a woman. Having an affectionate disposition, she made a list of birth-days, not only for her immediate relatives, and the members of the household, but also for those of her pastor, her teachers, and her most intimate friends. At the return of these anniversaries, they were often delighted to receive from her an affectionate note, or a book purchased from the purse, into which she never put her hand without a pleasant consciousness that the contents were the fruits of her own industry, and would impart happiness to those whom she loved.

A man of wealth once allotted a portion of his ample garden to his young sons. They were to cultivate it as they pleased, with a right to ask the advice of the gardener, but not to claim his personal assistance. For the salads which they proudly brought to the table, the strawberries that enriched the dessert, the ears of corn gathered by their own hands into the garner, they received fair payment. To induce the habits of punctuality and exactness, their father required them to keep an account of every production, with the correspondent dates, and to present him a bill in due form, at the close of their harvest season. At receiving the annual amount, their first pleasure was, to allow their little sisters an equal portion with themselves.

The remainder was strictly their own, but with an understanding that it was not to be expended in selfish gratification. Many benefits were secured by this wise parental arrangement; the delight of horticulture inspired the boys with a love of home, drew them from the risk of sports with promiscuous companions, and taught them the manly consciousness of useful industry, not often tested by the children of the rich; neatness in penmanship and accuracy in accounts were collaterally aided, while fraternal affection, generosity and benevolence, were, alike gratified. All these were but the different forms of happiness. [Mrs. Sigourney.]

### DR. CHALMERS' ELOQUENCE.

The following is one of the most striking among the many anecdotes told illustrating this celebrated Scotchman's eloquence. Soon after the promulgation of his fame, he preached in London, on a public occasion, in Rowland Hill's Chapel. His audience was numerous, and principally of the higher circles. Upwards of one hundred clergymen were present; to whom the front seats in the gallery were appropriated. In the midst of these sat Mr. Hill himself, in a state of great anxiety, arising from his hopes, and fearful that he would not succeed before an audience so refined and critical. The Doctor as usual began in his low, monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Mr. Hill was now upon the rack; but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electric fluid of his oratory, and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majestic and rapid was his flight, that in a few minutes he attained an eminence so high that every imagination was entranced. The rapid change from depression to joy which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started from his seat, and before his brethren could interfere, he struck the front of the gallery with his clenched fist, and roared out with a stentorian voice—"Well done Chalmers!"

### SHAME KILLED HIM.

Some years since, a certain man, in one of our Atlantic cities, was charged with a very base act—was charged with opening a letter which had been put into the post office, and divulging some family secrets which that letter contained. He denied the charge. A committee was appointed to investigate the charge, and make a report. I was present when the report was made. In the presence of some one or two hundred citizens, the chairman of the committee came forward and said—"We have investigated the charge alleged against the gentleman, and find it to be true." I saw the man the moment his character was thus blasted forever. After one frantic effort with a pistol to take the life of the person who had thus exposed him, he dropped his head; he could not bear to look upon man or woman any more; and, returning to his lodgings, he laid himself down upon his bed, and died of a broken heart. Shame killed him. And now, if the divulging of one base act in such an assembly on earth occasioned him such overwhelming heart-breaking shame, O! what intolerable shame must come upon the sinner when every base act, when every impure thought, when every unlawful deed, shall be revealed, as we have said, before God, and angels, and men! Methinks, in anguish, he will exclaim—"O that I had never had a being!" or, "O that I could now hide me beneath the mountain's base or the ocean's wave!" "Shame shall be the promotion of fools!"

### TEST OF PIETY.

What sacrifice would it be to a man who has £500 a year, to devote annually £100 to the purposes of religion and intellectual improvement; to another, who has £1000 a year, to devote £200; and another who has £10,000, to allow £4,000 annually for the same object? It would not deprive any one of them either of the necessities or of the luxuries of life, or of any thing that contributes to comfort, honor, or sensitive enjoyment. It is now high time that the sincerity of profession of Christianity should be tried by the test of pounds, shillings, and pence. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a Christian. He has never felt the influence of that divine maxim of our Saviour, "It is more blessed to give than to receive." He virtually declares that "laying up treasures on earth," providing fortunes for his family, keeping up a certain rank of society, and living in luxurious abundance, are matters of far greater importance than the approach of the millennium and the regeneration of the world. If a man is in doubt with respect to the existence of religious principle in his soul, I know not a better test than this by which to try the sincerity of his Christian profession. Is he willing, at the call of God, to give up a portion of his possessions to his service, and even to "forsake all" to prove himself "a follower of Christ?" [Dr. Dick.]

THE EFFICACY OF PRAYER.—There is something, says Jeremy Taylor, in the very act of prayer, that for a time stills the violence of passion, and elevates and purifies the affections. When affliction presses hard, and the weakness of human nature looks around in vain for support, how natural is the impulse that throws us on our knees before Him who has laid his chastening upon us, and now encouraging the hope that accompanies our supplications for His pity. We believe that He who made us can not be unmoved by the sufferings of His children, and in sincerely asking His compassion, we almost feel that we receive it.

The Sabbath Recorder.

New York, May 27, 1847.

PENNSYLVANIA SUNDAY LAWS—EFFECT OF ENFORCING THEM.

Upon the statute-books of nearly every State in the Union, there are laws designed to secure a strict observance of the first day of the week, commonly called Sunday. Such laws have in most instances been passed by legislators without the least idea of their remote bearings. Petitions for them have been presented from professedly religious persons—bills have been framed by parties interested in favoring their wishes—and nobody has felt sufficiently interested to risk a reputation for piety by opposing them—and so they have been passed and placed upon record. But it is a lucky circumstance, perhaps, that these laws are so palpably unjust in their practical workings as to render their enforcement in most cases impossible. Hence matters go on in a majority of the States just about as well as though they had never been enacted.

In the State of Pennsylvania, however, where "Sabbath Associations" and "Sabbath Conventions" have been particularly numerous and popular, things have taken a somewhat different turn, and one which is likely to show very well the natural result of attempting to enforce the Sunday laws. In that State, a law was passed in 1794, forbidding men to pursue their "ordinary callings" on Sunday, and also prohibiting "unlawful games, hunting, shooting, sports, and diversions." Notwithstanding the existence of this law, the German Seventh-day Baptists were for a long time accustomed to attend to their farming on Sunday as on other working days. At length, however, "certain low fellows of the baser sort" took upon them to disturb the religious meetings of this peaceable body of Christians, for doing which they were dealt with according to law, at the instigation of persons in no way connected with said Society. Hereupon they determined to have revenge, and accordingly commenced a series of petty persecutions by entering complaints against those who, after having kept the seventh day of the week, pursued their "ordinary callings" on the first day. One result of this movement was that several persons were fined four dollars each and costs for Sunday labor. But another and far more important result is, that a case is to be brought before the Supreme Court of Pennsylvania, in which the question will be tested, whether the Sunday law is not inconsistent with the Bill of Rights adopted by the State, which declares that "no human authority can in any case whatever control or interfere with the rights of conscience," and that "no preference shall ever be given by law to any religious establishment or mode of worship." In the decision of this question, a deep interest is felt by many of the best citizens of Pennsylvania, of all religious persuasions. Not a few persons have expressed their conviction that the Sunday statute is inconsistent with the Bill of Rights, and dangerous to religious liberty. Whatever the Supreme Bench of the State may decide, the discussion of the subject has already done more to create hostility to Sunday laws than could ever have been done by the peaceable labors of the whole German Society.

Take another case, tending to the same result. Several months ago, Charles C. Burleigh was delivering lectures upon the subject of Slavery in different parts of the State of Pennsylvania, and at the close of his lectures was accustomed to offer certain anti-slavery books for sale. Not having the fear of the Sunday law before his eyes, he continued his custom upon the first day of the week; whereupon a certain pious deacon, who had been somewhat worsted in a recent debate with Burleigh, entered complaint against him for trading on Sunday. One result was, that the offender was fined, and in default of payment was nominally imprisoned. Another result was, that several public meetings were held, in which the Sunday law was denounced as unconstitutional, anti-republican, and inconsistent with religious freedom. But another, and vastly more important result was, that Mr. Burleigh prepared a tract upon the subject, of which a very large edition was printed for gratuitous circulation throughout the State. In this tract it is strenuously maintained, that all sabbatical statutes are glaring instances of interference with the rights of conscience—that every statute which exacts conformity to the faith or usage of the majority in relation to the holiness or holy-keeping of a particular day, plainly violates the rights of the minority—and that the keepers of the first day are no more entitled to protection from the annoyance of worldly occupations in their holy time, than the Jews and the Seventh-day Baptists in theirs, or the Friends in their regular week-day meeting.

Nor does the effect of enforcing Sunday laws in Pennsylvania end here. A pamphlet upon the subject, written by William Logan Fisher, of Germantown, has recently fallen into our hands, in which the unconstitutionality of all such laws is very ably argued. It seems to have been written with special reference to the case of the German Seventh-day Baptists, and we can not doubt that it will exert a salutary influence. Speaking of the fact that different days of the week were observed by different sects when the Constitution was framed, the writer says: "It must be evident that no specific law

could be formed, that would meet such a variety of cases. The Sabbath of the Jews, and the Sunday of Constantine, are not the same day. The weight of authority for the observance of either, is decidedly in favor of the seventh day of the week. The right of individual judgment could not be sustained, and religious liberty protected, if all were required to observe either, and the only proper course was to secure liberty of conscience to all. It is evident that this was the intention, not only from the language of the Constitution, but also from the testimony of those who framed it." When will legislators learn the truth of this position, and save themselves the trouble of passing laws for the protection of the different sects, by passing one general law which will give equal privileges to all?

MISSIONARY LABOR.

To the Editor of the Sabbath Recorder:— In January last, I visited the Second Church in Genesee, in the western part of Allegany County; and on the evening of the 22d, preached to a respectable congregation. I found the state of religion quite low as a general thing, and particularly among the youth. I made a number of family visits, and preached six times to an increasing congregation, which began to give better attention, and manifest considerable feeling.

On the 25th, at evening, I preached in the First Church in Genesee, and on the following evening gave an exhortation to a few brethren in Wirt.

On sixth-day, the 29th, I returned to the Second Church in Genesee, and preached several times. The following first-day, Bro. Thomas E. Babcock came to assist me. We labored several days with apparent success. The church was revived, backsliders returned, and several were converted.

On one occasion, I had a conversation with a young man who denied that he had ever been reproved by the Spirit, and said that he felt very happy. At evening he appeared very much broken down, asked to be prayed for, and acknowledged that he had been in trouble for some time, so much so that he could not sleep nights. Another young man denied the reality of religion, and the truth of the Bible, but afterwards acknowledged his faults.

By invitation from Bro. Scott, I returned to the First Church, where he labors, and continued there from the 5th of February, visiting days, and preaching evenings, until the 12th, when a Quarterly Meeting, held with this church, commenced; after which I staid one week. Bro. T. E. Babcock was with us four or five days during the time, and took a good part in preaching. The brethren here were so busy on account of their lumber, that we could not get large congregations except on the Sabbath. But we had quite a good state of feeling. The church was considerably revived.

I next visited the church in Persia, Cattaraugus Co., and preached several times. A number of first-day brethren met with us and manifested considerable interest.

About the middle of March, I left Persia for Hayfield, Crawford Co., Pa., where I arrived on the 19th. The following day being the Sabbath, I preached at the meeting-house. This is Bro. A. A. F. Randolph's field of labor. There has been a revival here the past winter, and the brethren seem to exhibit more Christian union, and to stand upon better ground, than I have ever before known them. There are a number who have lately embraced the Sabbath, and united with them. The church has indeed lengthened her cords, and strengthened her stakes. I staid here four Sabbaths; during which time I visited a considerable number of our first-day brethren, by whom I was generally well received, particularly the Christians, for whom I preached. Bro. Randolph is well spoken of by all denominations, and appears to be doing much good here. RAY GREEN. ALFRED, May 10, 1847.

ISLAND OF ST. HELENA.—Many interesting associations cluster around this island. It not only furnished a tomb for Napoleon, but is the resting place of the two missionaries, Mrs. Judson and Mrs. Chafer, both of whom died on their passage home. Mrs. Brown, on her recent return from Assam, spent a few days at St. Helena, and became deeply interested in the spiritual welfare of its inhabitants. In a letter to the Baptist Publication Society, soliciting a box of books for them, she says:—

"I had the pleasure of becoming acquainted with the Rev. J. McRager Bertram, the only dissenting minister on the island. He is a Scotchman, belonging at present to no society or denomination of Christians, but is anxious to become united with the American Baptists, and connected with our Board of Foreign Missions, and I expect will soon make application to that effect. Mr. Bertram is one of the most zealous and talented preachers I have ever heard of, and has, during his short stay of one year upon the island, been very successful. When I was there in December, his labors had been blessed to the hopeful conversion of some hundred souls, and the work was still going on. Meetings were well attended, and the Spirit of the Lord evidently in their midst. Among the converts was the American Consul, William Carrol, Esq. It was delightful to witness the child-like simplicity and faith of this aged disciple. Mr. Bertram found the inhabitants in a dreadfully ignorant state with regard to religious things. His hearers are mostly from among the poorer class, and are unable to give him much support. There is a great destitution of books among them, and he plead earnestly that I would intercede with some of the benevolent societies in America, to forward him a box of religious books."

STATISTICS OF UNITARIANISM.—There are now in Boston twenty-five regularly-ordained Unitarian ministers, settled over as many religious societies, and one unsettled clergyman who ministers to another congregation—making twenty-six in all. Five of these are connected with the ministry at large. The whole number receive salaries to the amount of \$42,000 annually. The houses in which they preach, and the sites on which the churches stand, are estimated to be worth \$800,000. How many members belong to these so-called churches, or whether there are any, it is difficult to say, as in most or all of them there is no confession of faith, no examination or formality of admission, and no distinction kept up between the church and the congregation. Whenever the Lord's Supper is administered, it is administered to all who choose to receive it. Theodore Parker is not included in this estimate of the Unitarian clergy, because he openly denies the miracles of Christ, and the divine origin of the Christian religion. So says an exchange.

MISSIONS IN CONSTANTINOPLE.—REV. MR. DWIGHT, missionary in Constantinople, writes that the Armenians are, in considerable numbers, embracing Protestantism, and have at length obtained a place for worship in the city proper. There had been some opposition manifested by the Patriarch; but the right of the Protestants to hold their meetings has been virtually acknowledged by the Turkish judge. Mr. Dwight also speaks of the death of the native pastor sent recently from Niromedia to Adabazar, to take charge of the little church in that place. Mr. D. says that while there, he was a most faithful pastor, and met with the most encouraging success during the short period of his ministry. The death-bed scene, at which Mr. D. was present, was that of the triumphant Christian, and afforded a blessed example to numbers of his flock, who assembled to witness his happy end.

METHODIST MISSIONS.—The 28th Anniversary of the Missionary Society of the Methodist Episcopal Church was held in New York last week. The Society has missionary stations in Liberia, Oregon, South America, and China. The China mission is scarcely established yet. Two young men, of respectable attainments and ardent piety, have been sent out, with directions to locate themselves at Fuchau in the Province of Fuhkien. The Oregon mission is said to be increasing in importance, and has now eight regular missionaries. The stations in Western Africa have sixteen regular missionaries. One of the greatest obstacles in their way is the unhealthiness of the climate. It was stated in the Report, that the infant church of Liberia, during the last year, has raised for missionary purposes, the sum of \$300, which is equal to an average of thirty-eight cents per member, or about three times the average amount contributed by the members of the church at home!

REMARKABLE BAPTISM.—The N. Y. Recorder of May 19, says that the Rev. Henry Davis, of the Cannon-st. Baptist church, baptized, on Sunday last, an old gentleman, aged 87, who for more than half a century had been a member of the Scotch Presbyterian church. His attention was arrested to the subject of baptism last autumn, on witnessing the immersion of a member of his own family, and a diligent examination led him to embrace Baptist views, which he now holds with a great deal of firmness and satisfaction. He descended into the water with the energy of a youthful disciple, and accounted the privilege as one of the happiest events of his life.

EDUCATION IN IRELAND.—The Courier and Inquirer publishes an article on the subject of education in Ireland, in which it is stated that a far larger portion of the children of Ireland than of England go to school. The only University is Trinity College, which is under the control of members of the establishment, but, unlike Oxford and Cambridge, is open to students of all religious persuasions. Its course, in point of extent and adaptation to modern times, is confessedly superior to that of the English Universities. Most of the Presbyterian ministers were educated at Glasgow University until the establishment of the Belfast College, in which a course of education similar to that of the Scotch Colleges was adopted.

CHINA.—A letter, dated January 3, at Amoy, from Mr. Pholman, states that the people can be reached in all parts of the country with perfect ease, and that he often addressed hundreds at a time, who listened with great attention, and often exclaimed, "that's right!" "true!" &c. Mr. P. was present on the arrival of the Viceroy of Fukein, a province containing about fourteen millions of people; an officer, seeing him in the crowd, invited him to a seat on the platform. Messrs. Johnson and Peet, from Siam, had arrived at Foochofo, and describe the scenery of the country as resembling that of the Hudson.

PERSEVERING.—The Christian Index of April 22, announced the death at Mount Jefferson, Ala., of Mr. Lewis P. M. Slaughter. That number of the Index was the first for the year, that did not contain a communication from his pen. He died of consumption, and though only 26 years old, he seems to have acted on the principle of the venerable Bede and our own Boardman, who persevered in useful labors up to the very close of their lives.

How to do it.—Rev. S. Mower, a Methodist preacher, sent to the editor of the Christian Advocate TWENTY-SEVEN new subscribers, all of which, he says, he "procured with but little effort, by presenting the subject to the different societies on the circuit." The editor of the Free-will Baptist paper mentions this fact, and adds: "Will not our ministers try this plan? Just present the 'Morning Star,' brethren, to your congregations, and say what you see proper in favor of it, and see what the effect will be. We have no doubt that much might be done in this way to increase its circulation. Remember, the more readers it has, the more extensive will be its usefulness, and the more it will do for our benevolent causes." So far the Morning Star. We leave our readers to "guess" what our suggestion would be, and shall wait to see who guesses right.

THE SUNDAY IN ENGLAND.—A correspondent of the Christian Chronicle gives the following account of the way they keep Sunday—Sabbath, he calls it—in England: "We anchored in the Mersey, and in full view of Liverpool, on Sabbath morning, but I assure you the appearance of the piers and docks gave no intimation of the day, and I have since observed, what I then discovered, that among the lower class there is no respect for the Sabbath—they make no change in their apparel, press through the streets and crowd the wharves by thousands, and, in short, appear to be entirely ignorant of the object and obligations of the sacred institution."

CANTON CHAPEL FUND.—The Baptist Register says that one object of Mr. Shuck's return home from China was that of collecting funds for the erection of a chapel in Canton; but it seems now, according to the Southern Missionary Journal, that the demonstrations of popular prejudice against foreigners in that city, render it exceedingly difficult to procure ground to make the erection, and that as the same prejudice does not exist at Shanghai, it is deemed best to wait the arrival of the missionaries there, to learn more perfectly the prospect of missionary operations in that city.

HARD ACCUSATION.—The London Patriot states, that the object of the movement introduced ostensibly to improve the system of general education in Great Britain, is, in fact, to break up the Sunday school system, and to exclude the Bible from all secular schools by law. They say, "An intense hatred of Evangelical Protestantism is, we have good reason to believe, the mainspring of the zeal affected by many of the advocates of Government education for the improvement of secular instruction. In this warfare, Papists and Latitudinarians go hand in hand."

AMERICAN SUNDAY-SCHOOL UNION.—This Society held its 23d Anniversary in Philadelphia last week. The contributions to the Society's funds during the year have been \$24,500. With this sum it has employed 22 missionaries, 6 of whom have labored in Ohio, 3 in Illinois, 2 in Kentucky, 2 in Pennsylvania, and 1 in each of 9 other States. Their services have cost \$7,268, or an average of 91 cents a day for the time employed. They have put in circulation the publications of the Society to the value of \$10,216, of which a little more than half has been contributed by the schools themselves, and the balance has been the Society's donation. Three missionaries, in the progress of their labor, have traveled upward of 33,000 miles, mostly in new and rough sections of the country. They have delivered 1,213 sermons and addresses to Sunday-School assemblies on subjects connected with their mission. They have established 529 new Sunday-Schools in places where none existed, and where there was no prospect of one, except by such a Union agency. In these schools have been gathered 15,000 children, (or an average of 30 pupils to each school,) a majority of whom were incapable of reading, and without other means of instruction. By the same process, 2,000 persons have been set to work as teachers and doers of good, who were before unemployed in this or any other like form. Nearly three-fourths of the labor thus described has been bestowed on the large and important States of Ohio, Indiana and Kentucky.

RESPECT FOR PARENTS IN CHINA.—By the following, it appears that Hwang, a friend of Mr. Cushing while he was an envoy to the Celestial Empire, has fallen upon evil days:—

"Hwang, the distinguished Lieutenant Governor of Kwangtung (Canton) province, has been degraded and sent a prisoner to Peking. His offence is, having, when recently presiding at a literary examination, received intelligence of his mother's death, and kept it secret for a short time, instead of immediately denuding himself of his office, and retiring into private life for three years. The punishment of such 'impiety,' by the law of China, is death, but he will probably escape with a heavy fine. Hwang was the right hand of Keying, the Governor of the province."

Eld. Wm. B. MAXSON having accepted a call to the 1st Brookfield church, requests his correspondents to address him at Leonardsville, Madison Co., N. Y.

Eld. LUCIUS CRADALL having removed to Plainfield, N. J., requests his correspondents to address him accordingly.

Eld. RAY GREEN, being about to remove from Alfred to Persia, Cattaraugus Co., N. Y., wishes all communications for him addressed accordingly.

THE EASTERN ASSOCIATION met at Rockville, R. I., on the fifth-day of last week. We shall give a full account of its proceedings in our next.

THE JEWS IN BOHEMIA AND MORAVIA.

An exceedingly vexatious restrictive enactment toward the Jews has existed in Bohemia and Moravia for a long time. According to the "Voice of Jacob," Dr. Frankel refers its origin to the period when the German Emperors, arrogating to themselves an absolute right over the persons and property of the Jews, allowed various noblemen, in consideration of services rendered, to receive a certain number of Jews on their estates. These were obliged to pay a tax, called protection money, to their landlords, and thus proved a source of revenue to the favored nobleman. The number of families which each district was allowed to receive, being fixed, as soon as this was completed no more were permitted to enter; but, at the same time, the lord of the manor was not allowed to expel those once settled on his property. If a family became extinct, he might receive another, but he was not compelled to do so. Nor was a Jew allowed to withdraw from one estate to another, without the permission of the owners of both. The number of families being thus restricted, only one son of each family could establish a new one; that is to say, was permitted to marry; the others were doomed to emigration, celibacy, or to contract a marriage considered and treated by Government as concubinage. The scramble for obtaining such permission of marriage may easily be imagined. The heart-breaking disappointment, ruin and misery thus entailed upon families, are beyond description. The rosy cheeks of many a young bridegroom broke, before such permission was granted; and many a hopeful man, after having spent his fortune in bribery, and his youthful years in alternate fears and hopes, found himself, at the verge of old age, disappointed and penniless. Cases are known in which engagements after a courtship of ten years have been broken off, because the law sternly refused to sanction the attachment. Notwithstanding all this, however, the morality of the Jewish population was upon the whole unimpeachable. This tyrannic law has lately been mitigated in Bohemia; but it presses still, with all its demoralizing and crushing weight, upon the Jews of Moravia, and, but some few years back, several wives and mothers of families were condemned to hard labor in the public streets, with the outcasts of society, for having dared to obey the voice of nature in preference to the word of the law, by contracting marriages which, though sanctioned by religion, were not acknowledged by government.

DANCING AND SABBATH BREAKING.

Now, as in the days of our Saviour, there are those who may be said to "strain at a gnat, and swallow a camel"—men who are sorely afflicted at the running of mails on the first day of the week, and are very solemn and emphatic in their condemnation of dancing, who can nevertheless look with complacency upon the sin and wrong of slavery, and upon the unutterable horrors of war.

Now, as to dancing in general, we shall undertake no defense of it, although we are scarcely prepared to subscribe to the stern sentiment of Luther, that "as many steps as one takes in a dance, he takes toward hell." We leave the matter to be settled between the Presbyterian General Assembly and the Shakers. But there is a dance going on at this time in Mexico, to which we particularly invite the attention of the respectable doctors of divinity who are weeping between the porch and the temple over the salutary sins of the people. Did these reverend gentlemen ever hear of Holbein's Dance of Death? That dance, with the Arch-Fiend for piper, is now going on. It is an out-of-door dance, on a magnificent scale, with the whole universe for spectators. The plains and mountain slopes of Mexico are

"the ball-room, With the cannon's lightning as light; O'erspread with gay, green carpets, Which the dancing steps in wet."

Then, as to the desecration of the Sabbath day. The zeal which claps in prison a poor "Come-outer" for esteeming all days alike, and which runs a tilt at steam cars, and lays a taboo upon Sunday mail bags, may or may not be according to knowledge. We venture no opinion in respect to it, but would simply suggest, with the deference befitting one of the laity, that its attention might be very profitably turned to some recent transactions of our Christian army and navy, engaged in opening the way for the introduction of the Gospel into Mexico. If our Almanac does not deceive us, our navy spent a Sabbath at Tabasco some months ago, and performed "services" of an impressive but somewhat equivocal kind, sending messengers of peace and good will among the poor benighted Catholics, in the shape of red hot balls and shells. More recently, Gen. Scott has "kept the Sabbath" on the heights of Cerro Gordo, storming batteries, blowing whole squadrons into eternity, impaling men on bayonets, and tearing off their limbs with cannon shot. We should like to know what General Assemblies and Conferences think of this way of spending holy time. The occasions referred to were doubtless solemn enough to satisfy a Puritan tythingman—as much so, in short, as dying groans and ghastly corpses could make them. But, apart from this, we cannot see that the storming of forts, and slaughter of women and children on their own hearths, or while kneeling in their places of worship, is a more appropriate Sunday business than the running of the United States mail, or the delving of a Seventh-day Baptist in his potato field. We respectfully refer the whole matter to the Tennessee Methodists, who have made Capt. Walket, of the Texas Rangers, and the leading heroes of Monterey, life members of their Missionary Society; and to the Western Home Missionary Society of Baltimore, of which Gen. Taylor has just been made a life member; and to the Old and New School Presbyterian Assemblies—subject, as a matter of course, to the final action of the Evangelical Alliance. J. G. WHITTIER.

\* Follen's "Battle of Katsbach."

No very seat of war. There are havoc in that in con- teers who will return fare has been to the terror peaceably- Dispatched say that the under mar- bearing arri- penalty of a- clude even- about to of American highest com- commanders' orders! Gen. Taylor until reinfor- teers are lea- term of sen- New Orleans and their app- Private Alvarez from men to be d- GEN. TAYLOR N. Y. Trib- peremptor- the next Pr- been weigh- landed prop- deprived him Chief Magis- no" prospect does not con- without the- If he were- stop the Mex- and Mexico- Mexican peo- taken by for- and Navy; cial Restrict- tem of Direc- expenditures- ing Rivers, a- tion, Ships- of the Consti- 8. Stop selli- man who sell- out pay, and- 9. Discount- and Adopted- office who- Property of- Slaveholder, 12. Nor to ar- Intoxicating- 1 member of a- THE DEATH patriotism of- ton is descen- His son, Geo- herits the in- his namesake- seat among the Chamber of F- his eldest son- eligible by ar- ed a Deputy- trict of Mex- the General- test was an a- decedator be- ed by power- his old consti- and we may- have prevailed- son sits by the- opposition bet- side of his fa- there would- and constitu- fidelity not of- annals of coun- and free- THE COST- the battle of- we extract the- "Capt. R- action with 41- was most ex- grape, canis- and the musk- 41, 24 were- Every officer- First Lieut- however, of- among his m- kind of shot- with the cool- Probably in- one instance- in order under- rible. Those- off the wound- RELIANCE- large antique- his lifetime- terson, at New- card was fou- "The Presid- Washington- Mrs. Patterson- to Dine, on Sa- 1796. An- and figures in- of Washing- the 5th of May- of May, 1847- A gentleman- tour through- Indians, and- own part of- ticularly illu- deal- the- regu- Ohio- last year.

General Intelligence.

WAR NEWS.

No very definite or important news from the seat of war has been received since our last. There are reports, that disease is making great havoc in the American camp. It is also said that in consequence of this nearly all the volunteers whose term of service is soon to expire, will return home. The guerrilla system of warfare has been adopted in many parts of Mexico, to the terror of not only the Americans, but the peaceably-disposed inhabitants of the country. Dispatches from Washington, dated May 21, say that the whole valley of the Rio Grande is under martial law, and every one capable of bearing arms is called upon to rally under penalty of a traitor's death. This does not exclude even the clergy. A bloody chapter is about to open upon all straggling parties of Americans near our places of occupation. The highest penalties are imposed upon military commanders for not carrying out Canales' orders.

Gen. Taylor will not move upon San Luis until reinforced, as so large a number of volunteers are leaving him at the expiration of their term of service. Those already returned to New Orleans are in a wretched plight, sick, and their apparel worn out. Private letters speak of the advance of Gen. Alvarez from the South of Mexico, with 25,000 men to be distributed in guerrilla parties.

GERRIT SMITH AND THE PRESIDENCY.—The N. Y. Tribune says that Gerrit Smith declines peremptorily a call on him to be a candidate for the next President. He says he has all his life been weighed down by the charge of a great landed property left by his father, which has deprived him of a chance to fit himself for the Chief Magistracy; and, though there would be no prospect of his election if nominated, he does not consider it right to run for an office without the qualifications for worthily filling it. If he were President, however, he would first stop the Mexican War, and ask pardon of God and Mexico for our wholesale murders of the Mexican people, returning the territory we have taken by force; 2. Utterly abolish the Army and Navy; 3. Abolish all Customs or Commercial Restrictions whatever; 4. Establish a system of Direct Taxation alone; 5. Urge liberal expenditures for Light-houses, Harbors, improving Rivers, &c., but none at all for Fortifications, Ships-of-War, &c.; 7. Interpret and apply the Constitution as at deadly war with Slavery; 8. Stop selling the Public Lands, allow every man who needs to take a portion of them without pay, and render the Homestead Inalienable; 9. Discourage distinctions between Native and Adopted Citizens; 10. Appoint no man to office who bases the right of suffrage on Property or Color; 11. Give no office to a Slaveholder, any more than to any other pirate; 12. Nor to any man in favor of the traffic in Intoxicating Drinks; 13. Nor to any adhering member of a Secret Society.

THE DESCENDANTS OF LAFAYETTE.—The patriotism of the illustrious friend of Washington is descending undiluted to his successors. His son, George Washington Lafayette, who inherits the name of one and the virtues of both his namesakes, has long held and still holds a seat among the liberal members of the French Chamber of Deputies, and at the last election his eldest son, Oscar, having scarcely become eligible by arriving at the age of 30, was elected a Deputy to the same Chamber by the District of Meaux, the same that his grandfather, the General, formerly represented. The contest was an active one, his antagonist and predecessor being a Ministerial candidate, sustained by powerful interests—but veneration for the memory of the grandfather, the gratitude of his old constituents, the opinion of the people, and we may presume the merit of the candidate, have prevailed over all obstacles; and now the son sits by the side of his father, on the same opposition bench, where he sat so long by the side of his father, the old General. In all this there would seem to be, in both representatives and constituents, examples of steadfastness and fidelity not always to be found in the political annals of countries reputed the most republican and free. [Tribune.]

THE COST OF GLORY.—From an account of the battle of Cerro Gordo, in the Jalapa Star, we extract the following:—"Capt. Roberts's company [A] went into action with 41 officers and men. His position was most exposed, being within the range of grape, canister and round shot of all the works, and the musketry of the principal height; of the 41, 24 were left dead and wounded on the field. Every officer except himself was struck, and First Lieut. Ewell was killed. Not an instance, however, of scattering or hesitation was known among his men, and through showers of every kind of shot, they moved on and kept position with the coolness and precision of men on drill. Probably in the history of American arms not one instance is recorded where men were kept in order under destruction and carnage so terrible. Those left unhurt were unable to carry off the wounded."

RELIC OF WASHINGTON.—In tearing down the large antique buildings owned and occupied in his lifetime by that eminent jurist—Judge Patterson, at New Brunswick, N. J.—the following card was found by one of the workmen:—"The President of the United States and Mrs. Washington, request the pleasure of Judge and Mrs. Patterson, and Miss Patterson's Company to dine, on Saturday next, at 4 o'clock, 6 May, 1795. An answer is requested." The words and figures in Italics are in the neat bold hand of Washington himself. The note bears date the 6th of May, 1795, and was found on the 6th of May, 1847, just fifty-two years after its date.

A gentleman who has just returned from a tour through the States of New York, Ohio, Indiana, and Illinois, informs us that in the northern part of the two last mentioned States, (particularly Illinois,) the fall-sown wheat is a good deal winter-killed; but that with this exception the crop looks well throughout the whole region. He is of the opinion that the crop of Ohio and New York bids fair to be as large as last year.

SUMMARY.

A fire broke out in the Ohio Penitentiary Yard, on Friday, P. M., May 7th, by which all the work-shops on the eastern side of the yard were destroyed, together with most of their contents. These shops were occupied by Mr. P. Hayden, in the manufacture of saddle-trees, hames, plating and machinery. Mr. Hayden's loss is supposed to be in the neighborhood of \$20,000. The fire originated in one of Mr. Hayden's shops, and is supposed to be the result of accident. The prisoners, 450 in number, rendered efficient aid to the fire companies in extinguishing the fire. Order and subordination prevailed among them. At the signal given that the fire was subdued, every prisoner was promptly at his accustomed place, and they marched in order to their cells.

A letter from Hanover says, that on the 16th ult., Miss Caroline Herschell, sister and for a long time assistant of the illustrious astronomer, celebrated the 97th anniversary of her birthday. The King sent to compliment her; the Prince and Princess Royal paid her a visit, and the latter presented her with a magnificent arm chair, the back of which had been embroidered by her royal highness; and the minister of Prussia, in the name of his sovereign, remitted to her the gold medal awarded for the extension of the sciences.

On a farm called West Hill, about two miles from Burlington, N. J., is a grape vine, which, at three feet from the ground, measures 6 feet one inch round the trunk, and at ten feet is positively three feet in circumference! It is a native male grape, and has been the wonder of the neighborhood as long back as the memory of man reaches. It is still healthy, and its giant folds run over and cover four trees, one of which is a full-sized white oak, and the others are quite large.

There is said to be a perfect glut of wheat in the markets of the Russian capital. There was on hand a superfluity of supply sufficient to load 800 or 1,000 vessels. In the markets of Russia foreign orders to the extent of 3,000,000 hectolitres had been executed. Navigation was still impeded by the presence of the ice, and the utmost anxiety for its break up was expressed. So says the Petersburg correspondent of the London Times—latest dates.

The European Times says that the news of Gen. Taylor's last victory was received with great enthusiasm in France. "Old 'Rough and Ready's' reply to Santa Anna's demand to surrender is greatly admired for its noble simplicity, and I have heard several Frenchmen declare that it will live in history like Napoleon's address to his soldiers at the battle of the Pyramids, or like his spirit-stirring remarks on seeing the sun rise on the field of Austerlitz."

Petitions for the immediate and total abolition of slavery have been presented to the French Chamber of Deputies. 8000 persons have signed them; more than 800 of these were Catholic priests and Protestant pastors. Three of the Councils-General, including that of the Seine, have expressed their wish for the abolition of the system.

A few weeks since, Mr. James Callan, Sen., residing near Yazoo city, Miss., was fatally poisoned, and all his family partially so, by eating pies which were seasoned with peach leaves—the prussic acid contained in the leaves, having become concentrated by baking.

Two receiving ships, the Omega and Caroline, were boarded in Chinemo Bay on the 6th of March by Chinese Pirates—the captains, officers, and part of both crews murdered; and booty, in opium and treasure, £36,000 in amount, taken away.

The Emperor of China is the oldest monarch in the world; Mehemet Ali, King of Egypt, is next to him; Ernest Augustus, King of Hanover, born June 6, 1761, is the third in his age; and Louis Philippe, born October 5, 1762, the fourth.

The Irish lately were not a little amused by the ceremony of "hanging Judas," performed by Portuguese sailors, who happened to be in the harbor at Cork, on the anniversary of this event. An effigy was suspended from the yard-arm, hanged, shot, drowned, kicked, guillotined, scourged, and bastinadoed!

The Great Tower at Westminster, into the lower part of which the Queen's state carriage and eight horses will be driven, is 80 feet square, and to the top of the octagon turret, with which each of its four angles will be furnished, will be 346 feet high, or a little less than the height of the top of the cross which surmounts St. Paul's Cathedral!

A gentleman who passed through Savoy, Berkshire Co., Mass., on the 13th or 14th inst., informs us that in some places snow-banks were still to be seen, two or three feet deep. The season has been colder than usual throughout the country. Wheat and rye generally do quite as well in cool, backward seasons as in warmer ones.

The plan of an overland expedition to the North Pole, under the direction of Dr. Sir John Richardson, of Haslan Hospital, has been submitted by him to the English Government, and approved of, and directions have been issued to commerce providing the necessary supplies of stores and provisions for the party.

The seal fishery this season has been unusually prosperous off the coast of Newfoundland. The ship Magellan, of New London, on the 18th of March, had taken 700, and was in the midst of thousands.

The Emperor Nicholas, it is stated, has ordered one hundred and fifty Russian students, in Prussia, to return to their own country, it being his intention to forbid any of his subjects to receive their education abroad.

The Marlborough (Md.) Gazette states that considerable destitution exists among the poor of Prince George's County. A worthy clergyman in the lower part of the county has been making collections to buy corn for the suffering poor in the parish.

Advices have been received in this city from Japan, via Batavia, that on the 10th of February, 1846, a most destructive fire broke out in Yedo, which raged two days, covering a space three miles long by one and a half wide, consuming the residences of several princes, and a vast number of houses.

A statute passed at Albany, on the 1st inst., provides that: Whenever a suit shall have been or shall be commenced against any officer of a School District, for any act performed by virtue of their office, and such suit shall have been finally determined, it shall be the duty of the Trustees to ascertain the amount of the costs and expenses paid by such officer, and to cause the same to be collected of the taxable inhabitants of the District, like other taxes, and pay the same over to the officer. The act authorizes the Board of Supervisors to examine and audit such accounts and check excesses.

By a recent act of the Legislature of New York, to go into effect about the 1st of June, parties in a civil suit, in addition to the challenges for cause now allowed, will be entitled to two peremptory challenges of the Jury before empaneled. This appears to be the most judicious law, as cases might possibly occur where a personal enemy of one of the parties in the suit would be drawn, and the Jury-box made, through him, the medium of private revenge rather than justice.

The Liverpool Mercury, of May 4, says that the number of immigrants from Ireland since the 1st of January, is about 150,000; of whom about 45,000 have emigrated. A few have wandered away; but 102,564 are believed to be still in this town! During the last four weeks only, no fewer than 45,216 have been landed here, and most of them have applied for relief. In the same period last year, the immigrants applying for relief were only 13,242.

The Seminary under the care of the Presbyterian Church, at Princeton, closed its session on Monday night, 17th inst. The examining committee in attendance were Rev. Drs. Spring and Snodgrass of New York, and Murray of Elizabethtown, together with Elder Matthew L. Bevan of Philadelphia. The Diplomats of Graduation were given to thirty-five members of the Senior Class. Five of the class expect to become foreign missionaries, and some will go to the Far West.

Miss Beecher, the daughter of the venerable Dr. Beecher, is uniting in her efforts to promote education at the West. She is in a few days to meet, at Albany, twenty-six young ladies from New England, who are to go out with her as teachers, after having spent a season at the State Normal School. Her plan is to transfer a large number of educated young ladies to the West, and there employ them as teachers.

A new invention, a "Sub-marine Lifter," for the purpose of lifting wrecks from deep water, has just been discovered. The object is accomplished by generating gas, the materials of which have been previously prepared and attached to the object to be raised. It is put in operation from above by a string, the pulling of which discharges and causes the gas to generate; this forces the water out, and then lifts with great force.

According to a letter received at New Orleans from Shelby Co., Texas, the guests, sixty in number, at a wedding party at Wilkinson House, were all poisoned, bride's-maid, groom's-man, and all. Thirty will die; twelve dead at the last accounts, two of whom were sons of Rev. Mr. Britton. None of the family injured, and old Wilkinson had absconded. It was supposed that the negroes had been employed to poison the coffee, by a disappointed suitor.

Rev. Mr. Maffit has fallen into trouble. Man can not have all the good things of life at once. A young wife and the approbation of his elder brethren were too much for one mortal. Three clergymen of Philadelphia have presented a petition to the Methodist Conference, asking that Mr. Maffit may be no longer recognized as a minister of the Methodist Episcopal Church. He has been suspended.

We noticed, a few days since, that the fare from Mechanicsville to Whitehall and any point on Lake Champlain, at which the steamers landed, was 37 1/2 cents. We see by the Montreal Herald, that the competition for travel on the St. Lawrence this season will be greater than it ever has been, no less than seven passage boats having been announced as ready to run.

The Niles (Mich.) Republican speaks favorably of the crop in that State. The editor says: The wheat fields in this vicinity never looked more promising at this season of the year, than at present. But we hear that on two or three prairies a few miles west, it is seriously injured. St. Joseph Valley has seldom failed to turn out a good yield, and this year promises more abundant than ever.

In Northern Ohio, the wheat crop looks promising. We understand that the fields give good promise in Stark, Tuscarawas, &c., but the general tone of the papers, in other parts of the State, is desponding. The editor of the Statesman observes: We do not believe, that under the most favorable circumstances, from this time till harvest, there can be any thing like a full crop of wheat in Ohio. It is not in the ground.

The New Haven County Bank has made an issue of \$1 bills engraved on India rubber, prepared for the occasion. It is elastic, very little thicker than paper, impervious to water, and not easily torn or worn out. The signatures and filling up, in consequence of a previous preparation, have defied all effort at obliteration, even that of boiling in potash lye.

The steamer Ambassador, a large and beautiful bark, intended for the cotton trade, and heavily laden, was burned lately, on her passage from St. Louis to New Orleans. The boat cost \$30,000, and her cargo was very valuable. The deck passengers lost all their baggage.

A line of stages is running from Matamoros to Point Isabel, taverns are opened, soda fountains invite the thirsty, commission merchants call for consignments, auctions are advertised, and large stocks of goods advertised, and collections are made for the relief of Ireland!

The London Times of the 14th ult., contains a card from Mr. Cunard, in which he expresses regret on account of the "unpleasant circumstances respecting Mr. Douglass's passage," and states emphatically, that "nothing of the kind will again take place in the steamships with which he is connected."

It is estimated, now, that nine-tenths of the paupers supported by the corporation of New York are foreigners, and only one-tenth Americans, and that the alms-house expenses for the year 1847 will be about \$300,000.

Baron De Rothschild has devoted \$5,000,000 to the purchase of grain and flour for the supply of Paris, to be sold at current prices. If the operation proves a losing one, the loss is to be his; if there be a profit, it is to be converted into bread to be distributed to needy families in the capital.

A mother, at Greenupsburg, Kentucky, was murdered, a few days ago, by her husband and her own son. They were both intoxicated; and the son shot his mother through the head while she was asleep! Rum and war make demons of men.

The fishing smack Calhoun, of Charleston, was struck by lightning a few days since, killing Arthur Lynch and injuring several others. A house in Charleston was struck by lightning at the same time, when a female slave was killed and several other persons badly injured.

The Racine (Wisconsin) Whig says: The winter crop is entirely destroyed, and farmers are now busily engaged in sowing spring wheat, on the same ground sowed last fall. The earth is dry and dusty, and every thing is languishing for the want of water.

Sir Walter Scott, Bart., son of the "Great Magician," is dead, without issue. The barony, created in favor of the author of the Waverley Novels, becomes, therefore, extinct. Mr. Lockhart's son is heir-at-law to the estate.

The Springfield (Ill.) Register says: The weather, for a few days past, has been as warm as mid-summer; the fruit trees are in full bloom, and vegetation of every description is coming forward with flattering rapidity.

A well-known political economist says: "We pay best, first, those who destroy us—generals; second, those who cheat us—politicians and quacks; third, those who amuse us—singers and musicians; and, least of all, those who instruct us."

A new cab has made its appearance in London. The wheels are covered with vulcanized India rubber, instead of iron tires, which renders springs unnecessary, and prevents jolting and rattling.

Two trains of cars on the Fall River Railroad came in contact one day last week. The locomotives were driven together, the cars considerably broken, and several persons badly bruised, but none killed.

D'Aubigne is about to publish a volume on Cromwell, entitled "The Protector; a Vindication, founded on the latest documents."

The Pope has instructed Mr. Newman to undertake a new English translation of the Holy Scriptures.

There are at present 555 newspapers published in Great Britain and Ireland, of which 230 are Liberal, 187 Tory, and 183 neutral.

Lord Brougham presented a memorial to the House of Peers, from the Select Vestry of Liverpool, complaining that since December last 180,000 poor persons had arrived in that city from Ireland; and praying for restrictive laws.

A fire broke out in the foundry of D. A. Powell, Cincinnati, on Saturday morning, 16th inst., which destroyed property estimated at from \$100,000 to \$125,000.

A man in New York lately turned his son out of doors because he would not pay him house rent. A striking instance, says the Philadelphia Spirit, of pay-rental affection.

It has been ascertained that 1910 new buildings were erected in this city during the last year, and that a much greater number are already under contract for the present year.

A telegraphic dispatch from Pittsburg says the steamboat New Hampshire has been blown up at Little Rock, Arkansas, and sixteen lives lost.

The steamer's Saluda and Dominion have been wrecked on the Upper Mississippi. Boats a total loss, cargoes saved in a damaged condition.

John Sheppard, the last survivor of Braddock's defeat in 1775, died recently at Chesnut Ridge, near Philadelphia, aged 118 years, 9 months, and 17 days.

Mr. Roundtree, a Baptist preacher, took the place of his son in the Illinois volunteers for the Mexican war, and was killed at Buena Vista.

The authority of Sir Fitzroy Kelly, it is stated, that since the year 1800, no fewer than fourteen persons have been executed whose innocence has since been fully established.

The Rhode Island Methodist Conference has decided to employ their superannuated preachers as colporteurs.

A law has been passed in New Grenada prohibiting the exportation or importation of slaves.

Maevey Napier, editor of the Edinburgh Review, died in Edinburgh, February 11.

Three thousand persons attended a horse-race at New Orleans on a Sunday.

Review of New York Market.

MONDAY, MAY 24. FLOUR AND MEAL—Prices have improved within a week. City Flour \$8 50 a 8 62; to arrive in June 8 12 a 8 25. Meal 4 09 a 4 12. Rye Flour 6 25 a 6 50. GRAIN—Genesee Wheat \$2. Rye 1 25 a 1 44. Corn 1 05 a 1 09. Barley 85c. Oats 65c. Pea Beans 1 37. PROVISIONS—Pork and Beef are heavy. New Mess sold for \$16. Lard has a downward tendency, selling for 94c. Pickled meats are scarce, and bring a good price. No change in Butter and Cheese since last week.

MARRIED.

In Hayfield, Pa., March 2, by Eld. A. A. F. Randolph, Mr. AMASA CROSSBY, and Miss DELILAH CURTIS. In Cussewago, Pa., on the 8th of April, by the same, Eld. RAY GREENE, of Allegheny Co., N. Y., to Miss URSULA STEPHENS, of the former place. In Almond, N. Y., on the 13th of May, by Eld. N. V. Hall, Eld. DANIEL BABCOCK, of Rock Prairie, Wisconsin, to Miss DEBORAH TIFT, of Almond. On the 16th inst., by Eld. O. P. Hill, Mr. MILTON W. ST. JOHN, of Leonardsville, N. Y., to Miss MARY BABCOCK.

DIED.

Near Hightstown, N. J., on the 10th of May, Mrs. BROWN, consort of Jesse Brown, aged 70 years. Mrs. Brown and her husband observed the Sabbath a number of years ago, without knowing any person of that persuasion. They united with the church in Piscataway, where she remained a member until her death. In Alfred, N. Y., on the 10th of May, Mr. GABRIEL SORTER. He was a member of the Methodist Episcopal Church, and died in full hope of a blissful immortality. In Piscataway, N. J., on the 14th of May, an infant child of David Drake.

CHRISTIAN PARLOR MAGAZINE.

REV. J. T. HEADLEY, EDITOR.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead, commences its fourth volume under the editing of Rev. J. T. Headley, author of "The Sacred Mountains," "Sacred Mountains," "Let Magazine," &c. We have hitherto in saying that this a large place in public estimation; that it will not only maintain its present enviable distinction, but seem to itself a far higher popularity, and become the companion of many a circle to which it is now a stranger, gladdening by its presence while it exerts an influence pure, elevating, and healthful. The Editor will bend his energies to make this the most popular Magazine of the day, and while he avails himself of articles from the best writers, he will draw freely from his own exhausted store.

It will continue to maintain its high moral tone, and nothing will be admitted into its columns which will minister to the corrupt passions and tendencies of youth, or which the author dying would wish to blot. The design of the Editor and Publisher, is to present a Magazine containing all the fascination and interest of the lighter Periodicals, while at the same time it moves in a different path, and is not exposed to the same objections. It is issued monthly, containing 32 pages of original matter, printed on fine paper, in a beautiful cover, with a splendid steel engraving, and a beautiful colored flower and scene, each number, and got up in every respect in the best style of the art, making a yearly volume of 384 pages, full of choice illustrations, and forming a handsome ornament to the Parlor Table, of a rich and valuable present to a friend. Price, two dollars a year. Three copies for five dollars. A few good, responsible agents wanted to circulate this work; to whom the best inducements will be offered. E. E. MILLS, 151 Nassau-st.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal. GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics. SILAS S. OLARK, Teacher of Physiology. CAROLINE E. WILCOX, Preceptor. M. SAMANTHA NEWTON, Assistant. AMELIA R. CLARK, Teacher of Instrumental Music.

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 TUITION, per term of fourteen weeks, from \$3 00 to \$5 00 EXTRAS—for Drawing 1 00 " " Painting 1 00 " " Piano Music 3 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, to 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 respective 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 their reins firmly in their own hands, the object is best secured 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 Delwary, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHERS' SEMINARY. Board of Instruction. W. C. KENYON, Principals. IRA SAYLES, Principals.

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 the order of 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, 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 for 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 thorough practical scholars, prepared to meet the great responsibilities of civil life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

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 without 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 be done without permission previously obtained from one of the Principals.

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 15, 1847. As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted. Students prepared to enter classes already in operation, can be admitted at any time in the term.

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

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above), need not exceed 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 of satisfactory receipts, or by the deposit of a sum equal to the amount of the term. SAMUEL RUSSELL, President of the Board of Trustees. ALFRED, June 23, 1846.

