## The sabbath Recorodr.

bdited br Grogai b. duter.
the seventh day is the sabbath of the lord thy god.

| Whe Sabbath Recorder. |  |  | learned fanker sea-ciptan. We have, in this city, says the New York |  |
| :---: | :---: | :---: | :---: | :---: |
|  | That the Sabbath, as now reoognized and en- Fox |  | of |  |
| Soston. 1 It |  |  |  |  |
| is 1 ly |  |  |  | the entirest strangers ; nay, in so wide a Uni- |
| is |  | ors |  | verse, there was eren, unconsciously; by Com- |
|  |  |  | in Latin, Ghreek, and Hebrew. Last winter, this inhabitant of the mountain blllow' held a fa |  |
| ITI-sabbani convention |  |  | public debate, four different evenings, in the city of Roterdam, in the Freinh and Gorman |  |
|  |  |  |  |  |
| no | not be pleaded, but whose cries must be stifled, | Pa, |  |  |
|  |  |  | nd Josus Christ the Me | must pay the piper." [ [Thomas Carille, |
| notorious, that in all the States, excepting Lou- |  |  | that believe, The Old Testament was read in |  |
|  |  |  |  |  |
| SAdBATti, and punishing as crimirals such as at- did |  |  |  |  |
| tempt to pursue their usual arocations on that |  |  |  |  |
|  |  |  |  |  |
| days. It is true, some exceptions are made to be |  |  |  |  |
| (the rigorous operation of these laws, in favor of |  |  |  |  |
| tur |  |  |  |  |
| se |  |  |  |  |
|  |  |  |  |  |
| ed |  |  |  |  |
| ing, who weilieve that the Sabait was |  |  | on |  |
| come, which van |  |  | $\begin{aligned} & \text { nh } \\ & \text { he } \end{aligned}$ |  |
| ea yeurs ago beror the |  |  |  |  |
| The |  |  |  |  |
| F |  |  | Hebrew Readers, as an American or English. |  |
| co | confer together, and to decide upon such | He did: and with his latest breath, |  |  |
| they are liable either to ine or imprison- Cases of this kind have occurred in $^{\text {a }}$ |  | Like Edon's serpent would destroy |  |  |
| wsetts, Vermont, |  |  |  |  |
| o, witho and upright person |  |  |  |  |
| prison, for an act no more intrinsic. - We |  | DR. Yates last vovage to india. |  |  |
| us than that of ga |  | been a birth on board, which was |  |  |
| ${ }^{\circ}$ |  |  |  |  |
| lawed to the people of this co |  |  |  | the early dew, soon passed away. Ho did not |
| In addition to these sarding facts wibin the the |  |  |  |  |
| In addition to these startling facts, within the ast five years a religious combination has been |  |  |  | METIIO. |
|  | out |  |  | A lady was complimenting a clergymman of |
|  |  |  |  |  |
|  |  |  |  |  |
| more heayly on the necks of the American |  |  |  |  |
| stance by the Executive Committee of that |  |  |  |  |
| ion, it is tateed that 'the Seeretary (Rev. Dr. |  |  | brew as for life or death, until l understood it | pe |
| has yisted twenty of the U.Statas, |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| ${ }^{\text {a }}$ |  |  |  |  |
|  |  |  |  | $n_{2}$ |
| G |  |  | Clialmers and his diderizer. |  |
| document' has been prepared by the secretary; |  |  | The Rer. Dr. Chalmers was, on a certain oc. |  |
|  |  |  |  |  |
| to be made by the 'Union' for the further- |  |  |  |  |
| ance of its object. |  |  |  |  |
| That this combin |  |  |  |  |
| of religious bigotry and ect | every hour of time, as against want and affic-- | main-top-mast split | The | aricles. But if your commisgion ran thus: |
| chusetts, and subjected the Qu |  | in ${ }^{\text {in }}$ |  |  |
|  |  | ${ }^{\text {whe }}$ |  |  |
| ment of this country-admits of little doubt. It |  | broke, and loft them to the absolute mercy of | The Rev. Dr. Fletcher, of Lond |  |
|  |  | ${ }_{\text {che }}^{\text {che }}$ | prince of preachers for children, |  |
|  |  | Ciller, and |  | our order as easily as you re |
|  |  | ${ }^{\text {bequem }}$ | ligl | ith's Irish $D_{\text {ia }}$ |
|  | the promptings of his own conscience; conced. |  |  |  |
|  | berty he claims for hi |  |  |  |
|  | The sole and distinct issue that we $m$ |  | very | A zealous divine, who had prayed earres |
| ' in respect to a holy day, or the new moon, |  |  |  |  |
| liberty wherewith Christ hath made them |  |  |  |  |
| free, and not to be entangled agaip with the | et to the first day of the week, more than to any |  | The Ding |  |
| unon reaso, arguent | other; and that the attempt to compel the ob- |  |  |  |
| upon reason, argument, persu, sute force-upon penal ${ }^{\text {aw }}$; at |  | and never shall I forget with what feelings |  |  |
|  |  |  |  |  |
|  |  | , 'Nathing in my hand bir |  |  |
| , |  | came |  |  |
| Believing that the efforts of this Sabbath | h |  |  | the divine, "that you would explain yourseif e |
|  | is |  |  |  |
| ponding energy on the part of the friends of |  |  |  |  |
| vil and religious liberty;- | religious ibery to res of | ${ }^{\text {deamen }}$ hiniobed pray |  | ger, I praise God. If it rains, or snows, or haild |
| Scriptures, was given |  | an unusually r | Therepentt was, her hopeful conversion |  |
|  | 限: ye would that men should do to you, do yo.even | preaige of the subsiding of the storm. "I did |  |  |
| n the | il so to them'-let those who sabbatize on the first |  |  | outward circumitances, and despised, 1 billy |
| sther Mosaic rituals belonging to the ' min- |  |  | To my own knowledge, for example, there | praise God. You wish that I might always bo |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | ench, there are successively selected, during |  |
| hat |  |  |  |  |
| nly of 8 holy lif |  |  |  |  |
| puipuing of try haw |  | no the tor |  |  |
| at the worship of. God daes not pert |  | whe | n trained |  |
|  |  |  |  |  |
| tion, -but is ispurely spiritual in in its nature, and | nd We are aware that we ohall inevitably be ae- | ce- one of the passeng ers, as to lead ultimately to | 迷 |  |
| comprehended in a cheerful obedience to the will of the Father; as far as it is made known;- |  |  | they are |  |
|  |  |  |  |  |
| Becular acte, by the adrocates of Sabbath keep- |  |  |  |  |
|  |  | rsu | e to that Game spot in the south of Spain, are |  |
|  |  |  |  | at by Rowind Hill, with a primary Hiew to the |
|  |  |  |  |  |
| the field or in the worksbop, public tra | moral and relijious a countability, in all concetis | ion |  | (equent increase of the bleen |
|  |  |  |  |  |

Che Sabbath Recorder

TIIE antr-sabbatil convention. The Call for an Anti-Sabbath Convention an important and instructive document. Every
careful reader will procecive at once the. occa. sion and design
"friends of the Sabbath" in this country, head
ed by the Secretary of the American Sabbath Union, have made a great noise about the ex
tent to which the first day of the week is des ecrated by traveling and pleasure-seeking, an have held numerous conventions to check, it. tions every thing deserving the name of discus
sion has been studiously avoided. If a Seventh day Baptist happened to be present to raise the
question whether the first-day had any claim to question whether he thrt-day had any claim to
be called the Sabbath, he was silenced by a
decision from the chair that to discuss such a question was no part of the convention's busi ness. If a person happened to be present who
doubted the existence of any Sabbath unde
the gospel dispensation a hearing in explanation of his views, but wa assured that he was entirely out of his place in
attending the convention at all. Thus the friends of free discusion have been gagge
and the leaders of this sabbatic movement called, have had things their own way. Eve meetings, making speeches, and passing resolu-
tions all on one side. But instead of that, the must needs parade the proceedings of such meet-
ings before the public as expressive of the feel ngs and opinions of "evangelical" Christ except the ignorant and vicious, who despise
every wholesome restraint. Nor do they stop pression of opinion from the pious and influen the civil authorities, and ask for power to en the first day of the woek by fines and imprison-
ment. The result is, that in nearly State of the Union, there are laws to en-
force the observance of Sunday. In view vention is proposed; the real design of which
we think, is not so much to do away with the observance of one day in seven, as to abolish
those laws which specify a particular day to be observed, and forbid, under pains and
penalties, the performance of any secular labor on that day,
To the $m$ Uo the members of the American Sabbath
Union, then, more than to any other body of mon, belongs the credit of this anti-Sabbath
movement. In their zeal to promote what they no doubt regard as one of the best of objects,
they have set in motion causes which are certain to produce what they will probably regard as of the tendency over-action to produce a reäc tion-a reäction, often, which leaves things in a
far worse condition than they were at first.
Whether that will be the result in this mains to be seen. For our own part, we do
feel particularly apprehensive, because, we d
sire nothing but truth, and that, we believe, will never suffer from thorough investigation.
The Call sets forth very clearly the which the anti-Sabbatarians make. "We main
tain (say they) that the seventh-day Sabbath was exclusively Jewish in its origin and design, that
no holiness, in any sense, attaches to the first day of the week, more than to any other; an
that the attempt to compel the observance any day as 'the Sasbatre' especially by penal tyranny." With the last two of these proposiholiness attaches to the first day, and that there any day. But from the first proposition we dissent, denying, without fear of successful contra-
diction by those who receive the Bible as a true in itt origin and design. As to the origin of the ablest writers upon the subject, that it was
given to Adam in Paradise, while he stood as the representative of the whole race, so that it of as a Jewish institution. In regard to the denign of the Sabbath, we hold that it was given creation, and so to be a standing monumen against atheiom and idolatry. If so, there can
be no reason whatever in calling its design Jewish, since the Jews have no more interest in th commemorate it, than all the ret tures. It is true that some of the early Reformers, whose names are now venerated by all Jewish institution. But in estimating their opinions upon this subject it is necessary to take into account the influences under which they
wrote. When church of Rome, that church claimed tha holier than other days, not only in relation $t$ the use made of them, but to a natural and in
invested. Besides, many hurful restraints
had been imposed upon the consciences of God's
people, until Sabbaths were days of punishpeople, until Sabbaths were days of punish-
ment rather than of holy pleasure and profit. See-
ing the ing the day thus perverted from its real design,
and made a means of strengthening the papal wer, it is not surprising that they regarded it with suspicion, and finally declared it to be
Jewish, and not necessarily binding. Other heformers there were, equally distinguished who took entirely a
ever might have been their opinions, we are at
liberty to investigate for ourselves, and have probably as good means of judging as they
Our investigations, as we have before said satisfy us that there is no ground for this asser
tion that the Sabbath is peculiarly and ex tion that
clusively

## questions answerbd.

In a business letter of one, of our corres
pondents, we find two questions, of a somewhat practical character, to which he no doubt de And although we do not claim a very grea
amount of skill in casuistry, we will venture to say a few words upon the subjects to which the
questions refer. The first question is: "If a Seventh-day Bapto be excommunicated unless he will renounce Odd
Fellowship?" We must confess ourselves not Officiently acquainted with the minutix
Od-Fllowship to express a definite opiuio pon this question. What we do know
however, is by no means favorable. The ple of secrecy, upon which it is based, is
for which we can see no good reason in an ganization professing such enlarged benevo ariosity of the young and unthinking; but we in those unostentatious acts of faith and engager
on love which the Gospel requires. Indeed
re in most cases directly the opposite, inducing
state of feeling quite inconsistent with engag ing in such acts and labors. We question
whether a church member, while in the exercis of a very high degree of spirituality, could be himself to keep secrets of the nature of $w$
hecan at the time know but every litle.
$\qquad$
$\qquad$ mation, withdraw; or, failing to do this, that he
would gradually, and perhaps almost imper ceptibly to himself, lose his interest in those
duties which are expected of him as a church
member, such as attending the prayer meeting nember, such as attending the prayer meeting
and the public assembly, and engaging in efforts
diffuse the knowledge to difuse the knowledge and influence of ffect, his brethren, after taking private labo ith him, would have an undoubted right to call change of practice, and excommunicate him
f he refused. But we question whether it would be wise in a church to adopt a rule ex
cluding all who had become members of secret of such societies in individual cases. Though we think there is a more excellent way. hus: "Is voting for a slaveholder sufficient
ground for excommunistating a brother, if persisttin, not with a vieew to support slavery, but for
ther reasons which he considers justifable? For our own part, we can' scarcely conceive o
easons which we should regard as justifying in voting for a slaveholder. Nevertheless
is question supposes that a person may se such reasons, independent of supporting slavery
To exclude him from a church, under such cir cumstances, for voting as supposed, would be
to exclude him for an opinion which need ot affect Revival- - A letter from Bro. Rowse Bab Amity, [Allegany Co., N. Y.,] we have recentl] enjoyed a refreshing season from the presence
of the Lord. The members of the little churc in that place have for some time past hung thei harps on the willows, and sat in a mournful con
dition. But recently we put forth an effort fo the revival of God's work, holding meetings in the evenings and on Sabbath days, and the Lord
has appeared for the deliverance of his people. four by baptism, and four by letter, and it may work is progressing."

## New Antr-Slavery Movement-A paper

 novel Anti-Slavery movement in Virginia. seems that in Western Virginia, where there ants have been for years in favor of gradual emancipation, but have been outvoted by ${ }^{\circ}$ thepeople of Eastern Virginia, where the proportion of slaves is much larger. They are now for chemselves in the matter, and thus permit a majority of the people in any one county, to

sabbatiil legislation

It will be seen at once, that this is not the
thing we petitioned for, nor should we be satis-
fied with it. We have asked for equal protec
asked for what our Constitution guaranties The great difficulty of securing the passage of
just law, has dictated another course of actio The Central Association, at its last session, re tion of some of our brethren to the Legislature, in that body. Accordingly, John T. G. Bailey, of Brookfield, and Benjamin Maxson, of Houns-
field, have been elected, and are now ready carry out the wishes of the denomination. We
should therefore immediately present our petitions for equal protection. And in the meantime our Members can offer a bill that shal
meet our wants, and urge its passage. I sub mit the following as the
tion we should present.
the Honorable the Legislature of the State of New
York:-
We, your petitioners, inhabitants of -honorable body to pass a law that sthall protect
all persons who observe the seventh day of the
week, inthat observance, the same as they are week, inthat observance, the same as they are
protected who observe the first day as a Sabbath. The above, or some other form of petition,
should be immediately signed and presented.
Our cause is just and righteous, and if we do not succeed in it, we at least keep the Sabbath
in notice by this constant agitation ; and we may
cause the Sabbath to be honored, if we are not protected in its observance. J. BAILEY.
the revival in watrrford, vi.
Thinking it may be gratifying to many of your readers to hear of the prosperity of Zion
in this place, I would say, that a few weeks
since Bro. A. B. Burdick held a series of evewas pleased to visit us by the special outpouring
of his Holy Spirit. Many of the youth have Immanuel, and to follow him in the ordinance
of baptism, while many that had backsidide
Im the cause have been led to return to their Fa
ther's house, praising God. A few. Sabbaths
since Bro. Lester T. Rogers, our Pastor, baptized four; the next succeeding Sabbath bapree, and one has since followed the example of o
blessed Lord. These have united with t
other churches. The work is still progressing sinners are yet inquiring the way to Zion, not
only in this place, but some mercy drops are felt in the vicinity around. Truly, we feel as
sured that when Zion travails children are born into the kingdom. The members of the church
have generally come up to the help of the Lord, and resolved that they will henceforth work
faithfully in his vineyard. May the Lord pour out his Holy Spirit upon our churches, until al
shall be brought to experience the forgivene of their sins, and an evidence of their adoption into the family of God. "The harvest truly is fore the Lord of the harvest, that he would send forth laborers into his harvest." Brethren, pray
for us, that the word of the Lord may have free for us, that the word of the Lord may have free
course and be glorified in the salvation of souls,
until this land shall become Immanuel's land, a until this land shall become Immanuel's
place where God shall delight to dwell.

Yours in brotherly love,
L. T. Rogens, 2d.
Circular of the Tract Societr.-At the
last Anniversary of the American Sabbath
and Tract Society, the Board of Directors submitted
to the consideration of the Society the policy of employing a suitable person to discharge
the duties of General Agent. For want of time to consider the plan fully, it was referred back
to the Board, to carry into effect if they should deem advisable. The Board have recently
issued a Circular, setting forth the plan, and issued a Circular, setting forth the plan, and
asking for subscriptions for the specific object of cairying it out. It is proposed to employ a and superintend the publications of the Society, to visit our brethren and aid in organizing their
efforts in tract distribution, to lecture on the Sabbath question, distribute tracts, and, so far as possible, get the volumes which have been
published into bookstores throughout the country. It has been faared that to appropriate so much money from the regular receipts of the an agency, would not be satisfactory to all its ropose a special subscription for the purpose or the period of two years, in sunis of not less than five dollars per year. It is hoped that all
who receive the circulars will give them early htention. In cases where individuals desire to
and help the object, and yet do not feel able to give
five dollars, let two or more combine for the purpose. But do not let oo important an objec
fail for want of hearty coöperation.

| told him it was a most excellent book, ged upon his attention the high themes h it speaks. The old man, who was a oot from the stock of old Virginian nolooked at him some moments with suspiking him to be a Yankee pedler, about off some "trick." At length, he repliwill take that book, and I will pay you and then I will read it. But, sir, if it is good as you say, when you come this way depend upon it, rll flog you." The col$r$ sold him the book and went away. ten days after, he called again, and asked liked Nelson. The old man replied, on has got hold of the truth. Thate's such as I like. Sir, you are an honest fellow. my house your home as long as you <br> "Sabbatil Alliance."-A Society has y been organized in Edinburg, Scotland, the Sabbath Alliance, one of the princijects of which is to oppose and prevent ning of railway trains and other public ances on Sunday. The basis of this ce is said to be, "the divine authority and sal and perpetual obligation of the Sabas declared through the Word of God, ore formally enjoined in the fourth comandment of the moral law." What sort asis for the obseryance of the first day of eek can be found in the fourth commandis more than we can tell. The first day |
| :---: |

Roman Catholics Accessible.-The orga of the American Protestant Society states, tha he was formerly driven w with violence. The
he the
perseverance of the mistionary has overcom the obduracy of the papist-or rather, the Spir
of God, given in answer fit prayer, has broken
he hard heart, awakened conviction, and led thos who had been reared in the bondage of sin ani
error, to the Great Deliverer. At one place,
where these cheering scenes have been witness where these are fiere converts-at another, ten-at
ed, there
another, forty have been gathered into a church; and at another, there has been a church gathe
ad of about one hundred members-all conver ed Romanists. So đays Ge Christian Observe Lane Seminary.-It appears from a letter in
the Boston Traveler, dated Cincinnati, January 3, that the Court in banc, have decided that th
uit of David R. Kemper vs. Lane Seminary orred by the statute of limitations. The obje of Institution from theit chairs, on the ground
on alledged violation of the charter, 1 st , in the nd 2 dly , in the appointment of Professors wh are not Presbyterians under the care of the Conversion of a JB\%.-A remarkable conversion lately took place near Birmingham.
Benjamin Marcus, a learned Polish Jew, versed in Talmudical, Rdbbinical, Hebrew, and Chaldee erudition, and yho has for some yea
been lecturing against Christianity and tho errors of the Protestant ${ }^{\text {Bible, joined th }}$
Catholic church.

Attempt то Rob a Missionary.-The Ma sault on Mr. Stilson by tob aners. After return
sor ing from worship on the 13th September, he and on entering the dining-room found three
men in Talein costume, but without firearms. One of them handed hind a paper. . Having no
suspicion of danger, he read it, when two others advanced to his side with knives in their hands. The idea then flashed aqross his mind that they
were robbers. They demanded his money. He
made a grasp at the knife in the hand of one,
and obtained it. All then fell upon himm and in and obtained at. All then in fll upo hand of one
and in
the scuffle regained the weapon, which and he scuffe regained the weapon, which was un
shaethed-Mr. S. in the meantime calling for
assistance. He succeeded at last in' getting assistance. He succeeded at last in getting
them off the verandah, and partly down stairs,
when they turned upon him with their knive when they urned upon him with their knives,
He retreated, and in closing the door he felt a slight consciousiess that he was wounded, and
called from a window for assistance, whereupo the robbers retreated. One of his servants, on
coming to his assistance, was seized and bound fast to
who
collec collected in numbers at the house ; and Dr. wounds. It was found that the frist finger of joint; the hand cut through and near the first
the centre of the palm and another to the centre of the palm; a another long sêvere
wound was found on the right arm, reaching to the bone; the left cheek was laid open, and on
or two teeth broken; and seeveral lesser wound
were
$\qquad$
back, a mere scratch, from the shoulders to the
loins, might have been fatal in its. coonsequences
 for the arrest of the villains. Mras. Stilson writes
under dat of are haaling fast. Mr. S. Sis the traeasurere of the
Maulmain mission, which probably led to the



LAWS AGAINST BALLROAD SABBATH-BBEALING. Rairroads are changing the whole course of
business, and are bringing before us some new
questions, not only as to bind as to morals and religion, One of me terers, but
portant of these is,
May desecrate the day
oads are continually multiply important. Rail. efting an incalculable multiplying ; they are exinfuence is continually coming nearer to every
dwelling, and with increasing strength If it given up that railroad companies may break the
Sabbath, then the Sabbath will be broken to an enormous extent, on a gigantic scale, and with
a predominating influence such as must, sooner or later, blot the Sabbath out of being.
There is considerable reason to foar that it
will become customary for railroad companis will become customary for railroad companies
to break the Sabbath. They set up the claim to break the Sabbath. They set up the claim
that they may do so already. They are cor-
porations in which, through false notionof of mor-
aility ind ividual responsiby ality, individual responsibility is lighthy mor-
Their peculiar character, as the only outlets of
husines, brings such make a strong temptation, and, in the view of
many, an actual necessity to violate the Sibboth Under this pressure, the merchandize trains be-
gan to berun a few-weeks agoson the Western
Rilroads stopped.
This question must be settled speedily. It is a new question, such as no generation ever had roaids in not vigilantly watched and opposed, it
will, the tatural course of things, soon be the
seitled custom. The perpetual increase of busettled custom. The perpetul increase of bu-
siness will be perpetually increasingthe tendency
to this result. It is a matter of so great and so
pressing importance as pressing importance as to demand the whole
body of Sabbath-keepers to rise in their might,
and declare that God's day shall not be desectatad on suxch a iscale throughout the State.
I ask if the laws of the commonealth are
uhat they ought to be on this subject? The hat they ought to be on this subject? The
law reppecting traveling on thee Sabbath were
made with mo reference to this. new mode of
aveling, and seem to be quite in Lraveling, and seem to be quite inadequate to
reach the case. Why should not the legislature
pass a law bearing on this vert subject forbid pass a law bearing on this very subject, forbid-
ding, under heavy penalties, raiload companies
to transport either passengers or' merchandize o transport either passengers or merchandize
n the Sabbath? Why, in granting new char-
ers, should not a clause be inserted; forbiding he running of cars on the Sabbath, under pen-
tity of forfeiting corporate rights.
It se It seems to me that the community generally which must follow, if the manifest tendency to It were better a railroad never were within a
housand miles of Massachusetts, than that the
State be filled with them, and by them with abbath-breaking.
Inquire if if would hot be wise to bring the sulject before the Legislature at the next ses-
sion by petition, signed dy the lovers of the Sab-
bath throughout the "State. It would do sood o turn the attention of fate. It would do good
question whether the Legislature is not to tho furnish to the peaceable lovers of the Sabbath The expression of sentiment would do wants.
And the discussion before the Legislature would
to lo good, even if it were not aeemed best that
ny new law should be passed. And if sinh
aw should be passed, it would do more good
han all.
INQUIRER.
Blackioon's Magazine for January, re-pubThe following is its table of contents: "Twenty Years of Liberal Legislation," "Something
like a Country-house," "Evenings at Sea," " Don John of Austria," "A Night's, Perill,"
Switzerland and Italy" "The Periodica Switzerland and Italy," " The Periodical
Literature of America," "Ireland and the Minterial Measures."
umber, that they have made arrangements with Messrs. Blackwood \& Son, of Edinburgh,
y which they are to be furnished with early heets of the Magazine in advance of its regular
sue abroad; so that the numbers, commencing ssue abroad; so that the numbers, commencing
with March next, will be placed in the hands of heir subscribers at so early a day as to eine
hem the reading of all the articles before they an possibly be published in this country in any
ther form. This will certainly add to the value the reprint, and we doubt not will increabe Rumors of Peace with Mexico, have been lenty enough for a week past, but it is no eaty, corresponding with the protines of a ginally made by Mr. Trist to the Mexican Com-
missioners, have been agreed upon, and for arded to Washington for approval. The genral opinion is that Cungress will vote no more
en or money to prosecute the war, until these eace'propositions are presented; and that the ropositions will
Robert Merky's Museum. - We have receiv d the January and February numbers of this with good selections and illuatrations. Edited
by $S$. $G$. Goodrich, author of Peeter Parley'i eekman-st., New York
Zrow's Advocarr, the Baptist paper publish n enlarged form, and otherwise greatly im-
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