

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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## The Sabbath Recorder.

### LETTERS TO A YOUNG INQUIRER.

On the Necessity of adopting the Bible as the only Guide in making a Profession of Religion.

[The following letters, enforcing close reliance on the Scriptures as the only true Guide to Inquirers, were written, during last Summer and Autumn, by a father, in a familiar style, to his daughter, who was brought under anxious concern for her soul's eternal welfare, and who experienced the blessed gift of redeeming grace, through hope in Christ Jesus, while absent from her home, at school; and are now published, verbatim, as they were written, believing that their familiar form will prove more satisfactory to some humble Inquirers, than the more stately diction of a theological essay, and save the writer penning a more elaborated dissertation, to present this subject to the readers of the Recorder.—W. M. F.]

### LETTER I.

MY DEAR DAUGHTER,—Your letter of the 22d inst., which reached us yesterday, has affected your dear mother and myself profoundly; and while it makes us rejoice, yet we rejoice with trembling. Our hearts are drawn out in gratitude to our heavenly Father, for visiting our dear child with his awakening Spirit; and while we rejoice and tremble, yet we are confident, that if it is the work of the Spirit of God, (which we devoutly trust is the case,) it will have its perfect work. We, therefore, commend you to His care, and direct you to His guidance; having no confidence in the flesh—in any arm of flesh. We trust that you will be led by His Spirit to discern the things which pertain to your eternal peace, and which, likewise, belong to his Kingdom; which is not of this world, nor after the fashion of the world. The laws of that Kingdom you are to learn from the Word of God alone. Have recourse to the Bible and to prayer. Rely, solely, on aid from Heaven, and the Heaven-appointed channel, the Inspired Word, for light. The plan of salvation is there revealed, as if written with a sun-beam, and may be summed up in a few words.

Man is a sinful, fallen creature, having lost the image of his Maker, in which he was created, by reason of the transgressions of our common parents, whereby we inherit a corrupt, depraved nature, which, so soon as we begin to act, leads us astray, manifests an enmity against Heaven, and proves, by our own individual conduct, that we desire not to have God to rule over us; and thus forfeit all claim to Divine favor, and become aliens to the commonwealth of Israel—helpless, condemned, outcasts, in the sight of a holy and righteous Sovereign. And if left in that state of nature, none might hope for redemption—for salvation, but the wrath of God would abide upon him. Yet God, in his great mercy, while yet we were in our sins, sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; that they might receive the adoption of sons. He is the propitiation for our sins. He is the end of the law for righteousness to every one that believeth. There is none other name under Heaven, given amongst men, whereby we must be saved. On Him was laid the iniquity of us all; and with His stripes we are healed. Blessed be His name! He has opened a fountain in the house of David for sin and uncleanness; that all are invited to come and partake of its cleansing power; being fully assured, that whosoever seeketh, shall find; and whosoever knocketh, it shall be opened unto him. And that we knock not in vain, nor seek in vain, the quickening Spirit is sent, by our kind Father, to teach us, and lead us unto true and unfeigned repentance; for that is the first condition of the opening of the Kingdom unto man. Finding (which is the first step towards restoration) that we are undone creatures, and manifest a genuine, godly sorrow for our rebellion against high Heaven, and are led by the Spirit to the Rock which is higher than ourselves, who has promised that He will in no wise cast off any sorrowing soul, we sue for mercy, and we never sue in vain, for He careth for our souls. He only requires us to exhibit a desire, a holy desire, to have Him to rule over us—to become subjects of His Kingdom, and submit to his holy laws. He requires us, while yet he constrains us, to take the first step, to seek compliance to the first condition to acceptance, repentance; and He is near us and round about us, to keep and save, in his own time and his own way. If He suffers us to go mourning all the day, and to pillow our heads in tears during the watches of the night, it is that we may taste more keenly of the horrors of sin—that we may have a true and abiding sense of its heinousness—that we may abandon it, and forsake it, forever. He strengthening us—that we may see our helplessness, and fly to the refuge set before us in the Gospel. It is when we realize that sinfulness and that destitution in ourselves, to its proper extent, and find that we are dependent solely and wholly on the atonement of Christ—the perfect righteousness, he wrought out—and that it is through His merits alone that we can be justified in the sight of an offended God, that He reveals himself to the bowed down, as the one altogether lovely—the precious, bleeding Lamb, which taketh away the sin of the world. And none, no—not one, who has looked unto Him, in this light, has been or ever will be sent away in despair. He will reveal himself as the Lord of truth and salvation. He will bind up the broken heart, as soon as he discovers the truly contrite spirit. He will, then, rescue the sinner, and raise him out of the miry clay, and the horrible pit, and put a new song into his mouth, even praises unto the Lamb, which taketh away the sin of the world.

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Word of Truth, that the wayfaring man though a fool need not err, and uniformly as it is expounded by most evangelical Christians, yet there is so much of man mingled with the different systems of religion, that it behooves every one, quickened by the Spirit of God, to search out His will, and only to receive the law at his mouth. The books you are reading, (Baxter's Call, and Doddridge's Rise and Progress,) are very good books. There are others alike good—Bunyan's Pilgrim's Progress, Stennet on the Parables of the Sower, and Romaine on Faith—all excellent books and worthy of being read; and so far as they open the workings of the heart under conviction, they may be profitable; but they are never to take the place of the New Testament. From that sacred book you are to learn all your duty, and not to take it at second hand, from earthly vessels. Before the canon of Scripture was completed, which was not till, at least, two hundred years after the introduction of the New Dispensation, when the oral teachings of inspired men was the only source of instruction, then, when persons were pricked by the Holy Spirit, and converted to God, they were baptized immediately, and added to the church; but since those infallible men have passed away, and the written word has been placed in our hands, which is able to make us wise unto salvation, we are required, not to pin our faith to the sleeves of any man, but rather to search the Scriptures, to see whether these things be so—to prove all things, and hold fast to that which is good. It will, therefore, become your bounden duty to apply yourself to the faithful study of the Scriptures, to gain clear and distinct views of the obligations it imposes upon you, before you think of attaching yourself to any church, lest you do damage to the Master, by cleaving to human systems, instead of clinging steadfastly to the simple institutions of the great Head of the Church; for, unfortunately—and I do not say it in reproach, for no one deplores it more than myself—human imperfection has marred and perverted much of the primitive simplicity of the Gospel system, and human frailty has been so much mingled with the organization of Christian churches, that I can scarcely name one free from it. The responsibility, and it is a dread responsibility, rests with the individual and his Maker, in making a profession of religion, and in forming a church connection. It is therefore unwise—not only an unwarrantable haste, but an absurdity—for persons, having arrived at years of maturity, to attach themselves to any particular interest, without previous impartial investigation—without having studied, thoroughly, patiently, and prayerfully, the Word of God; determining to receive his instruction and none other. Though issuing from a bad man, yet as the actions of wicked men are often presented to us in the Scriptures for our instruction and admonition, that of Balaam, is most appropriate to this point: "If Balaam would give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do less or more." Num. 22: 18.

Such is the foundation, and the only foundation, upon which we must start, in searching out the will of God, our Father and Sovereign, if we wish to attain to the truth, the unadulterated truth, as it is in Christ Jesus; otherwise we will become engulfed in a labyrinth of error, and entangled in the meshes of prejudices which, ever after, may shut out all truth and improvement. Should the Lord be pleased to open your eyes, effectually, to behold the beauty of holiness, and speak peace to your troubled heart, (which may He in great mercy vouchsafe,) praise him by an entire dedication of all your powers to his service; but let those powers be first directed to finding out his will, by a most diligent, most profound study of his Word.

I may write to you more on this subject, and shall have an opportunity, before long, of conversing with you freely, in person. May the Lord bless and comfort you, is the constant prayer of your affectionate Father.

PRAYERS FOR THE DEAD.—In the Catholic Journal published in this city, we notice occasionally a list of what they call "Devotions for the Week," setting forth the various fasts and feasts to be observed, so that the faithful may not neglect them through forgetfulness. The following is a specimen:—

"Thursday is the day of All Souls—a day celebrated throughout the Catholic world for the devotion of the faithful to the relief of souls in Purgatory. Who is it that has not some relative or friend, deceased, perhaps long since, and for whom, through unrepentant neglect or false principle, little has been done in prayers or alms; and who may therefore be yet languishing in the Purgatorial prisons? Even such as have no such friends for whom the Church can pray as having died in her communion, should be mindful of the many souls that die neglected and forgotten. How many poor Catholic soldiers have fallen in the wretched Mexican campaign, for whose relief no catalogue has been erected, and no masses sung by the citizens of the country for which they fought? The Government that sent them there, after a little while left them without other chaplains than some strolling, preaching, militia captains. They certainly had little help in the hour of their agony. Our heart bleeds, and our eyes fill, as we remember some of the poor fellows at the time of their leaving New York for the field of service—with what devotion they sought the aid of the priest before they sailed, and with what faith and gratitude they accepted medals of the blessed Virgin and other objects of devotion! Germans, Frenchmen, Swiss, Italians, and all other Catholics, consider it a duty, publicly and privately, to practice devotions for the souls of soldiers who have fallen in behalf of their country. We humbly commend this object to the prayers of the faithful of this country!"

### BREVITY OF LIFE.

BY FRANCIS QUARLES.

Behold  
How short is man's span  
Was long enough of old,  
To measure out the life of man!  
In those well-tempered days, his time was then  
Surveyed, cast up, and found but three-score years and ten.

Alas!  
And what is that?  
They come, and slide, and pass,  
Before my pen can tell the what.  
The posts of time are swift, which having run,  
Their seven short stages o'er, their short-lived task is done.

Our days  
Began, we need not  
To sleep, to antic plays  
And toys, until the first stage end:  
Twelve waning moons, twice five times told, we give  
To unrecovered loss—we rather breathe than live.

We spend  
A ten years' breath  
Before we apprehend  
What 'tis to live, or fear a death!  
Our childish dreams are filled with painted joys,  
Which please our sense awhile, and waking prove but toys.

How vain,  
How wretched, is  
Poor man, that doth remain  
A slave to such a state as this!  
His days are short, at longest, few, at most;  
They are but bad, at best, yet lavished out, or lost.

They be  
The secret springs  
That make us mortals flee  
On wheels more swift than eagles' wings;  
Our life's a clock, and every gasp of breath,  
Breathes forth a warning cry, till time shall strike a death.

How soon  
Our new-born light  
Attains to full-grown noon!  
And this, how soon to gray-haired night!  
We spring, we bud, we blossom, and we blast,  
Ere we can count our days, our days they flee so fast.

They end  
When scarce begun;  
And ere we can begin to live,  
That we begin to live, our life is done.  
Man, count thy days; and if they fly too fast  
For thy dull thought to count, count every day thy last.

### THE FOUR WORDS.

"Four little words did me more good, when I was a boy, than almost anything else," said a gentleman the other day. "I cannot reckon up all the good they have done me; they were the first words which my mother taught me."  
"Indeed; what were the four little words?" said I.

He answered me by relating the following story:  
My father grafted a pear tree; it was a very choice graft, and he watched it with great care. The second year it blossomed, but it bore but one pear. They were said to be a very nice kind of pear, and my father was quite anxious to see if they came up to the man's promises. This single pear, then, was an object of some concern to my father. He wanted it to become fully ripe; the high winds he hoped would not blow off the pear; and he gave express directions to all the children on no account to touch it. The graft was low and easily reached by us. It grew finely. "I think that graft will meet my expectations," said my father many times to my mother. "I hope, now, there is some prospect of our having good pears."

Every body who came into the garden, he took to the graft, and every body said, "It will prove a most excellent pear."  
It began to look very beautiful; it was full and round; a rich red glow was gradually dyeing its cheeks, and its grain was clear and healthy.

"Is it almost ripe? I long for a bite," I cried, as I followed father one day down the alley to the pear tree.

"Wait patiently, my child; it will not be fully ripe for a week," said my father.  
I thought I loved pears better than anything else; often I used to stop and look longingly up at this. Oh, how good it looks, I used to think, smacking my lips, I wish it was all mine.

The early apples did not taste as good; the currants were not as relishing, and the damsons I thought nothing of in comparison with this pear. The longer I stopped under the pear tree, the greater my longing for it, until I was seized with the idea of getting it. Oh, I wish I had it, was the selfish thought that gradually got uppermost in my mind.

One night, after we were in bed, my brothers fell asleep long before I did; I tossed about, and could not get to sleep. It was a warm, still, summer night; there was no moon; no noise except the hum of numberless insects. My father and my mother were gone away. I put my head out of the window, and peeped into the garden. I snuffed pleasant smells. I traced the dark outline of the trees. I glanced in the direction of the pear tree. The pear tree, then the pear! My mouth was parched; I was thirsty. I thought how good a juicy pear would taste. I was tempted.

A few moments found me creeping down the back stairs, with neither shoes, stockings, or trousers on. The slightest creaking frightened me. I stopped on every stair to listen. Nancy was busy somewhere else, and John had gone to bed. At last I fairly felt my way to the garden door. It was fastened. It seemed to take me ages to unlock it, so fearful was I of making a noise, and the bolt grated. I got it open, went out, and latched it after me. It was good to get out in the cool air. I ran down the walk. The patting of my feet made no noise on the moist earth. I stopped a moment, and looked all around, then turned in the direction of the pear tree. Presently I was beneath its branches.

Father will think the wind has knocked it off; but there was not a breath of air stirring. Father will think somebody has stolen it—some boys came in the night and robbed the garden—he'll never know. I trembled at the thought of what I was about to do. Oh, it will taste so good, and father never will, never can know.

He never would think I took it. On tiptoe, with my head uplifted and my head turned upward, I beheld a star looking down upon me through the leaves. "Thou God seest me!" I could not help saying over and over again. God seemed on every side. He was looking me through and through. I was afraid to look, and hid my face. It seemed as if father and mother, and all the boys, and every body in town, would take me for a thief. It appeared as though all my conduct had been seen by the light of day. It was some time before I dared to move, so vivid was the impression made upon my mind by the awful truth in those four words "Thou God seest me." I knew he saw me. I felt that he saw me.

I hastened from the pear tree; nothing upon earth at that moment would have tempted me to touch the pear. With very different feelings did I creep back to bed again. I laid down beside Asa, feeling more like a criminal than anything else. No one in the house had seen me, but oh! it seemed as if everbody knew it, and I should never dare meet my father's face again. It was a great while before I went to sleep. I heard my parents come home, and I involuntarily hid my face beneath the sheet. But I could not hide myself from a sense of God's presence. His eyes seemed everywhere, diving into the very depths of my heart. It started a train of influences, which, God be praised, I never got over. If I was ever tempted to any secret sin, "Thou God seest me," stared me in the face, and I stood back restrained and awed.

The gentleman finished; his story interested me greatly. I think it will interest many children. I hope it will do more than interest them—I hope it will do them much good.  
"Thou God seest me." These four little words are from the Bible. Hagar uttered them. She fled in anger from her mistress, Sarah, and went into the wilderness. An angel met her by a fountain of water. The angel bade her return to her mistress, and told her some things in her life, which Hagar thought nobody knew but herself. "Thou God seest me," she exclaimed. Then she knew it was the angel of God, for he alone could look into the most secret thoughts.

Children, learn these four small words. Impress them upon your heart. Think of them when you lie down, when you get up, and when you go by the way; when alone or when with your companions, both at home and abroad, remember "Thou God seest me."  
[American Messenger.]

### THE CAVE OF MACHPELAIH.

We now went to visit the most remarkable place in the city, viz., the cave of Machpelah. As we approached it, a number of Mussulmans, who guessed our intentions, placed themselves immediately before the entrance, to prevent us from entering; for neither Christian nor Jew is permitted to see the inside of this sacred spot, where the ashes of the patriarchs moulder. When we asked why we were not permitted to enter, they replied—"Only believers are permitted to visit the holy sepulchres." They said that Abraham, Isaac, and Joseph, were buried there. We told them that Joseph was buried in Shechem; but they answered with a sneer—"We must know better than you."

The cave is surrounded by a wall, forming a parallelogram of 200 feet long, 105 broad, and 60 high. This wall was erected, according to all accounts, by Solomon; it is built in the same style as the walls of the temple in Jerusalem. Though I understand very little of architecture, yet, in a country like this, where every ruin and every stone excites the interest of the traveler, one gets familiar with the style of building of different ages. I may, therefore, mention here, that the stones of this wall are leveled like all the stones of the ancient buildings which we see in Jerusalem, only that the stones of this wall are in their original position, whilst those of the ancient wall of the temple of Jerusalem are no more so; which any one can perceive by the exercise of a very trifling degree of observation, as they do not fit together as they originally did; which proves the fulfillment of our Saviour's declaration—that not one stone shall be left upon another. The walls of the temple which we now see in Jerusalem, have subsequently been built, though the materials of the ancient walls have been made use of, which has made some travelers erroneously suppose them to be the remnants of the wall built by Solomon. The Mahomedans told us that this wall of the cave of Machpelah was erected by the spirits under the command of Solomon; and they may well say so, if they compare their wretched hovels with this piece of antique masonry. The Christians, in the time of the crusades, had built a church here, which is now converted into a mosque. We now turned our steps towards the Jewish quarter, but first visited the tomb of Abner, the son of Ner, which is situated in the midst of the town, and is also in the custody of the Mahomedans, Christians and Jews are, however, permitted to visit it, by paying twopence each to the Turk who keeps the key. We entered, and descended about twenty steps into the cave; the vault is neatly kept, and before the tomb is a curtain, which the Jews have put there. [Ewald's Jour.]

ANCIENT MUSIC.—In 1714, the Rev. John Tufts, of the West parish of Newbury, says the Boston Courier, published a small book on music, entitled, "A very plain and easy introduction to the art of singing psalm tunes, contrived in such a manner as that the learner may attain the skill of singing them with the greatest ease and speed imaginable." Price sixpence, or five shillings a dozen.

Small as this book must have been, to be afforded for sixpence, it was a great novelty, it being the first publication of the kind in New England, if not in America. As late as 1790, there were not more than 4 or 5 tunes known, in many of the congregations in this country, and in some not more than two or three, and

even those were sung altogether by rote. These tunes were York, Hackney, St. Mary's, Windsor, and Martyrs. To publish at this time a book on music, containing the enormous number of twenty-eight tunes, was a daring innovation on the old and time-honored customs of the country! and the attempt to teach singing by note, thus commenced by Mr. Tufts, was most strenuously resisted for many years by that large class of persons, every where to be found, who believe that an old error is better than a new truth.

### KINDNESS.

Blessed be the hand which prepares a pleasure for a child; for there is no saying where and when it may again bloom forth. Does not almost every body remember some kind-hearted man, who showed him a kindness in the quiet days of his childhood? The writer of this recollects himself at this moment, as a barefooted lad, standing at the wooden fence of a poor little garden, in his native village; with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor of the garden came forth from his little cottage—he was a wood-cutter by trade, and spent the whole week at his work in the woods. He was come into his garden to gather a flower to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations—it was streaked with red and white—gave it to him. Neither the giver nor the receiver spoke one word; and with bounding steps the boy ran home; and now, here, at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation is long since withered, but it now blooms afresh. [Jerold.]

### RELIGION MAKES MEN COMFORTABLE.

A wild Fingo Caffre was traveling through Hankey, a missionary station in South Africa, and sat down to rest for a few minutes upon the step of the door of the chapel. It was getting near the time of evening service, and several of the Christian natives were standing about, looking clean and neatly dressed. The Fingo looked round on every thing with great amazement. "How do all you people get food?" he asked. It was a good man to whom he spoke. He answered to the Fingo—"Do you not think I look as if I were comfortable, and had enough to eat?" "Yes," said the Fingo. A little child came by. "Do you not think that child looks well fed?" asked the Christian native. "Yes," said the Caffre. "If you will come to this place of worship to-morrow," said the Christian, "you will see a great many persons as well fed as I am, and better clothed." The Fingo rose from his seat, looking astonished; and as he marched off, he lifted up his eyes and pointed his right hand to heaven, and said—"It is always so where that God is worshipped." Yes, it is religion that makes people comfortable.

### SPIRITUAL DISCERNMENT.

Wilberforce, the chief of England's philanthropists, and Pitt, the prince of her statesmen, were friends. The former was an eminent Christian, but at the period of which I am speaking, the latter, though a communicant in the Established Church, was destitute of grace. He had frequently conversed with him on experimental piety, but hitherto had gained no satisfactory evidence, either of Pitt's conversion or Divine illumination. Earnestly desiring the salvation of his distinguished friend, he at length invited him to hear his minister, Rev. Mr. Cecil, preach. The invitation was accepted, and after a short time both were seated in the sanctuary. The man of God entered. The service commenced. He preached a very faithful sermon on Christian experience. Both listened with attention and apparent reverence. Anxious to learn how his friend had felt and profited under the discourse, he inquired of him how he liked the sermon. "O," said he, "it was all Chinese to me! I could not understand it."  
[Cong. Visitor.]

### THE DYING MAN IN A HOSPITAL.

The Christian minister is often suddenly called to the bedside of dying men, who implore that spiritual aid which in health they have neglected and despised. Recently a colporteur in New Orleans was invited to visit a young man, in one of the hospitals of that city, who was dying with yellow fever. He was suffering intensely, and in his paroxysms of pain he expressed his apprehensions. He was unprepared and afraid to die. "Pray for me," he exclaimed, "I wish my sins forgiven." When asked if he had a mother, he replied that he had, and that she resided in New York. "Have you a Bible?" was another inquiry. "Yes," said he, "I took one with me when I left home. I have always carried a Bible, but I have not read it." When he was referred to the mercy of Christ, and the thief on the cross, he could not understand the meaning. He was ignorant of the story, and its application. And he thus died; and after death comes the judgment.

BUNYAN'S LAST WORK.—It is a fact, worthy of notice, that the last work of the numerous publications which proceeded from the prolific pen of Bunyan—a work which was not wholly printed off when he died, was the work entitled, "Acceptable Sacrifice—or the Excellency of a Broken Heart." On this fact Robert Philip remarks: "Thus he ended his own pilgrimage, as he began it, by the sacrifice of a broken and contrite spirit. But how differently was presented at last from what it was at first! In first writings and roarings at the altar were terrific; but its last quiverings were as gentle as they are humble, and its last flames, like those of Manoah's sacrifice, lit for an ascent upon into heaven."

The Sabbath Recorder.

New York, December 7, 1848.

A HINT FOR A PROTESTANT DOCTOR.

At the Baptist Anniversaries held in Rochester several weeks ago, the Rev. Dr. Cote, of the Grande Ligne Mission, made some interesting statements in regard to the prospects of that mission, and the views entertained by the members of it. He stated, among other things, that Baptist sentiments had made considerable inroads there, and that he himself had come to regard "infant sprinkling as a tradition of the Romish Church."

"The greatest crime of which I am accused, is that I have said that 'infant sprinkling is a tradition of the Romish Church.' The editor of the Observer must know, that the statement with which he thus reproaches me is common to the whole body of the Baptist denomination, who look upon infant sprinkling as unscriptural, and as having no other foundation than the tradition of the Church of Rome. He must also know, that a great number of the members of the Pedobaptist churches have considered in times past, and do still consider, infant sprinkling in the same light. Could it be that when he read what I was reported to have said on the subject at Rochester, the assertion actually made by me, and here repeated, was a new sound to his ears? Has he never known, that as surely as a Pedobaptist Protestant minister enters into a controversy with a Pedobaptist Romish priest, this latter one calls upon the Protestant to prove infant sprinkling from the Bible? Has he never observed, that when the Protestant minister has toiled in vain to win the victory by proving infant sprinkling from the Bible, his antagonist, in a few words, shows that the Church of Rome had established by her own authority that peculiar rite? Is the Observer ignorant that Luther, the great luminary of the 16th century, candidly said, that from the New Testament it was impossible to prove that infant sprinkling was an institution of Jesus Christ? Is he not aware that Neander, who is considered the most faithful and enlightened modern sacred historian, if not the greatest scholar in ecclesiastical history, the Christian churches have ever seen, uses the following language—'As to your question on infant sprinkling, it cannot possibly be proved that it was practiced in the Apostolical Age?'"

These statements and references Dr. Cote seems to regard as a justification of his assertion, that "infant sprinkling is a tradition of the Romish Church." We are not inclined to dispute the point with him; on the contrary, we are very much of his way of thinking about the matter. And since the Doctor is so averse to Romish traditions, and so ready to quote against them the authority of distinguished writers, we are inclined to call his attention to one of his own practices, which we regard as a Romish tradition, and to quote a little from his favorite authors upon that subject. Dr. Cote and his coadjutors, we are told, are quite strict in their observance of the first day of the week, and do not hesitate to call it the Sabbath, and represent its desecration as a breach of the fourth commandment. Now we venture to assert, that such a doctrine is not taught in the Bible, but is only a tradition of the Romish Church; and in proof of this position, we will quote three of the witnesses upon whom Dr. Cote relies to prove that infant sprinkling is a tradition of the Romish Church.

Our first witness shall be Martin Luther, whom Dr. Cote calls "the great luminary of the 16th century." Speaking of the traditions of the Romish Church, in the Augsburg Confession, drawn up by Luther and Melancthon, he says:—

"We teach that traditions are not to be condemned which have a religious end, . . . namely, traditions concerning holy-days, the Lord's Day, the Feast of the Nativity, Easter, &c."

Our second witness shall be Dr. Augustus Neander, "who (according to Dr. Cote) is considered the most faithful and enlightened modern historian, if not the greatest scholar in ecclesiastical history, the Christian churches have ever seen." In his "History of the Christian Religion and Church," p. 186 of the Philadelphia edition, he says:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."

Our third and last witness shall be one of those "Pedobaptist Romish Priests," to whom Dr. Cote refers as pressing their Protestant antagonists so hard in the discussions about Romanism. In a book written by one of them, called "An Antidote, or Treatise of Thirty Controversies," and intended as a reply to the writings of the Protestant Doctors Fitch, Whitaker, Field, and others, the author uses the following language:—

"The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you Protestants, without any precept of Scripture, change it to the first day of the week, only authorized by our traditions." Divers English Puritans oppose against this point, that

the observation of the first day is proved out of Scripture, where it is said the first day of the week, Acts 20: 7, 1 Cor. 16: 2, Rev. 1: 10. Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained that they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

Here, then, Dr. Cote, you have the assertion of Luther, that the Lord's Day is traditional—of Neander, that the festival of Sunday is only a human ordinance—and of an eminent Romish author, that the keeping of the first day of the week is "only authorized by our traditions." Without wishing to burden you with subjects for consideration, or in any respect to take undue liberties, we beg the privilege of urging these quotations upon your attention, and of expressing a hope that, having begun to throw off the shackles of Romish tradition, you will not stop until you find yourself entirely free.

MISSIONARY.

The readers of the Recorder have been furnished with a very interesting letter from Mrs. Carpenter, and also with some extracts from the journal of Bro. C. By way of keeping our brethren informed of the progress of the mission, and of its necessities, we give a few more extracts. It will be seen that our missionaries are making steady progress in the acquisition of that most difficult language, and that they will soon be able to proclaim in the Chinese tongue the unsearchable riches of Christ. From Bro. Carpenter we quote as follows:—

By taking a retrospective view occasionally, we can perceive that we have made some advancement. Latterly we have given considerable attention to the written character. Bro. W. and I, in connection with a class, have learned seven hundred words, their form, sound, tone, and signification. Besides these, we have been studying the spoken language in the character. In this way we have learned perhaps three or four hundred more. The Chinese do not write many books in the spoken or familiar style. But the teachers are able to take any book and turn it into the colloquial style. This is much more diffuse than the Mandarin, and many words are used merely for their sounds. But most of the words have the same meaning as in Mandarin. Generally, however, or at least very frequently, the pronunciation is different, and frequently the form is abbreviated. I have completed "Chang and Yuch," a well written tract in the form of a dialogue on experimental religion. It was written by the former Mr. Milne. Our teacher has put it into the colloquial style, and we have committed a part, and got the whole so that we can read it readily and understand it. And we have drilled so much on it that very many phrases and sentences are familiar. The greater part we have studied in the Roman character. I have now commenced the New Testament, and feel much interested in it; for while I am getting a knowledge of the character, I am at the same time learning the idiom of the language, and how to express intelligibly to the Chinese the great truths we came to teach. The whole business of acquiring this language is an up-hill business; but I see nothing but what will yield to such patient and persevering effort as the gospel in its fullness is adapted to prompt. Indeed, the love of gain will prompt some to encounter and overcome these difficulties. It would be a shame if the love of Christ would not do as much. If any thing can prompt to diligent effort, it seems to me that the sight of these millions of idol-worshippers, moving in one solid phalanx down the broad way that leads to death, is adapted to do it. It is true, their minds are blinded. They do not distinctly see a better way. And they are confirmed in their dark and darkening notions, by the reverence they entertain for their ancestors, who, from time immemorial, have done as their children now do. But,

Shall we whose souls are lighted,  
With wisdom from on high;  
Shall we, to men benighted,  
The lamp of life deny?

No; but by the grace of God we will lift it up, "till the day dawn and the day star arise in their hearts." These heathen are not to be taunted for their idolatry, by us who, with so much greater light, are possessed of so little living faith. No doubt when they shall behold the messengers of the Prince of Peace stand before them with credentials clear, there will be found amongst them those who will kiss the Son and willingly take his yoke upon them. Till then let us labor and pray, forasmuch as we know that our labor is not in vain in the Lord.

It will be remembered, that our brethren of the mission expected to be able to preach publicly in the language of the country, in two years from the time of their leaving home. Those two years are nearly expired. It will also be remembered, that the house which they occupy in Shanghai, contains a large room, capable of being fitted up for a chapel. According to their estimate, about 100 or 125 dollars would be necessary to defray the expense of fitting it up. It is hoped that this very necessary, but moderate expense, will not be forgotten by the friends of the mission, when forwarding their contributions. Bro. C. says:—"I also stated [referring to a former letter] that we wanted \$100 to fit up our chapel room and courts; and \$25 for doing off rooms. But perhaps all this will be on its way hither before this letter will reach you." The Board cannot permit themselves to doubt, that our denomination will see the necessity of sustaining the China mission vigorously and liberally. Every one will see, that besides the mere expense of

supporting their families, our missionaries must have able teachers, as well as the means of issuing tracts, and of doing many other things for the advancement of the cause, all of which will require money. It may be estimated that not less than 1,500 dollars per annum will be required to sustain the mission, and perhaps more. But we are sure that the resources of the denomination are abundantly sufficient for it. The Board has just made its fourth remittance; and in order that it may be prepared for any exigency, it is hoped that our churches will continue to forward their offerings, and that new contributions will be made soon. T. B. B.

PRACTICE vs. PROFESSION.

Bigotry is disgusting in any body, and most of all in those who profess to hate it and be free from it. It is, however, not unfrequently manifested by such persons to a degree hardly equaled by any others. If we mistake not, illustrations of this may be found even among those who have been loudest in their advocacy of "evangelical alliances," and similar expedients to make the world believe that their charity reaches to every body. They desire union and alliance, but they must have them in perfect harmony with their own peculiar notions, or they bolt at once. The N. Y. Observer has recently given a specimen of this desire for union. A Baptist missionary, in a public address, told his audience in what light he regarded infant sprinkling; whereupon the Observer took him in hand, and gave him a most unbrotherly and unmerciful castigation, setting forth that such remarks, "in these days of evangelical alliances and Christian union," were "as foreign from the spirit of the times as from the spirit of the gospel." In reading the article, we were reminded of the man who was so bent upon peace that he "would have it if he had to fight for it." The editor of the Baptist paper of this city has some comments upon the subject, which contrast strongly with the spirit manifested by the editor of the Observer. We quote the following paragraph, because it shows the difference, and states a significant fact, which we commend to the attention of those who desire to know how things work "in these days of evangelical alliances":

"Making less pretensions than others to Christian charity, Baptists certainly, so far as the observation of our life has furnished testimony, have not been behind their neighbors in the practical exercise of this grace. And advertising here to our own observation, we may add—We came to our present post prepared to cooperate with Christian brethren of other denominations in any thing which pertains to the common salvation,—our vocation has been exercised in the very period of 'evangelical alliances,'—and yet it has been our fortune to find the cooperation of the Baptist press, in numerous matters of common interest, unsought, if not even repelled,—and the same treatment precisely extended to the denomination to which we belong,—all this by those who are shocked at our 'close communion,' and are fast friends of 'evangelical alliances.' We could give some curious illustrations of these matters, but we doubt whether the exposure of the infirmities of brethren tends to edification, and we leave the correction of them to the work of time and grace."

PETITION OF GERMAN SEVENTH-DAY BAPTISTS.

We give below the form of petition prepared by our German Seventh-day Baptist brethren for presentation to the Legislature of Pennsylvania at its approaching session. They earnestly request the English Seventh-day Baptists who reside in Pennsylvania to send petitions to the Legislature from their respective communities, in such form as they may think proper. This should be attended to immediately and thoroughly.

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

The Memorial of the undersigned, members of the Seventh-day Baptist denomination, residing in the County of \_\_\_\_\_ respectfully represents:

That the observance of the seventh day of the week (commonly called Saturday) as the Sabbath, is a prominent article of their Faith, and has always been religiously and conscientiously adhered to by them—and never, until lately, have they been disturbed or molested for not observing the first day of the week as the Sabbath. Among the earliest settlers of Lancaster Co., were large numbers of members of this sect—and they and their children have continued to reside there for upwards of a century, in the peaceful enjoyment of the Rights of Conscience. Others have lived in Franklin County for upwards of seventy years; and no one ever dreamed of enforcing against them the provisions of the Act of 1794, until the summer of 1845—when, in consequence of a prosecution, instituted without their agency, for the disturbance of a religious meeting at Snow Hill, many members of this denomination, were time and again prosecuted, and compelled to pay fines and costs; and, in some instances, underwent imprisonment, for performing secular duties on Sunday. In Bedford county, also, the members of this Church have been repeatedly subjected to prosecutions, fines, and costs, on the same account. These prosecutions have, in almost every instance, been instituted upon the information of individuals, whose lives manifest but little regard for religion and the sanctity of the Sabbath, and who seem to be actuated more by a spirit of persecution and intolerance, than by any love of the Christian Faith.

Your memorialists, believing that the Constitution of the United States, and of this State, guaranteed to them the right to worship God according to the dictates of conscience, appealed for redress to the highest judicial tribunal of the Commonwealth—and they regret to add, that they appealed in vain. The Act of 1794, under which their brethren were proceeded against, was decided to be within the spirit and

meaning of the Bill of Rights; declaring that "all men have a natural and indefeasible right to worship Almighty God, according to the dictates of their own consciences;" and that "no human authority can, in any case whatever, control or interfere with the rights of conscience."

By appealing to your honorable bodies, they mean no reflection whatever on the judicial tribunal of the State; on the contrary, they have ever entertained the highest respect for the constituted authorities of Government. But inasmuch as the existing laws compel them either to observe a day which they cannot conscientiously regard as the Sabbath, or subject them to fines and imprisonment, they humbly and respectfully ask for the enactment of a law, to exempt them from the provisions of the first section of the act, entitled "An Act for the prevention of vice and immorality," passed the 22d day of April, 1794.

If the Legislature, in a law for the relief prayed for, shall deem it proper to enforce the observance of the Seventh Day by those professing to believe it to be the true Sabbath, your memorialists will be perfectly content.

THE OPIUM TRADE IN CHINA.—A letter from Rev. J. L. Shuck is published in the English Baptist Magazine, in which he enlarges on the great injury done to China by the opium trade, which, he says, was never in a more flourishing condition than at present. He declares that some of the most ancient, wealthy, and respectable families in Shanghai, have by opium been brought to tears, anguish, and destitution. "I regard opium," he adds, "as a greater obstacle to the introduction of the Gospel into China, than the three false religions of China—Confucianism, Taoism, and Buddhism combined." The East India Company, it is said, grow open expressly for the Chinese, and are the real authors of the mischief. Thus the nominal Christians of England are counteracting the efforts of Christian missionaries from all parts of the world.

WELCOME NEWS.—In these times of general religious declension, it is cheering to hear of occasional revivals. Within a few days we have learned incidentally that there is an interesting state of feeling in the church at De Ruyter, N. Y., and that three persons were baptized on the Sabbath before last. At Shiloh, N. Jersey, also, we learn that things are improving. After the Annual Meeting held there in October, a series of evening meetings was commenced, in connection with visiting from house to house, which has resulted in a revival of the church, and the hopeful conversion of some souls.

UNIVERSITY OF WISCONSIN.—The new State of Wisconsin has made broad and liberal provision for the general and thorough education of its youth. The Legislature has taken the preliminary measures for the establishment of a University, the Regents of which, as we learn from the Milwaukee Gazette, met at Madison recently. Steps were taken by them for the purchase of a site near the State Capitol at Madison, and it was decided to open a Preparatory Department the present winter. Mr. John H. Lathrop, now Chancellor of the Missouri University, has been chosen Chancellor or President of the proposed University of Wisconsin.

WESTERN COLLEGES.—We learn from a notice in the Puritan, by Rev. Emerson Davis, D. D., that the Collegiate Education Society has raised nearly \$12,000 in Eastern Churches; and that \$9,500 more have been given by individuals in Connecticut for permanent endowments; also \$10,000 by Hon. Thomas Williams, for the support of a professorship in Beloit College, in Wisconsin,—making a total of more than \$30,000 the last year at the East for the benefit of Western Colleges.

MISSIONARIES FOR CALIFORNIA.—The steamship Falcon, which sailed from New York on the 1st instant, took three missionaries for California, viz: Rev. C. Wheeler, of the Baptist Home Missionary Society, and Messrs. J. W. Douglas and S. H. Willey, of the Pedobaptist Home Miss. Society. They expect to cross the Isthmus by land, in time to meet the steamship California on the Pacific coast, and go by her to the place of their destination.

ILL-HEALTH OF A MISSIONARY.—Mr. Dean, the Baptist Missionary at Hong Kong, China, writes home, under date of July 24, that on account of ill health he had not pretended to preach for two or three weeks, and had done as little talking as possible. He says: "The Doctor speaks discouragingly, but I trust that a trip of a few weeks to the north will enable me to resume the duties which for some weeks have been virtually suspended. A slight cough, and night sweats, have taken away a good share of the strength the hot season left me. I have just returned from a fortnight's rest at Macao, but without the benefit I had anticipated. The Notes on Matthew are printed as far as chapter 23d, and I have the first copy completed, and shall endeavor to send it all to the printer before I leave for Fuchau and Shanghai."

A MISSIONARY IN TROUBLE.—The recent unfortunate insurrection in Ceylon, (says the Philadelphia North American,) has resulted in the implication of the Rev. Mr. Gainer, a Baptist missionary, who has been arrested and thrown into prison. The insurrection spoken of was caused by the oppressive taxation to which the native populace are subjected. Mr. Gainer is connected with the English Baptist Missionary Society.

Mr. E. P. Larkin requests his correspondents to address him at Shiloh, N. J.

MISSIONARIES AT SHANGHAI.—A letter from Shanghai, China, recently published in the Christian Reflector and Watchman, says that there are now in that city missionaries connected with five different denominations. The London Missionary Society, the Church of England Missionary Society, the Missionary Society of the Episcopal Church in the United States, the Southern Baptist Convention, and the Southern Baptist Convention, have each their representatives, engaged in the study of the language, in printing, or in distributing Bibles and tracts, and preaching. A veteran missionary, connected with the American Board of Foreign Missions, is now at Shanghai, engaged in the translation of the Bible. The Mission of the Church of England, the Episcopal Mission, and the Baptist Mission, each expect soon to erect a chapel. In the monthly Concert, all the missionaries unite. "It is a pleasant sight, in this heathen land, to see some twenty or thirty thus collected to implore a blessing on their labors. When all these missionaries shall be employed in breaking the bread of life, and all the various appliances be set in motion, an amount of moral power will be exerted, which must be productive of great good."

MISSIONARIES IN INDIA.—An English gentleman, writing from India, says that there are now in that country, of European missionaries, three hundred men—a staff wonderfully increased within the last seven years, and holding forth still greater hopes of a farther extension. These three hundred Europeans have, of native agents, catechists, and native ministers of various grades, (excluding the schoolmasters,) assisting them, of Hindoos preaching the gospel to Hindoos, one thousand three hundred and four men. They have of schoolmasters also assisting them, though many of them not directly, in the dissemination of the gospel, sixteen hundred men. The number under the charge of the various missionary societies, of those who have renounced heathenism and professed Christianity, is now ninety thousand. Thirty-five years ago, American missionaries were not allowed a footing on the shores of India, by the British East India Company, from fear lest the intellectual elevation of the natives might interfere with the commercial interests of the Company.

THE JEWS IN RUSSIA.—The Emperor of Russia has recently issued a ukase creating a Council of Rabbis, the members of which will be chosen by the Government from a list of the candidates elected by the grand Jewish communities of the empire. It will be the duty of this Council to decide all questions relative to the laws and customs of the Jewish worship, the function of the Rabbis, and the appeals which may be made from sentences of divorce pronounced by the synagogue councils. It will sit at St. Petersburg, and will hold a yearly session of two months.

DESTITUTION OF THE BIBLE IN KENTUCKY.—Rev. George W. Robertson has been employed by the Shelby County Bible Society, during the past year, to supply the county with the Bible. He has gone through about three fourths of the county, and reports that he has found one hundred and twenty-three families who had no copy of the Word of God in their houses. This is one of the best supplied counties in the State, and if such destitution be found in it, what may be expected in frontier counties? Verily there is work for Christians to do in this State.

COSTLY SCHOOL-HOUSES.—As an evidence of the attention Massachusetts is bestowing upon popular education, take the following account of Mr. Mann, late Agent for Common Schools in that State, and now a member of Congress:—"On the 10th of April last, I attended the dedication of a school-house, in Boston, which had cost seventy thousand dollars. Another was dedicated in Boston a few weeks since, at which it was stated by the Mayor, that the cost of the city school-houses, which have been completed within the last three months, was two hundred thousand dollars. A school-house has just been dedicated in Cambridge, which, with two others, have cost twenty-five thousand dollars. A most splendid one was dedicated in Charlestown, lately, by the Mayor, and city government, and clergy. Gov. Briggs went this season forty miles, to Newburyport, to dedicate a school-house that cost twenty-five thousand dollars."

THE SLAVE TRADE.—The public not long since was shocked by the announcement of an awful tragedy in the jail of Coventry, Kentucky. A husband and wife, on their way to the southern market, about to be torn from their only child, buried a knife in his heart, and then slew themselves. Who can imagine the intensity of the agony which drove them to such a deed as this? Two other instances of a similar kind, not indeed so horrible, but still lamentable, have just fallen under our notice.

The Rockville (Md.) Journal of Sept. 30th, says:

"A negro man belonging to Mr. Phillip Stone, who resides near this place, chopped his hand off with an axe on Wednesday last. He stated that he was induced to do so from a fear that his master would sell him. He had run off a few days previous, and had just been brought home.

The probability is, that he had a wife or family in the neighborhood, and resorted to this dreadful expedient to avoid the anguish of being separated from them.

The other case we find briefly related in the Richmond (Va.) Whig:—

"An inquest was held before Coroner Wickert yesterday evening, on the body of Simon, a slave belonging to a gentleman in Surry county, who was brought to the city for sale, and was in the care of a gentleman of this city, who on yesterday about sunrise voluntarily threw himself down a well in the yard, and was drowned. Verdict, voluntary suicide.

The words we have italicized throw light on the cause of this tragedy.

Has the negro no heart? Is he not susceptible of home affections? How can we help abhorring a system which thus tramples upon him as cold blood, and treats man like brute?"

General Intelligence.

CONGRESS—OPENING OF THE SESSION.

The Thirtieth Congress reassembled on Monday, Dec. 4th, for a session constitutionally limited to ninety days.

The SENATE organized at noon, the President pro tem, Mr. Atchison, of Mo., in the chair. Mr. Douglass gave notice of bills for Territorial Governments in Nebraska, Minnesota, New Mexico, and California.

The HOUSE OF REPRESENTATIVES was called to order at noon, the roll read, and 178 members answered to their names. Horace Greeley and Esbon Blackmar, the two members elected to fill vacancies, appeared, and took the usual oaths.

The President's Message was probably sent in to Congress at noon of Tuesday. As we usually go to press about that time, and delay would only enable us to give a hasty and imperfect abstract of the Message, we conclude to defer the whole matter till next week.

The N. Y. Tribune of Tuesday morning contains the following suggestions about matters at Washington:—

It is supposed that the President will urge the Missouri Compromise line as a settler to the Wilmot Proviso.

The expenses of the army during the War seem to be computed by the Administration people at \$60,000,000. Additional expense of the navy—\$3,000,000, exclusive of appropriations for other purposes.

The following facts and figures are given about the Post Office Department:—

Table with columns for Year ending 30th June 1846, 1847, 1848, and Expenditures. Values range from \$3,487,199 to \$4,361,077.

The expenditure of 1848, has been increased by the readjustment of the commissions allowed to Postmasters, and by the sum paid to the Bremen mail steamers.

A DISTRESSING CASE OF HYDROPHOBIA.—A melancholy case of death from hydrophobia, says the Kingston British Whig, took place in this city on Sunday evening, the 29th of Oct. last. The unhappy victim, Mr. Duke, of the Commissariat Department, had been bitten about three weeks previously by a strange cat, but not suspecting the animal to be in a rabid state, he omitted mentioning the circumstance until too late to render human assistance of any value.

SINGULAR RETURN OF LOST MONEY.

Thirteen years ago, Mr. Truman Enos, one of the oldest and most esteemed citizens of Norwich, New York, lost somewhere between that place and Utica, a pocket-book containing \$234. After diligent search, advertising, &c., he was unable to obtain any trace of the missing money.

SUMMARY.

On the afternoon of November 26th, while Mr. James Platner, a highly respectable citizen and sheriff elect of Otsego county, was trying a horse attached to a wagon, the animal became unmanageable, ran against the curb-stone, and threw Mr. Platner with great violence upon the pavement.

The proprietors of the Exchange Hotel, Springfield, were held liable for the loss of a trunk, stolen or lost from the coach which is used to bring guests from the depot to the hotel, at a term of the Court of Common Pleas, held at Greenfield, Mass., during the past week.

It is proposed to hold an Editorial Convention in Indianapolis some time during the approaching winter. The Indiana State Journal very justly remarks: "There is much need of something to restrain the low personal abuse indulged in by some of the fraternity; and if it can be done through the influence of a convention, we are for it at once."

The City of Rochester, wishing to signalize Thanksgiving Day by some noble act, a contribution was made, some thousands of chickens, pies, &c., were purchased, and under the direction of the ladies of the city, distributed among the poor, whereby many who never knew before what Thanksgiving Dinners meant, enjoyed a good one, and were very thankful.

A letter from Christiana, in Norway, states, as a fact positively determined, that the Lieut. Generalship of the Kingdom of Norway is to be suppressed, and that the country is to be governed, from and after the first of January next, by a Viceroy. This charge, it is said, is to be conferred on the Prince Royal.

The Boston Chronotype says that the ship Sweden, Capt. Nott, recently arrived at Boston from a voyage round the world. The S. had been absent 429 days, during which she visited 5 ports, and sailed 43,600 miles. She was at sea 354 days—thus sailing on an average 123 1-6 miles per day.

The St. Louis Union of November 17th says that for several successive days and nights a man was seen lying near the lime kiln on the bank of the river, in the northern part of the city—yesterday morning he was taken to the hospital, apparently in a dying condition. He is a discharged soldier, named Thomas Williams; his home is in Herkimer county, New York.

The Boston Chronotype says that some gentlemen of that city have originated a society designed to communicate medical education, particularly in regard to nursing, midwifery, and the treatment of diseases of women and children, to females. The society proposes to establish in Boston a Female Medical Institute and a Maternity Hospital.

The Chronotype says that Mr. Dominic Dassaunce, of East Foxboro, was found wedged in between the axletrees of a cart loaded with wood, and a tree, dead. It is conjectured that as Mr. Dassaunce was driving the team, perceiving that the wagon was likely to come in contact with the tree, he sprang forward to turn the oxen, but stumbled and fell, and rose up on the very instant to be caught in the manner found, which caused instant death.

Minnesota has elected a representative to Congress, who will claim his seat from the Territory of Wisconsin. The bill establishing the State of Wisconsin did not repeal the old law governing the Territory, consequently the settlements not embraced within the State Law, are still the Territory of Wisconsin, and fully entitled to a representative in Congress.

The receipts of the Croton Water Board for the first six months of the present year, were \$222,255 27. It is proposed that the water rates shall be a tax collected of the landlords, and be a lien on their property, leaving it to them to make them a part of the rental.

A package containing nine thousand two hundred dollars in bank notes, addressed to Mr. G. Curtis, Cashier to the Bank of Commerce, New York, by the Merchant's Bank, Providence, was recently stolen somewhere between Providence and New York.

The death of Lyne Starling, one of the original proprietors of the soil on which Columbus, Ohio, stands, is announced in the Journal of the 22d inst, aged seventy years. He was one of the richest and most liberal men in the State. The Medical College at Columbus was endowed by him and bears his name. He leaves no children.

A descendant of the Mohican tribe of Indians died in New York last week, at the age of one hundred and seven years. Her mother lived to be one hundred and five years old. Their united ages was two hundred and twelve years.

The St. Louis Union of November 17th says that on the previous Saturday a Mr. Morris, the proprietor of a foundry in Galena, in a fit of mental derangement, took a revolving pistol and shot two men—one his brother-in-law—and then blew out his own brains, expiring immediately.

Mr. Hughes, a revolutionary soldier, in the 107th year of his age, was taken to the polls in Rockbridge county, Va., at the late election, by a friend, in a carriage drawn by four dun horses. There were several voters in Massachusetts over 90.

Henry Hull, of Stormville, Dutchess county, New York, has in his hands a legacy for the orphan children of Samuel and Lucy Foster, Lucy White before marriage, whose whereabouts are now unknown.

The Barnstable Patriot states that Miss Betty L. Knowles has been appointed Postmaster at Orleans, in place of Matthew Kingman, Esq., deceased.

Counterfeit fives on the Farmer's Bank at Milna, Chautauque county, badly executed, the engraving being very coarse, are in circulation.

A letter to the N. Y. Tribune, dated at San Francisco, California, says that Thomas J. Farnham died there on the 13th of September, after a severe illness of four weeks. He was formerly Principal of an Academy in Jefferson County, N. Y., afterward a lawyer in Illinois; whence he made the overland journey to Oregon in 1840. He remained there but a short time, returning by way of the Sandwich Islands and California. His account of the journey is one of the best ever written. He returned to and settled in California in 1844-5, and resided there thence to his death. He leaves a widow (late Matron of the Sing Sing State Prison) and two promising sons.

The N. Y. Tribune, of December 1st, says that the ship Harriet Newell, Captain Edward Lockwood, arrived at this port yesterday in 26 days from Limerick, Ireland, with two cabin and fifty-nine steerage passengers; a portion of the latter being, as we learn from the London Illustrated News of the 4th, the Government informers and witnesses in the late State trials of Smith O'Brien, Meagher, and others, for treason and sedition, for whom a farther residence in Ireland was deemed unsafe; so they have been sent out here at the expense of the Crown.

During a circus performance at Lafayette La., on Sunday the 15th ult., not less than 300 persons were in attendance. Heavy rains had preceded the performance, rendering the ground soft. The great weight caused the posts which maintained the seats to slide, so that a row, containing several hundred persons, came down with a sudden and tremendous crash. A child had its thigh broken, another an arm fractured; Mr. Rogers had three ribs broken; besides several contusions sustained by other individuals.

A mammoth tooth, weighing seven pounds and a quarter, has been discovered in Mount Holly, Vt. It was dug up while making excavations in a hill, for the Rutland and Burlington railroad. It was found imbedded in coarse gravel, ten or fourteen feet below the surface. The gravel bed lay between two steep parallel ridges of rock, forming what appears to have been anciently the bed of a river.

The New York Evening Post says that during the sixteen months that have elapsed since the "Home for the Friendless" was established in this city, more than five hundred adults have been sheltered, fed, and provided with temporary employment, and nearly four hundred children received, placed in school, and cared for, until they could be placed in good families in the country.

The number of slaves shipped from Africa at the present time, is said to be nearly equal to what it was on an average from 1788 to 1805—about 85,000 per annum—and the mortality still greater, almost double. The cruizers on the coast seem to have no effect in checking it. The encouragement of slave-grown sugar in England, has much to do in its prosecution.

We learn from the Boston Advertiser, that the King of Denmark has directed the Comet medal, founded by one of his predecessors, to be awarded to Miss Maria Mitchell, of Nantucket, for her discovery of the telescopic comet of the 1st of October, 1847. This is the first instance in which the Comet medal of the King of Denmark has been awarded to a lady.

A State Convention of the Free Soil party is to be held at Columbus, Ohio, on the 29th of December, to perfect a permanent organization of the party throughout the State. The Convention is to be a delegated body: each county being entitled to one delegate, and one more for every five hundred Free Soil votes at the late Presidential election.

There are two papers of widely-extended circulation in Kentucky in favor of the abolition of slavery in that State—the Louisville Courier, and the Examiner, published in Louisville, are out and out Abolition prints, and it is said that the Louisville Journal and Democrat will take the same side.

The Independent, is the name of a new Orthodox Congregational paper to be published in New York. The responsible editors are Rev. J. P. Thompson, of the Tabernacle Church, Rev. Dr. Bacon, of New Haven, and Rev. R. S. Storrs, of Brooklyn. Mr. Joshua Leavitt will supply the news and statistical matter.

A number of boats belonging to Uncle Sam were recently sold at the Brooklyn Navy Yard at immense sacrifice. Several which had cost upward of one hundred dollars each, were sold for about seven or eight dollars only, and a life boat for which one thousand two hundred dollars was paid, was sold for twenty dollars.

Mrs. Nixon, of Medina, Orleans county, who was riding to Albion with her husband last week, called at the drug store for morphine to relieve a toothache. The lad gave her strychnine, a fatal poison. She died almost immediately after applying it.

A precious revival has been in progress, for some months past, in the Congregational church in Fair Haven, Conn. The first Sunday in November, sixty-five united with the church, and another large addition is expected to take place soon.

The N. Y. Mirror says the Typographical Society of this city are making great preparations for the Franklin Birthday Dinner on the 17th of January. Thurlow Weed, Esq., of the Albany Evening Journal, will deliver the oration.

A jury in Carlisle, Cumberland county, Pennsylvania, has rendered a verdict of two thousand dollars damages against Daniel Kaufman for aiding the escape and harboring thirteen slaves belonging to some citizens in Delaware.

The splendid steamboat Wyandotte was wrecked a few miles above Vicksburg, on the 21st ult., by which sad disaster thirty-five lives were lost. The boat will be a total loss. No farther particulars are given.

The steamer DeKalb was run into near the Cumberland bar, on the 28th ult., by the steamer Cutter, proceeding in an opposite direction, and completely capsized. Happily no lives were lost.

The steamer Monedo exploded on the Arkansas river on the 15th, eight miles below Little Rock. One was killed and four or five deck hands were badly scalded. The captain and clerk escaped unhurt. The cargo was saved.

Hon. Ela Collins died suddenly of apoplexy on Thanksgiving day, at Lowville, Lewis Co., N. Y., where he had resided since 1808. Gen. Collins had represented his county in the Legislature, in the Constitutional Convention of 1821, and in Congress. In 1814 he commanded a regiment of militia in the vicinity of Sacketts Harbor. The present representative in Congress from that District, and Lieutenant Collins, of the U. S. Army, are sons of the deceased.

Mr. Ray Marsh, of Buffalo, offers one thousand dollars reward for the recovery of his daughter, Amarillius Ann Marsh, aged eighteen years, who left her father's house in that city, on the 17th inst., supposed to have been enticed away by some villain. She is described as being small in stature, spare face, aquiline nose, blue eyes, light hair, and easy, graceful manners.

The Little Rock (Ark.) Gazette says that on the 8th of November, the steamboat Moneida, when about twelve miles below that place, exploded one of her boilers, causing great damage and loss of life. One man was killed and five badly scalded, or otherwise injured, three of whom, in the opinion of the physicians, cannot survive. They were all employed as hands on the boat. There were no passengers on board.

Two persons convicted of robbing the President of the Chester County Bank have been sentenced by a Philadelphia court to undergo an imprisonment of two years and eleven months in the Eastern Penitentiary, pay a fine of ten thousand dollars, and restore the stolen money.

There was a sort of flood in Buffalo last week occasioned by a strong west wind, which drove the water across the creek and as far up town as the railroad depot. Canal boats floated through the streets, and it is feared that much damage was done.

On the 21st of November a young man in Carthage, Jefferson county, fell from the staging of a new factory 71 feet upon solid craggy rock, which was covered with about eighteen inches of running water, and he received no other injury than the breaking of an ankle.

A telegraphic dispatch from Cincinnati says that a powder mill near Xenia exploded on Saturday, killing two men.

Russia, Lorraine county, O., polled the following vote: Taylor 29; Van Buren 179.

The New York State canals are to close on the 9th of December, by order of the Commissioners.

A train of one hundred and eight freight cars passed over the Boston and Lowell railroad, Tuesday night. Ninety of them were loaded with live stock for the Brighton market.

Middlesex county, Massachusetts, threw at the late Presidential election 22,641 votes, with in 799 votes of that of the States of Delaware and Rhode Island combined, which was only 23,440.

Dr. Elias W. Napier, a wealthy gentleman of Jackson county, Tenn., died on the 17th ult., and by his will emancipated 28 slaves.

Edward Everett, President of Harvard College, has resigned the post in consequence of continued indisposition.

The value of the coal exported from Pennsylvania to other states in the year 1847, was over \$10,000,000.

Our last year's cotton crop was estimated to be worth \$65,000,000. The labor necessary to work up this mass of raw material, would cost over \$110,000,000.

New York Market, Monday, Dec. 4. Table listing prices for various commodities like Flour, Grain, and Oil.

MARRIED. In Shiloh Meeting-House, on Thanksgiving Day, Nov. 29d, by Eld. G. M. Langworthy, Mr. GILBERT F. RANDOLPH to Miss PHOEBE S. Davis, both of Shiloh. Also, at the same time and place, Mr. MICHAEL AYARS, of Shiloh, to Miss SARAH JANE WOODRUFF, of Carlisle.

DIED. In Verona, N. Y., November 27th, 1848, of consumption, Mrs. BASHARA WILLIAMS, wife of Robert Williams, aged 65 years. Sister Williams was a member of the Seventh-day Baptist Church in Berlin, with which she united in early life, and from that time down to her death, (which was more than forty years,) she gave evidence that she was a true disciple of Christ, and we trust she has gone to reap the reward of the righteous.

Farwell, thou lovely babe, farewell! The rose of life has ceased to bloom; That form, but yesterday so fair, Now sleeps in the lonely tomb.

Thy infant voice, dear babe, no more Shall greet thy tender mother's ear; Thy smiles of innocence and love; Her widowed heart no more shall cheer.

But oh! thy spirit's winged its flight Far from earth's transitory bliss; 'Tis gone, by guardian angels borne, To taste eternal happiness.

Then cease, fond parent, cease to mourn— No pains shall there disturb her peace; Sweet raptures tune her gentle tongue— Yes, raptures that shall never cease.

LETTERS. Table listing names and addresses of correspondents like W. B. Gillett, Wm. M. Farnestock, C. Chester, C. S. Hall, etc.

RECEIPTS. Table listing names and amounts of payments like Albert Clarke, Brookfield, \$1.00, etc.

TRACT ON SUNDAY LEGISLATION. At a meeting of the Board of Managers of the American Sabbath Tract Society, held on the 15th of October, the Corresponding Secretary was instructed to offer a Premium of ten Dollars for the best Tract, not exceeding 16 pages, on the subject of Sunday Legislation, showing its anti-Christian and anti-republican tendencies. Manuscripts on the subject are solicited, and may be forwarded to the Corresponding Secretary, Geo. B. Utter, before the 15th day of January, 1849, at which time those on hand will be referred to a Committee appointed by the Board for examination and decision.

CHRISTIAN PSALMODY. THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 57 1/2 cents; extra, gilt edges, \$1.00; ditto, full gilt, \$1.25; in morocco full gilt, \$1.37 1/2. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

DEBUTER INSTITUTE. REV. JAMES R. IRISH, Principal. GURDON EVANS, Instructor in Natural Sciences. AURELLA F. ROGERS, Preceptress. MARY M. CLARK, Teacher of Music and Painting. Other experienced Teachers are employed as Assistant.

TERMS AND VACATIONS. The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each. First, commencing Wednesday, Aug. 23, ending Nov. 29. Second, " " " " Dec. 13, " " March 21. Third, " " " " April 4, " " July 11.

COURSE OF STUDY. The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES. Tuition, according to studies, \$3, \$4, or \$5 00. Extras—Drawing, \$1 00. Painting, \$2 00 or 4 00. Tuition on Piano, 8 00. Use of Piano, 2 00. Chemical Lectures, and Experiments, 1 00. Writing, including Stationery, 5 00. Study rooms, with stove, chairs, table, and bedstead, 1 50. Board in private families, per week, \$1 00 to 1 50.

TEACHERS' CLASSES. Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, \$2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY. Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Laboratory, Yale College, New Haven, Ct. Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M. IRA SPENCER, M. D., President of the Board of Trustees. DeRuyter, Madison Co., N. Y., June 13, 1848.

PROSPECTUS OF THE EDINBURGH QUARTERLY MAGAZINE OF MORAL AND INTELLECTUAL SCIENCE. Volume I. for 1848—American edition. GEORGE COMBE and ROBERT COX, EDITORS.

THE many and earnest desires expressed by the lovers of still further advancing this great cause, has induced us to publish an American edition of this profound and SCIENTIFIC QUARTERLY.

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Editors who copy the above, and send papers to Fowler & Wells, New York, shall receive the work.

LOCAL AGENTS FOR THE RECORDER. Table listing agents in various locations like NEW YORK, RHODE ISLAND, NEW JERSEY, PENNSYLVANIA, VIRGINIA, OHIO, MICHIGAN, WISCONSIN, CONNECTICUT, and NEW ENGLAND.

The Sabbath Recorder. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2 00 per year, payable in advance. \$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged in the paper so as to indicate the times to which they reach. No paper discontinued until arrears are paid. All communications, orders, and notices, must be directed, post paid, to GEORGE B. UTTER, No. 9 Spruce St., New York.

