

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.

LETTER III.

MY DEAR DAUGHTER.—In compliance with my promise, in my last letter, I resume my remarks, to illustrate the importance of adhering, rigidly, to the Bible, as the only Guide in making a profession of religion; for which task I feel myself ill qualified, at this time, from great prostration, arising from very arduous duties, (as this is my busiest season of the year,) yet I cannot keep you in suspense any longer, when you have assured me, that my former letter was a precious one to you.

If I could thus interest the listless multitude, and be instrumental in exciting the minds of a decimal of the lazy disciples who disgrace their profession, I should consider myself amply rewarded for any labor it might impose upon me—yea, even if it were to require all my time, day and night, I should not give sleep to my eyes, nor slumber to my eye-lids, to accomplish so desirable a consummation. But while this is not my object, still I will endeavor to enlighten you, my dear child, on this subject, that you may enter the field of investigation with some hints on the mazes you may encounter, should you be tempted to turn from the fountain of living waters, to seek revivifying draughts in murky, contaminated streams.

A distinguished writer of our day, Professor Tappan, has very justly remarked, that "a distinction between God's system of truth contained in the Bible, and a system of philosophical-theological doctrines received as a creed, is all important." It is, my child, all important in many senses, but more particularly in the two following; which I have not time here to enlarge upon, but barely to announce the simple propositions, leaving to your own judgment the application. 1st. To God. 2d. To ourselves.

Integrity to God's prerogatives demands it, as we are admonished to let God be true, though it make all men liars; and faithfulness to our own high calling demands it, for not any thing is more certain than that, for any dereliction of duty, we shall have to write bitter things against ourselves and entail endless confusion of face—shall have to endure the goadings of a culprit's conscience, if we despise the statutes of the Lord, and yield compliance to the commandments of men. See the predicament of Elder Haves, in the *Christian Contributor*, which I send along with this hasty scrawl. God will have a controversy with willful delinquents; and we unto those who contend with their Maker.

Thus thousands become bewildered—become willful victims to man-made systems of religion. They often become sensible of the difficulties by which they are surrounded, yet they are so blinded by their deep-seated prejudices, and are so trammeled by their crude predilections, or actuated by a pusillanimous desire to please friends, that few, very few, ever manifest moral courage enough to throw off the shackles, and declare themselves on the Lord's side; but continue to wear the fetters of sect; dishonoring both themselves and their Maker. Thus it is that these lamentable and equally dangerous prejudices are engendered and entailed upon our poor fallen race. And instead of serving as beacons to deluded man—erring, wayward man, blinks at them all—who, while he knows the right, yet the wrong pursues—and thereby presents one of the strongest instances of the force of prejudice which the whole history of man exhibits.

The prejudices of mankind, not only the crude obstinacy of the ignorant, but the inveterate, determined partialities existing among the more enlightened portion of the community, are the great, and I might almost say, the only obstacles to advancement in morals, science, and religion. Hence our endless theological controversies and philosophical squabbles, arising from blind, wilful adherence to party or sect, against reason and against revelation, for mere party or sect's sake.

Not wishing, my child, to inflict any thing like a recedite disquisition, to unfold this frailty of human nature, and elucidate its psychological bearings; and as a simple illustration of a common-place instance some times serves a better purpose to educe a principle, and may be so on this occasion, I shall adopt that course, as it may save arguing several points to get at my object.

Some years since, I was on a visit to a family in which an intimate female friend resided. Our intimacy was so great, that she thought it no rudeness, or breach of good feeling, to contradict me flatly, and question the veracity of representations, on the most trifling as well as on serious subjects, when they came in conflict with her inveterate prejudices. The next day after my arrival, I accompanied her to church, (Presbyterian,) where I, very unexpectedly, found an eccentric friend, (who has since, in the Eastern States, been styled, "*an animated beam of moon-shine*,") in the pulpit; who had come to the place, the evening before, on a special mission.

The propositions, in his sermon, he wished to enforce, were peculiar to himself, and were so subversive of all doctrine: I had ever heard among that people, that my attention was riveted most intently. I never before nor since found it so completely chained. The sermon was such a strange medley of far-fetched argument, beautiful flights of fancy, and oddity of illustration, that the congregation some times stared in surprise and admiration—anon sported in the fields of imagery, by following his enchanting figures, and then, again, put on the broad grin, by his humor, amounting some times to levity.

On leaving the church, I asked my companion the stereotyped interrogation after hearing a

discourse: "What do you think of the sermon?" "O, excellent," she replied; "he is a very interesting preacher." We got parted, jostling through the crowd, and I arrived at the house before her, and was detailing the very strange doctrine I had heard advocated by the preacher. She came in while I was relating it, and interrupted me, by contradicting, positively, what I was asserting—the heads of the discourse, and the points he laid down to maintain; and before I could appeal to her, to inquire whether I had not stated the case plainly, she denied, strenuously, that he had said any such thing, or intended to convey any such impression—that I must have misunderstood him entirely, or willfully designed to misrepresent; and so, throughout the whole discourse, contradicted every proposition I asserted, until she worked herself into such a passion that she could not eat her dinner.

In the afternoon, she went to church by herself, and returned quite inspired with the idea of a triumph. "I knew you were wrong—I knew you were wrong," she exclaimed before she got the door shut. "I asked Mr. —, and Mr. —, two members of the church, (who sat by me, and whose observations on the sermon I had repeated before dinner,) and they both affirm, that the preacher did not say any such thing. He could not have meant so at all," she persisted—"he could not possibly advocate such principles. I also heard that Mr. — (the stated minister) said, that all he had advanced was perfectly correct."

The next morning I called on the preacher as a mere matter of courtesy. He soon turned the conversation on the sermon in question, and remarked, that "he was gratified that I was present to hear it."

I told him, that "I thought I had never listened more attentively to a sermon than I did to his discourse; but it appears that I was not much benefited, and that there were many in a similar situation; for there were very few who agreed upon the design and doctrine to be inculcated—that a member of the church, under the same roof where I was tarrying, denied every proposition as I understood it."

"I am not surprised at that," he replied, "though I thought that I had written my sermon with great care and perspicuity."

I then repeated how I understood him. He replied, that he "wished every one present had as clear a view of it, and that all persons could retain so perfect an outline of a sermon."

"If then I am right, sir," I returned, "will you be kind enough to give me the three heads of your discourse exactly as you stated them, and I will write them down—the three general propositions you wished to establish?" "Why, sir," he replied, "if it will be of any use to you, you may have the sermon itself until to-morrow. Take it with you, and I will call to see you before I leave the place, and get it."

I took it with me to the house, and, on entering the parlor, asked my fair theological disputant: "Will you believe the preacher's own written sermon, were you to see it?"

"O, yes, certainly," was the reply.

"Well, then," said I, "I was to see him, and intended to bring the heads of the discourse on a slip of paper, as he confirmed every word I have asserted; but he thought, as there was some difficulty, I had better bring the sermon, that he might refer to any part of it." I then, read aloud before the whole family, the heads of the discourse. To this she objected, and said, that "I was only picking out parts, without the connection, which would give a different phase to it."

I then handed the sermon to her, requesting her to read it, and in the evening she might give me her views of it. After the tea-table was removed, she resumed the subject, and told me, that I had entirely mistaken the subject of the sermon, that the preacher did not mean at all what I had asserted and maintained. So we dropped the matter. Next morning the preacher came to see me; and after a few friendly salutations, my fair friend broached the vexed subject.

"I am very sorry, indeed," said he, "that there should be such a difference of opinion in regard to my discourse, and I should think that I had made very bungling work of it, had not my friend, here, given me such good evidence of having received every idea I intended to convey."

"Why, sir," said she, "he asserts that you said so and so," repeating the prominent heads. "Did you intend to convey such ideas?" "Yes, madam, precisely so," he replied, "and if they are wrong, I should esteem it a kindness for any one to enlighten me on the subject, and convince me of my error."

"O, sir, I cannot say that there is any thing wrong in it, only that it is different doctrine from that I am accustomed to hear."

"That may be," returned the preacher, and here the subject ended.

Our clerical friend took his sermon and his leave of us. After he had gone, she resumed the subject again, and insisted that he did not say, at this interview, what he had said in the sermon; but what he now said was merely out of compliment to me—she was sure that he did not mean at all what he said, for "it was opposed to all the received doctrines and views of their church!"

Here was the secret, the spring of her obstinacy—the fear of shaking the infallibility of her church; (for many Protestants hold as strenuously for the infallibility of their church, or rather, make the views of their church their faith, as the Catholics do;) and touching on this string, I told her that "the preacher did not give those views as the views of their church, but distinctly remarked, in his introduction, that he was a forward child of the church, and what he intended to say were his own peculiar sentiments, and any thing that might be deemed wild and exceptional, must be charged to himself, and not to the denomination to which he is attached."

"O, that makes all right," she replied. "I was sure that he could not mean, that those views were the doctrines of our church. He is, certainly, a very strange man!"

I was no longer mistaken—no longer misrepresenting—no longer contradicted; but the preacher was a very strange man.

This exhibits the great importance, in endeavoring to overcome error, of discovering the springs of prejudice; and also shows the ease with which it may be overthrown when dexterously touched. Thus prejudice is much like a celebrated champion, mentioned by one of the ancient writers, who stood on a rolling ball, and no one could pull him off it; but a dexterous opponent knocked the ball from underneath him, and down he fell. So, in many of our efforts to combat error and prejudice, we may be foiled in a regular siege, when with a little art we may knock away the ball on which it is supported, and down comes the hitherto impregnable fabric.

The foregoing anecdote may illustrate more forcibly than any philosophical disquisition, my object of exhibiting the error of mankind, generally, in looking at things, and particularly religious matters, through prejudiced lenses; for all error arises from our prejudices, the influence and extent of which but few persons are aware of, or are willing to acknowledge. Indeed, but few persons are sufficiently acquainted with themselves—the constitution and workings of their own minds, and the secret impelling motives to action, to detect their own frail propensities, and discover this all-important fact, that man's veneration for established modes of thinking and established forms in society and in the church, induce him, as by instinct, to adopt and pursue, mechanically, the systems which have been venerated before him, rather than investigate and prove. It is not only an easier process, but it saves the trouble of defending. It is popular, and incurs no prejudices. The writer I have already quoted, pertinently remarks: "The man of a sect will always find friends and support in his sect; while a man of the truth is likely to fall between all parties." Herein lies the aversion of man to investigation, and the secret, also, of his submission, in having the clogs of error riveted upon him. But, as it would take a long essay to expound the *Philosophy of Prejudices*, and apply it, I will endeavor to supply that desideratum by another illustration, occurring in my own intercourse with one of the best men it has been my fortune to become acquainted with—a clergyman of much intelligence, who became afflicted with a cancer on his neck, arising from decayed teeth; which he was advised to have removed as the only means of relief. This he did not like to submit to, as nearly all in his mouth were diseased, though it was the uniform opinion of all the faculty whom he had consulted. Being of Welsh origin, he retained many of their prejudices, and particularly their proverbial propensity for quacking; and he tampered with his disease, against all the remonstrances of his friends. He had gotten hold of Morrison's book, written expressly to aid the sale of his pills; which have in several instances been presented by jurists, in England, as the cause of death, in those who were gulled into the use of them by the swelling title of *Hygienic Pills*. I tried, time after time, to dissuade him from trifling with himself, and hazarding his valuable life on such a precarious hope. I endeavored to expose the fallacy of the reasoning of the author—the unsoundness of the discarded notions of pathology which he had assumed—picked out some obsolete treatise, and which very well suited the prejudices of the people. Yet no representations of this kind had any influence, and I gave him over, a martyr to infatuation, when a slight glance, one day, at the title-page of the book, at his side, gave me a clue to strike the spring of his prejudices. I commenced thus: My friend, you have labored all your days to teach perishing mortals the plan of salvation as it is in Jesus Christ. You have seen many humble disciples of the cross triumph, in death, in that cross, and are happy yourself in approaching your latter end in that belief; while you have known many, who disregarded it, to go down to the chambers of death in the utmost distress, with their own condemnation upon themselves. You are convinced of the truth of it by your own experience, and the concurring testimony of thousands of others. Now, suppose I were to come to you and say: "My friend, you have been entirely mistaken in your theology; I have here a small book, entitled, *The Plan of Salvation made plain and easy, that none need fear or tremble*; By Thomas Paine, Esquire—*Not a Pious Man, but an Infidel*. Would you read it?"

"No, sir, certainly not," he replied, "it would carry the antidote with it." "Just exactly so," I returned, "this book professes to be the Principles of Hygienic Medicine, by a self-assumed Hygienist, without any credentials of being a Physician."

"I am satisfied," he replied, "your argument is sound—I shall have nothing more to do with it." But it was too late! Before this, I had been arguing for weeks and months without any effect—this thought struck the spring, and dispelled all his empirical delusions. But it was too late!

So, likewise, there are many quacks, dangerous quacks, in religion and religious systems, so-called; and as in medicine, thousands prefer, and cling most tenaciously to, the empiric, so in theology, they flourish the best who obscure the truth the most, and render their worship the most superstitious and idolatrous. Christ Jesus is the physician of souls—the founder of the only remedy and the only system for the maladies of sin;—that remedy is his blood—and the New Testament the only true system which expounds the principles of restoration. The *modus agendi* Hz has given in his own revelation, and has been careful to guard it against

any abridgement or amplification. [See Rev. 22: 18, 19.] Man may mar that system, but never mend it. Whenever man leaves the plain and explicit teachings of the Head of the Church, to improve upon His declared will, he becomes a quack—a system-monger—and weds a bundle of prejudices of his own imagining; which, ever after, he strives to fasten upon the community, and is even willing, peradventure, to become a martyr in defense of his fallacies. Every former of a creed is a quack; and every man-concocted system of religion, is a system of quackery. "To the law and to the testimony" is the only prescription for a theological system, or a church government, given in the *Book of Inspiration*! Happy is he that walks therein. He shall find wisdom, and wisdom's ways are pleasantness, and all her paths are paths of peace.

Giving the foregoing anecdotes, their proper bearing, you will be prepared to understand the obliquity of mental vision we so constantly discover in hide-bound sectarians, and to fathom the inveterate prejudices we ever encounter in trying to overturn error and commend the simple truth as it is in Christ Jesus.

I have one more illustration, and that is directly to the point, which will complete my sketch, though rude it be, which I desire to keep before you as a mirror; wherein you may behold the folly of adherence to extra-scriptural opinions and dogmas, forsooth they are the assumed principles of a party or sect.

At the time the "Discussion on the Sabbath" by "E. W. D." and "Indagator" was being published in the *Christian Chronicle*, (which you saw at the time), I happened to get engaged in conversation on the subject with —, a first-day Baptist minister. He was much perplexed and annoyed by the admissions of "E. W. D.," and equally dreaded the legitimate result which must follow the position of "Indagator"—namely, no holy day commanded—which, in reality, was the corner into which he was finally driven: After contending, in vain, to overturn the main position of "E. W. D.," he exclaimed, "(the gentleman alluded to,) exclaimed, 'Well, it is not Baptist doctrine.' 'Aha!' I returned, 'that may be—but is it not Bible doctrine? Is it the Baptist doctrine, that you must put on Baptist spectacles—see all things in the Bible through sectarian lenses? Why, Jack Downing must have been as much a philosopher as a wag, to have suggested the 'wunderwuerkyge' transformation of the 'General's spectacles.' Alas! alas! for Protestantism, when the doctrines and the institutions of the Bible have to be discerned through sectarian spectacles! Where is the Rule of Faith, the Bible? Where is private interpretation? Where is individual responsibility, if professors are obliged to look through church glasses, and be tied down to the dogmas of party? Shame! shame! on such Protestantism! You disgrace your calling and your church!' He cried, 'Peccavi!'—and really looked truly ashamed of himself, as he made several lame attempts to get out of his unenviable predicament.

This is but a sample, and nothing but a common sample, of rigid sectarianism; which might be very profitably illustrated by specific allusions, but that would savor of an invidious and uncharitable spirit, and perhaps would wound the feelings of some of your good friends whom you are among, who probably will expect to see my letters to you. My object is not to attack individuals or denominations. I deal, solely, with generalities, and desire, only, to root out unbecoming prejudices, by driving off the chaff of party from the grains of truth, which lie buried beneath the heaps of error, and which cannot be discerned by reason of the contracted focus of their sectarian spectacles.

There is more truth in the sneer of Infidels than we are willing to acknowledge, if we assume present Protestantism to be the embodiment of the Gospel, or when the remark is applied to the sectarian systems of our day, that "Christianity is a bundle of prejudices." The Gospel is truth—the tree of life. Sectarian systems are not the Gospel, but the abuse of it. Sects are, in most instances, excrescences growing on the bark of the tree—attached to it, but not of it—having no free, healthy circulation of vitality, energy, from it. They fasten themselves upon the tree—the tree tries to get rid of them—still they fasten themselves to it, to be of it, and yet, it may be, the Lord, in the last day, may say, *I never knew you*. We have had several false Christs and the world has seen innumerable Anti-Christians. Every Creed, or Confession, or Covenant, departing from the explicit institutions of the Bible, is an Anti-Christ and a fraud.

Sects, generally, have arisen from false teachers, but more particularly from their mingling the tenets of philosophy with the pure doctrines of Revelation; and thereby giving a false gloss to the whole original system of the Master. All historians agree in ascribing the corruptions of Christianity, and the consequent divisions into contending sects, to three kindred sources: 1st. To the influence of Pagan Philosophy; 2d. Opinions as to the Nature of Christ; 3d. Doctrines in regard to the human will and original sin—the latter two being metaphysical controversies, reduces them all to the same category—the influence of metaphysical philosophy. This has been the case from the beginning of the Christian era to the present day. The most learned and best of men, in all ages, have chimed in with the philosophy of the times, and have unwittingly perpetuated the difficulties, by continuing to attempt to reconcile the Christian doctrines with the preconceived philosophical system which they embraced in their preparatory education, or imperceptibly imbibed by association with like spirits; and, thus, all their views become tinged with human speculations and sectarian dogmas. And the most unfortunate part of the matter is, that Philosophy usurps the province of Religion, and all disciples have to bow to its reveries, and read its mongrel medleys through the glasses of the founder of the sect.

All sects, my dear child, have become system-mongers, and every proselyte has to put on the sectarian spectacles; and, thus it is that false systems are promulgated under the noon-day light of modern Protestantism,—which professes to render man free, with the freedom wherewith the Gospel has made him free. Thus, the blind lead the blind; and man may not hope to attain to the full stature of an enlightened, Bible disciple, until he dash the sectarian spectacles from his eyes, and looks into the *Inspired Volume* through an independent medium—untrammeled—with impartial, child-like eyes.

I declaim not against Christian association in church capacity, for that is their duty—not against a name to distinguish themselves as a family of disciples—all that is right and fitting—I only protest against the abuses, arising from its perversion, which binds the mind in the bondage of error, excludes the light of truth, and condemns him to the perpetual darkness of party. Neither do I ascribe these sad defects in the professing Christian Church, to the legitimate organization of the primitive pattern; but to the errors of the prevailing philosophy, in each successive age, engrained upon the Christian system and polluting its pure stream by the fatal confluence—the unhalloved wedlock. Being wise above the written word, has entailed all the difficulty; and this presumption must be cast aside—sundered forever—before the church can emancipate herself from this baneful, destructive thraldom.

Professor Tappan, who is a churchman, yet one who has an unbiased perception to analyze ecclesiastical history, and ingenuously enough to publish irresistible deductions has very beautifully and pertinently pourtrayed the legitimate sphere and purpose of human philosophy, and, at the same time, has exposed its unwarrantable encroachments on the domain of theology; together with its pernicious tendency to subvert the pure doctrines of the Bible, in his *Theses on the Unity of the Church*; which you will find in the volume I herewith send to you, running from Th. XV. to XXIV. inclusive—commencing on page 620.

There you will find a graphic, though a lamentable picture—yet true, lamentable as it may appear. That state of things is to be perpetuated, by persevering in the systems which have engendered it, and which now weighs like a mighty incubus on free inquiry, or is to be removed, and only removed, by throwing off the spectacles of party—casting aside all creeds and commentaries, and looking, continually, to the true source of light and truth, the pure, ungarbled, unutilized Word of God.

Ponder well these admonitions. Look before you leap. Give not half a heart to the Lord, but let it be moulded thoroughly and completely by the Word of Truth.

Your affectionate Father.

THE MOTHER'S LAW.

"Forsake not the law of thy mother," is the text of a sermon preached by the Rev. Mr. Robbins, a few months ago, and more recently published, occasioned by the death of the mother of the late Judge Story. The following is an extract from it:—

"It is told to the honor of the late Lord Bacon, that he felt he could never repay his obligations to her who had directed his studies, as well as nourished his virtues—that he delighted to speak of her through life, and in his will left the injunction, 'Bury me in St. Michael's church, for there was my mother buried.' Let it also be told of the great American jurist, whose fame is as pure, and will be as enduring, as that of England's renowned Chancellor, that it was his request also, that the remains of his mother be laid close to his own, at Mount Auburn, that their dust might mingle in the grave, whose hearts had been so tenderly united on earth, and whose spirits should be as one in heaven.

Happy mother, who enjoyed the faithful obedience and abiding love of such a son! Happy son, who enjoyed the discipline and received the blessing of such a mother! Like the good and great of every age, he kept his mother's law, and it led him to honor. She, by her fidelity through the quiet years of his domestic education, helped to weave the crown of his mature and public life; and he, by his many virtues, twined a perennial wreath to adorn her memory."

SUNSET.—I have thought a hundred times says Jean Paul, that if I were an angel, and had wings, and no specific gravity, I would soar just so far upward, that I could see the evening glimmer o'er the edge of the earth, and, at the same time against its motion on its axis, that for a whole year long, I could look into the mild, broad eye of the evening. But at length I would sink down, drunk with splendor, like a bee o'er fed with honey, in sweet delirium on the grass.

SERFS OF RUSSIA.—It is generally known, that if a Russian noble buys an estate, he buys the serfs with it. Dr. Baird, in a lecture at N. York on Wednesday evening says:—"If the serfs acquire wealth, they still remain in bondage. One of the nobles in Moscow has a serf who is richer than his master, but cannot purchase his freedom because the noble prides himself on the richest serf in Russia waiting at his table. The present Emperor desires to liberate this class, but is opposed by some of the Princes."

There is a devotion that resembles the blaze of a straw; but that which is spiritual resembles the fire on the Jewish altar—kindled from above, and which never expired. It is a stream fed by a living fountain; not a sudden torrent, however wide and impetuous at any one time, produced by the melting of the snow, or a sudden thunder-storm. The water, says the Savior, "that I shall give him shall be in him a well of water springing up into everlasting life."

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SABBATH TRACT OPERATIONS.

The American Sabbath Tract Society was organized in 1843, "to promote the scriptural observance of the Sabbath, in connection with the interests of vital godliness, and sound morality." During the first five years of its existence, this object was sought mainly by the preparation and printing of tracts, which were furnished gratuitously for distribution by the missionaries of the Seventh-day Baptist Missionary Association, and were sold at a cheap rate to auxiliary societies and individuals who desired to distribute them in different parts of the country. By this mode of operation, the tracts were quite extensively circulated, and many persons were brought to know and observe the Bible Sabbath. For two or three years past, however, the friends of the Society have felt that they ought not to content themselves with simply furnishing tracts to the missionaries and those who may volunteer to distribute them at their own expense, but that, in addition to this, some more enlarged and direct mode of reaching the public ought to be adopted. Accordingly, at the meeting of the Society in September last, the Board were instructed to employ colporteurs at such points and on such thoroughfares as they might deem most inviting, and thus to secure a more general circulation of the tracts. We are happy to state, for the information and encouragement of the friends of this measure, that the Board have entered upon the work thus laid out for them with a zeal somewhat commensurate with its importance.

The city of New York was thought to be an inviting field, and accordingly a colporteur was stationed there, who has found plenty of business. On the numerous steamboats which leave the city every day for the East, the North, and the South, may be met persons of all classes, bound to nearly every section of the country. A very little observation enables the colporteur, in passing round among these persons, to discover who will be likely to make a good use of his tracts and papers, and to such he tenders them gratuitously. Of course their presentation often leads to conversation, in which the views of both the distributor and the receiver are brought out, and the popular objections to the Sabbath answered. Various, and sometimes amusing, are the expressions which the tracts bring forth. One man is very glad to meet a distributor of Sabbath publications, and bids him God-speed; but soon learning that they are in favor of the seventh day, he shakes his head, expresses doubts of the usefulness of such publications, and concludes by declining to take them, because *his mind is already made up, and he don't care to have it unsettled.* Another man has always thought the seventh day ought to be kept, and has more than once told his minister so, but he could not induce him to entertain the subject, although he could give no scriptural authority for neglecting the seventh day, or for keeping the first day in its stead; however, he is glad to get some publications on the subject, which he will read and distribute. By supplying such persons, and also the tables of the various boats, publications may easily be sent to the most inaccessible points, where the living witness might never go. And then there are ships sailing every day for distant ports, and often the passengers are glad to get hold of anything, the reading and discussion of which will break the monotony of the voyage. Thus the city of New York furnishes a field where one can do a great deal of work in a short time.

The villages and towns on the line of the railroad from Boston to Albany, were also thought to afford a good field for tract distribution, and a colporteur was appointed to occupy that field for a while. A third colporteur was directed to visit the towns and cities, west of Albany, on the line of the railroad to Buffalo, not only supplying the residents of those places, but occasionally supplying those who pass through them by the cars. A fourth colporteur has been designated to the southern tier of counties in New York. A fifth has been appointed, whose labors are mostly directed to the State of New Jersey. The Board have other fields of labor under consideration, which they intend to occupy as early a day as they consistently can.

This sketch is sufficient to show the friends of the Tract Society that their agents are not altogether negligent of the trust committed to them. With a deep conviction of the importance of tract distribution—a conviction grounded upon the promises of God, and the facts which have come to light in years past—they desire to put forth such efforts for the dissemination of the truth as will clear them from guilt in the matter. What the result will be, is known only to God, whose command is, "Cast thy bread upon the waters," and whose promise is, "My word shall not return to me void." In view of such a command and such a promise, they do not hesitate to go forward, confidently expecting to be blessed of God, and sustained by their brethren.

MISS MARIETTA SMITH, the young lady who so mysteriously disappeared from New York a few weeks since, and about whom so much has been said in the newspapers, has been found in Boston. It seems, that upon leaving this city

she went to Boston, where she remained one day; then she went to Berwick, Me., where she remained several days in the family of a partial acquaintance; thence she returned to Boston, and commenced learning the dress-making business. It is now said that she left on account of a family difficulty, she thinking that her friends claimed too large a share of her salary for teaching.

CHURCH AND STATE IN FRANCE.

Under the old dynasty in France, the ministers of every denomination recognized by the law, received a partial support from the State treasury. But this order of things has always been opposed by a portion of the Protestants, and they have lately used their utmost endeavors to bring about an entire separation of the Church from the State. The subject was presented to the National Assembly, while deliberating upon the new Constitution; but we regret to learn, that the proposition for separation was not responded to in that body. The clause of the constitution, as reported by the committee, was to the effect that every person should have the right of professing freely his own religion, and that the ministers of the denominations recognized by law should have the right to receive support from the State. M. Leroux moved in favor of the suppression of the provision for the payment by the State of ministers of any denomination. The existing arrangement, which was thus incorporated in the proposed constitution was, he said, founded upon the concordat, which was a creation of hypocrisy, the sole purpose of which was to make of religion a political instrument, and he trusted that the clergy would comprehend, that it was for the interest of the Church as well as of the State, that the relation between them should be abolished. The clergy could not be independent while they were in the pay of the State. There was also a crying injustice in forcing citizens to contribute to the expenses of a denomination to which they did not belong. Every denomination should be supported by the free contributions of its members. Abolish all public salaries to clergy, and give an equal liberty to all sects. Each would then engage more zealously in its own work, and the truth would profit by their emulation. This was the reasoning of M. Leroux, and one might suppose that it would have some effect. If it did not, it was not because it lacked force. M. Coquerel followed him with a statement called forth by one of his observations, to the effect, that the Protestants of France had always contended for precisely that liberty and independence of the State which were the objects of M. Leroux's motion. After remarks from three or four other representatives, the motion was lost.

HOME MISSIONS—NO. 2.

The increasing population of the great West, calls upon us, in common with others, to establish among them ministers of God, who will preach to them the Gospel of Christ. We are aware that the task is not a desirable one. There are many impediments arising to the mind of a young man, who thinks of engaging in the work of the ministry. While inquiring after duty, he links with it his interest, ease, and popularity; and these, all together, sway the mind to the conclusion, that he had better teach, labor, or trade, until, in the providence of God, a call is given him by some of the old churches, where he can live with friends, and in some degree be useful in building up the Church of God. Brethren, shall we not begin to pray, that men may be raised up among us, who will go out, call together, and build up churches, and not wait for churches to call them.

Ever since foreign missions have been established, young men have been more ready to enter upon a foreign field, than to traverse the western wilds. We do not at all wonder at this; we are aware that the home mission is the most of a self-denying work. The Church has never viewed it in this light, but such is our view. Let the Church think and feel right on this subject, and more would then be willing to embark in this heaven-approved enterprise. The foreign missionary begins in his youth to prepare for his future field of labor; and it is generally known, so that in all his preparation he is identified with the Church, and they rejoice with him in view of his future prospects. But the more secluded and unpretending, have none of these encouragements; they live almost unknowing and unknown; and when they engage in the work, they look for a field of labor, and by the dint of effort they succeed in doing something with God's help, and become useful in the world. The foreign missionaries are sure of being amply sustained, and on their starting out, the benevolence of friends is tested in preparing for them an outfit. Previous to their starting, the periodicals give publicity to it, and the field they are intending to occupy. And when they have departed, their names, with the plaudits of the Christian world, are chronicled by the religious, literary, and political press, throughout the nation. This is as it should be. But how is it with the home missionary! He goes to his work with no such encouragements. No public parade; no newspaper gives intelligence of his departure. He goes empty-handed; no boxes of goods or luxuries—no library of books, or bills of exchange upon which to draw. But he goes on a noble errand, and Heaven will richly reward him. The foreign missionary has no fears of being forsaken, or his support being withheld; and if he wishes to abandon the field, his expenses are borne, while he returns to his friends. But in the home mission this is not expected; after a few years their support is withheld for the want of funds, and they turn their attention to agricul-

ture or other employments. The foreign missionary locates with his family; generally, in a city, where he can easily obtain all the comforts of life, and his preaching station is generally in his own house, or near by. The home missionary locates his family in a new settlement, where the conveniences of life are few and hard to be obtained; and he leaves them among strangers, to see them only occasionally, and then more as a transient visitor than as one of the family. There are men traveling and preaching who do not see their families oftener than once a quarter, and receive for their services not more than one hundred or one hundred and fifty dollars a year. Such ministers I have known to carry in their saddle-bags a peck of beans, a piece of pork, a roll of butter, some groceries, and small articles of dry goods, sixty miles, and glad to get them on such conditions. The foreign missionary is with his children, and has the government of them, until they are of sufficient age to go from home, when they are taken by friends, or by the denomination, and educated for future usefulness in life. They are obliged to part with them, but with the assurance that they are among kind friends. Was it ever thus with any of the home missionaries? Gladly would they part with their children to be thus cared for; but with the rude and wild inhabitants on the field of their father's labor, they must live, until, by their own industry, they obtain a stunted education.

Many a foreign missionary falls a sacrifice to the climate after laboring only a short time in the field; but the widow and her family receive the sympathies of all, and are not turned away empty. Many a young man has been cut down by death in our own country, worn out by over labor, and the denomination or acquaintances have hardly thought of inquiring after those of his family who are left behind.

Brethren have been getting rich, and accumulating for their children, while he who has been spending his time, and strength, and life, to bestow upon them spiritual things, dies poor, is buried in some lonely and secluded spot, and not a monument marks the spot where the man of God lies. These are not fictions; they are sad realities. When, oh! when will we learn to view them in their true light, and engage in the work of home missions with the spirit and energy that would be becoming to Christians professing godliness? Not till then shall we see Zion triumph. W. B. GILLET.

PROTESTANTISM IN ITALY.—Efforts have been made of late to introduce Protestantism into Italy, and even into Rome itself. That these efforts have been not altogether in vain, may be inferred from the fact, that the Pope has recently taken the opportunity of the centenary of the death of a noted Saint, to make a public declaration of his hostility to Protestantism. The following is his language:—

"It is distressing to see that in our day men have been found audacious enough to attempt to introduce, by thousands and tens of thousands of accomplices, Protestantism into all Catholic Italy, yes, even into the center of Christendom itself. Whilst professing the most ardent love for Italian nationality, they employ in its service an abominable means, directly calculated to destroy it. At the moment when Germany, animated by a similar spirit, confesses that religious differences are the greatest obstacle to the attainment of the end in view, so much so that the very Protestants form projects of union, there are in Italy men who, not afraid to cause an immense religious scandal, as well as political danger, pretend to aim at National Unity by means of the pestilential seed of separation from the unity of the faith. Such is the blindness of passion. Let us pray God to dispel this darkness, and confiding in the divine promises, let us bear in mind that the gates of hell shall not prevail against the Church."

CHEAP POSTAGE.—The Cheap Postage Association, recently established in this city, has been actively engaged in preparing for the present session of Congress, and it is expected that petitions and remonstrances will flow in upon that body in such abundance as to make an impression. The most important reforms which they propose are—First, the repeal of the obnoxious measure of the 'retaliation bill' of last session upon foreign letters and newspapers, which bears so heavily upon all classes of merchants and individuals, as well as the newspaper press. Secondly, the abolition of carriers' fees in the principal cities, and the adoption of the principle which has always prevailed in England, of delivering letters as directed at the national postage rate, by carriers employed and paid by the Post-Office Department. Thirdly, the abolition of the pre-paid charge of three cents upon transient newspapers, it being a partial tax upon individuals. Great exertions will also be used to urge the entire abolition of the franking privilege, and sufficient statistics will be brought forward in a pamphlet now in progress, to demonstrate, that if these reforms are adopted, postages could be reduced to two cents for all distances, pre-paid, by stamps—would produce a much larger amount than is now collected, and make the Post-Office Department establish new routes in sections of the country that are rapidly rising into importance, which are now without mail facilities.

GREEK CHAPEL IN LONDON.—A Greek Chapel for the accommodation of the members of the Greek communion resident in London, is in course of erection, and rapidly advancing to completion in London Wall. There are about thirty Greek commercial houses, and connected with them a considerable number of Greek families in London, for whom this Church accommodation has become necessary.

THE PROMISE REDEEMED.—One of our exchanges says, that when Rev. Henry Ward Beecher was invited to leave Indiana and accept the pastoral charge of the Plymouth Church in Brooklyn, one of the arguments used to reconcile his friends there to the loss, was, that he could do more for the West by procuring Eastern aid for their enterprises, than by remaining to engage personally in them. One of these enterprises was Wabash College, of which Mr. Beecher had been a trustee and a principal supporter. Dr. White, the President of this college, recently visited Brooklyn to collect funds for its benefit. One of the first places he went to, was, of course, the Plymouth church. In presenting his case, he reminded them of the above argument, and added, that as they had taken away the corner stone of the college, they were at liberty to repair that damage, by giving ten thousand dollars, which would be sufficient to endow the first Professorship. The church and congregation responded heartily to the call, and several individuals of their number having subscribed \$9,780, the rest was made up by a general collection during the services on Thanksgiving day.

SWEDEN.—We learn from the London Primitive Church Magazine, that the Rev. A. P. Foster, of the Baptist Church in Copenhagen, recently passed over into Sweden on a missionary tour, and baptized five persons, and organized a little church under the care of a brother who had been previously baptized at Hamburg. In speaking of this event, the first instance of a believer's baptism in Sweden, Mr. Oncken says:—

"I rejoice exceedingly in the glad tidings which brother Foster conveys to you. I could fain have wished to have been with our brother on the night when the first Swedish believers were baptized into Christ's death; the account brings so forcibly back to my mind the first immersions at Copenhagen, Bremen, and a number of other places to which God called me in his gracious Providence. Let us now pray much for our new Swedish brethren; they will need it, as doubtless they will be called to endure a great fight of affliction ere long. How comforting to know that He, under whose banner they have enlisted, is not only King of Zion, but also King of Kings."

CONSCIENTIOUS, VERY.—The following fact, illustrating the conscientiousness of Romish priests, was stated by Rev. Mr. King, during his visit at Cincinnati. We are indebted for it to the Presbyterian of the West:—

"A Roman clergyman in Ireland, with whom he was personally acquainted, recently died. In his will he bequeathed to another priest the sum of one hundred pounds, on condition that he would agree to say masses to that amount, at two shillings and six-pence each, for certain persons from whom he had received that amount to pay for masses for themselves, but for whom he had neglected to say the masses. This will was recorded in court, and thus the fact became known."

THE JEWS AT VIENNA.—According to the *Ami de la Religion*, the Austrian capital swarms with Jews. The new radical print, entitled *Wiener Allgemeine Zeitung*, is said to be Jewish property, and written almost entirely by Jews. It assails the Romish Church and hierarchy with great bitterness. It is to the influence of this print, and of the party by which it is supported, and with which the so-called German Catholics are accused of making common cause, that the nomination of a Jew to the Vice-Presidency of the National Assembly is ascribed.

ENGLISH ESTIMATE OF LIBERIAN AFFAIRS.—A letter to Anson G. Phelps, Esq., of N. York, dated London, November, 23, 1848, says:— "On the first of December, President Roberts of the Republic of Liberia, wife and sister, expect to embark from England to Africa in a government ship, which is put in requisition by the liberality of the British Government, to convey them home. Their reception here has been most gratifying, and all things pleasantly settled. Their daughter is now with them, but we are to take her back with us tomorrow to 'The Elms' boarding school, near Liverpool."

RECOMPENSE FOR SLAVES.—It is said that the French Government will pay the late owners of slaves in Guadeloupe, at the rate of about seventy dollars per head, excepting for children under five years, and those above sixty. This will be received by them in ten years, at seven dollars each year.

THE NORTH BRITISH REVIEW for November, being the first No. of Vol. 5, American Edition, has been issued by Leonard Scott & Co. It contains articles on Juvenile Criminals, the Historical Foundation of the Church of Rome, the Life of Keats, the Authorship of the Letters of Junius, the works of Thomas Reid, Charles Lamb and his Friends, the Castlereagh Papers, and the State and Prospects of Germany.

Three new missionaries for Wisconsin, and one for Alabama, were a short time since commissioned by the Episcopal Board of Domestic Missions.

In the month of November, a single church in New England has paid into the treasury of the American Baptist Missionary Union, five thousand dollars.

The Jesuits who were driven from Rome last spring, and who subsequently sought an asylum at Unwok, in Devonshire, the celebrated mansion of Lord Clifford, have arrived in the United States.

Miss Fleureau, of London, has recently presented to the London Missionary Society, funds to the amount of \$31,000, for the permanent support of a Mission in China.

PETITION AGAINST CHAPLAINS, &c.

In the Senate of the United States, on the 11th inst., Mr. Badger presented the following petition or remonstrance, which was read and ordered printed. We publish it, not only as a curiosity, but as significant of the spirit of the times:—

The Ministers and Delegates representing the Churches which compose the Kehukee Primitive Baptist Association, assembled in conference with the Baptist Church at Great Swamp, Pitt county, N. C., the Saturday before the first Saturday in Oct., 1848:—

To the Honorable the Congress of the United States: Viewing with distrust the rapid strides of priestcraft now being made in the United States, and dreading for themselves and posterity that worst of all scourges, an ecclesiastical despotism, your memorialists most respectfully beg leave to submit to your honorable body this their memorial, petition, and remonstrance.

1. They beg and entreat that you will, in your wisdom, abolish all laws, provisions, or resolutions, now in force by the authority of your honorable body, "respecting the establishment of religion," whereby Chaplains of Congress, the army, navy, and other public stations, are employed by the General Government to exercise their religious functions, and are paid for their services out of the public treasury, and whereby religious teachers are employed and religious schools established at the expense of Government.

2. Your memorialists respectfully suggest, that the Christian religion is of Divine authority, that it came down from heaven to earth unceremoniously, asking no favors of and begging no emoluments from earthly sanhedrims, senates, principalities or powers; that it came to man contrary to the will of men, of flesh and blood, and according to the will of God, and having made its way to near the middle of the nineteenth century through persecution, and being upheld and supported by God Almighty, needeth not now the aid of human laws for its farther existence or advancement, but will prosper as heretofore, in defiance of human enactments, opposition, or persecutions; and that all attempts to promote the happiness of man by uniting it with human governments, in bygone days, have signally failed, and served but to establish an ecclesiastical despotism, totally at variance with the simple laws, mild reign, and spiritual kingdom of the King of Kings and Lord of Lords, who worketh all things after the pleasure of his own will.

Your memorialists, therefore, for the sake of Christ, the purity of his religion, and the honor of his cause, as well as the happiness and liberty of themselves, those whom they represent, and thousands yet unborn, beg you to legislate no farther on the subject of religion, but entreat you to undo what they humbly conceive had been prematurely, wrongfully, and unconstitutionally done. All ministers should attend the heavenly injunction recorded in the second chapter of the first epistle of Paul the apostle to Timothy, to "pray and intercede for kings, and for all that are in authority;" and this can be done as effectually in the closet or in family prayer, either in America, Europe, Asia, or Africa, for the well-being of the American Congress or its members, as if the minister were in the immediate presence of those for whose special benefit he may intercede, since the Creator and preserver of mankind is an infinite and omnipotent being. And, in conclusion, they suggest that, if ministers cannot preach and pray for the army and navy, for Congress, and the Indian tribes, for the love of Christ, without conferring with flesh and blood, and a salary in filthy lucre, stipulated and agreed upon before services rendered, then they cannot, acceptably to God, do so with this salary; for such constitutes them hirelings to all intents and purposes, in whom there is no dependence, and in whose counsels there is no safety.

Wm. HAYMAN Moderator.
By order: Josh. D. Biggs, Clerk.
Oct. 2, 1848.

AN ANTI-SLAVERY RESOLUTION.—The following joint resolution was presented to the Legislature of Indiana on the second day of the session recently commenced:—

Whereas, The people of Indiana regard the institution of Human Slavery as a great moral and political evil, and Whereas, The people of the United States have recently acquired from the Republic of Mexico a large amount of territory, which is now free, and which, in the opinion of this General Assembly, ought forever to remain free; and Whereas, It is the opinion of this General Assembly that Congress possesses the power under the Constitution to prohibit the extension of Slavery into such territory, and that it is right and proper that such power be exercised by Congress: Therefore, be it

Resolved, by the General Assembly of the State of Indiana, That our Senators in Congress be, and they are hereby instructed, and our Representatives requested, to use their influence and vote in favor of the passage of a law providing that there shall be neither Slavery nor involuntary servitude in any of said territory, otherwise than in the punishment of crime, whereof the party shall have been duly convicted.

The Boston Chronotype says that the Treasurer of the Committee appointed to solicit funds and conduct the defense of the persons indicted for transporting slaves from Washington, acknowledges to have received from Gerritt Smith, Esq., of Peterboro', N. Y., an additional sum of two hundred dollars for that purpose. This, with the liberal donation of five hundred dollars formerly made by him, forms much the greatest amount yet contributed to that object; and has enabled the Committee thus far to sustain the cause of humanity. As the amount hitherto received is yet much below that required for the successful issue of the trial, it is earnestly hoped that this noble example will be followed by the affluent friends of freedom.

A colporteur in the West writes: "In one small county I found two hundred and fifty families without the Bible. Riding to-day through a rather thickly settled neighborhood, I found seven contiguous families without a copy of the Bible."

LAST WEEK
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General Intelligence.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

On Second-day, Mr. Douglas reported a bill to make California and New Mexico a State; read twice and laid on the table.

On Third-day, nearly forty adverse reports were made from various committees, on petitions, &c., presented at the last session, all relating to unimportant matters, and all were agreed to.

On Fourth-day, a petition was presented by Mr. Benton, of Mo., from the citizens of New Mexico, praying Congress to legislate in favor of the establishment of a Territorial Government.

On Fifth-day, Mr. Benton reported favorably upon the memorial of Messrs. Aspinwall, Stephens, and Chauncey. The bill proposes to contract with them for twenty years for the transportation of Government property and troops across the Isthmus of Panama.

On Second-day, much time was spent in discussing the best mode of having the debates of the House printed. A resolution was adopted, inquiring of the President the cause of the detention of American citizens as prisoners in Ireland.

On Third-day, a resolution of inquiry was adopted in reference to a survey of the mineral lands on Lake Superior. Mr. Wentworth offered a resolution instructing the Judiciary Committee to inquire into the expediency of making all Government Officers elective by the people; adopted.

On Fourth-day, Mr. Palfrey, of Ma., asked leave to introduce a bill for repealing all acts of Congress passed for establishing and maintaining Slavery in the District of Columbia.

On Fifth-day, little else was done than to hear the announcement of Mr. Sims' death.

Sixth-day was devoted to Private Bills. After a session of some two hours, the House adjourned over to this week.

MEXICAN AFFAIRS.—The following extract from a N. O. paper will show how things go now-days in Mexico:—

The news from the insurgents of Sierra Gordo is again deplorable. We might give a column of their exploits in attacking the haciendas, killing and plundering the inhabitants. Bustamante dispatched a force against them from Queretaro, but they took refuge at once in inaccessible fastnesses, losing only a few men in killed and wounded.

Robbers in Mexico are at this moment, according to the papers, more rampant than ever, bidding defiance to all the forces of the Republic and the Department.

There are now on the stocks at New York two of the largest merchant ships in the world. The first and largest is 204 feet in length, custom house measurement, extreme breadth 43 feet, and depth of hold 25 1/2 feet.

FOREIGN NEWS.

The steamship Niagara reached Boston on the 16th inst., bringing Liverpool papers to the 4th.

There has been a revolution at Rome, which has reduced the authority of the Pope to a nullity, compelling him to appoint a ministry acceptable to the revolutionists.

The war in Hungary occupies everybody's thoughts. A numerous army of Imperialists is about to enter Hungary, and the German papers state that the Hungarians will give them a warm reception.

The execution of Dr. Beecher, and Dr. Jellinck, for their participation in the late events at Vienna, has been officially announced.

The Frankfurt journals state that a plot for a republican and socialist rising, and for the assassination of several members of the German Parliament, has been discovered in that city.

From Ireland, we learn that the Government has at length resolved to set at liberty a number of state prisoners, whose conduct in the late crisis was very conspicuous.

In England and Scotland the cholera appears to be on the decrease.

The news of the death of Ibrahim Pacha is confirmed.

St. Helena Advances to October 1, have come to hand. Several slavers had been taken into St. Helena as prizes.

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There were seven persons drowned in the Mohawk River at St. Johnsville, Mont. county Dec. 10th, at 7 o'clock in the morning.

In Talbot county (Md.) Court, Ben Thomas, slave of W. H. Goat, was convicted on four indictments of enticing slaves to run away, and sentenced to the penitentiary for fifteen years and six months.

The prospect of a water communication between the Atlantic and Pacific oceans appears to be most favorable.

The will of General James Taylor, of Kentucky, disposing of his immense estate, was lately rejected by a county court on presentation for probate.

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Robert C. Matherson, one of the editors of the Genius of Liberty, published in Vera Cruz during its occupation by our army, has obtained judgment at New Orleans for ten thousand dollars against Colonel Wilson, then civil and military governor of Vera Cruz, as damages for his arrest and imprisonment, and being sent out of the country, for an alleged libelous article which appeared in the paper at that time.

The City of Boston lately purchased in Weston, near the line of the Worcester Railroad, a gravel hill, two acres in extent, and in some places forty feet high, for one thousand dollars, the land to revert to the original owner as soon as the gravel is removed.

The Bunker Hill Aurora gives an account of a scamper which visited several towns in Middlesex County, and succeeded in passing himself off upon several credulous persons as their long lost brother or relative.

The Philadelphia Republic says that the colored people who reside in Moyamensing, are afraid to go home at night for fear of being struck with a bowie-knife, or knocked down and rendered powerless by a slung-shot.

The Chronotype says that the President's Message was transmitted entire from Baltimore to St. Louis by Messrs. O'Reilly, and appeared in print at the latter place, one thousand miles distant from Washington, twenty-four hours after its delivery.

A correspondent of the Rochester (N. Y.) Advertiser mentions a case where chloroform was successfully used for delirium tremens.

One of the members of the New York Electoral College did not attend the meeting, and his place was supplied by the election of another.

The Chronotype says that Col. Whittlesy who lately visited Raving Lake, upon the northern border of Minnesota, upon a government survey, states that a species of wild rice grows in the water of that region, quite equal to the rice of the southern States.

John Brown has just recovered a verdict of \$9,336 against the Mohawk and Hudson (N. Y.) Railroad Company, for damages by flood to his lands in 1832, by the construction of certain embankments.

Dr. Boisson, a distinguished French physician, says that a vapor bath is a sure cure for that awful malady, hydrophobia.

The grading of the Erie Railroad is now completed from Binghamton west to Owego, and is paid for.

The excitement in regard to gold-finding in California is somewhat allayed, but many expeditions are being organized for visiting this El Dorado.

Capt. Kennard, of ship Goodwin, from Calcutta, last from St. Helena, October 12, reports that a brig, with upward of 400 slaves, arrived at St. Helena, in October, having been captured by H. B. M. ship Britomart, on the West coast of Africa, without colors or papers.

John C. Devereux died in Utica on the 11th inst., at the age of 74. He was one of the earliest settlers of Utica, where he was universally esteemed.

Benjamin Kendall died at the advanced age of 100 years, on Thursday last, at Milestown, a short distance from Philadelphia. He prided himself on being a servant to General Washington.

A company of doctors, printers, tailors, and lawyers, is organizing in Greensborough, Miss., to emigrate to California.

Van Buren had 85 votes in North Carolina. In Guilford Co. 47, Orange 16, Chatham 13, Surry 9.

Accounts of the splendid display of the Aurora Borealis, on Friday night, November 17, are given in newspapers from St. John to Galveston.

Several new papers, started in the city of Mexico, have for their titles, El Punal de Bruto (the dagger of Brutus), El Fantasma Vengador (the Spirit of vengeance), El Inferno (Hell), and others with no less terrible titles.

A farmer in Genesee county, New York, states that his whole last year's crop of corn cost him but nine cents and three quarters a bushel, including the interest on the value of the land.

A young man recently fell from the Painted Rock, on the Mississippi, a descent of two hundred and fifty feet, without material injury.

The Salem Advertiser publishes a list of vessels belonging to that port, from which it appears that the whole number, large and small, is 154, viz: ships 21, barques 29, brigs 45, schooners 45, sloops 3, and yachts 11; all of which amount to about 30,000 tons measurement.

The Governor of Missouri appointed "Thursday, Nov. 24," as a day of Thanksgiving. As Thursday was the 23d, the people were at some loss which day to observe.

Mr. Colton has written to the Journal of Commerce, that he knows seven men who worked seven weeks at the California mines, and obtained 275 pounds of pure gold.

On the 17th inst., the New York and Erie Railroad will be opened from Port Jervis to Binghamton, an additional distance of 130 miles, making in all, upwards of 200 miles from Piermont.

We see it stated, that on the third instant, Archibald Pebbles, a man sixty years of age, hung himself, in the lower part of East Hartford, Conn. He had been turned out of the house of one of his sons, and having no home of his own, thus put an end to his existence.

From a letter published in a Montreal paper, it appears that four of the men with the expedition in search of Sir John Franklin, having lost their way in a snow-storm, have perished.

The oldest person, probably, in New Hampshire, is Mrs. Elizabeth Grindell, of Gosheh, who is in her 104th year.

The small pox is raging in Brattleboro', Vt. The selectmen have resolved to erect a hospital.

Four newspapers are printed in the Sandwich Islands.

New York Market, Monday, Dec. 18. ASHES—Pots \$6 00; Penns 6 25. FLOUR AND MEAL—State and Western Flour 5 25 a 5 31; put Genesee 5 50 a 5 62. Rye Flour 3 12. Jersey Meal 2 94.

At Plainfield, Otsego County, N. Y., on Sunday, Nov. 19, ELIAS FIRCH, in the 73d year of his age.

LETTERS. W. M. Fainestock, Joshua Clarke, S. P. Stillman, J. B. Wilbor, G. M. Langworthy, Ira Sayles, Albert Uter [sent by return express], Alex. Campbell [wrote and sent the box by express on the 18th], G. R. Scriven [wrote on the 15th, and sent the parcel by express on the 18th], L. M. Cottrell [wrote and sent the parcel by express on the 18th].

Table of RECEIPTS showing names and amounts received.

CENTRAL ASSOCIATION—SEMI-ANNUAL MEETING. The Seventh-day Baptist Central Association will hold a Semi-Annual Meeting, for missionary purposes, on the third day of the week, before the second Sabbath in January next, at 11 o'clock, A. M., with the Church in Scott, Cortland Co., N. Y.

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

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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.

DEUTERUS INSTITUTE. REV. JAMES R. IRISH, Principal. GURDON EVANS, Instructor in Natural Sciences.

AGRICULTURAL AND ANALYTICAL 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.

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