

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. V.—NO. 37.

NEW YORK, FIFTH-DAY, MARCH 1, 1849.

WHOLE NO. 245.

The Sabbath Recorder.

For the Sabbath Recorder.

THE GOSPEL EARLY PREACHED IN THE EAST.

In my last communication on the early introduction of Christianity in the East, I confined myself principally to such testimony as related to China; but in Hindostan, and other parts of India, I find testimony, not only circumstantial, but next to positive, that the Apostles themselves planted churches in that extensive field, which remain in existence to this day—a good testimony of their fidelity to their mission, and of the truth and value of the Christian religion in heathen countries.

Dr. Buchanan, while pursuing his Researches in India, visited the ancient Syrian churches, and has left a very interesting account of his interview with those churches and their bishops, from which I have made the following extracts, not doubting that they will be acceptable to most of your readers, though somewhat lengthy. The Syrian Christians inhabit the interior of Travancore and Malabar, in the South of India, and have been settled there from the early ages of Christianity. The first notices of this ancient people, in recent times, are to be found in the Portuguese histories.

"When the Portuguese arrived in this country, in the year 1503, they were agreeably surprised to find upwards of a hundred Christian churches; but when they became acquainted with the purity and simplicity of their worship, they were offended. 'These churches,' said the Portuguese, 'belong to the Pope.' 'Who is the Pope?' said the natives; 'we never heard of him.' The European priests were yet more alarmed, when they found that the Hindoo Christians maintained the order and discipline of a regular church under Episcopal jurisdiction; and that for 1300 years past they had enjoyed a succession of bishops, appointed by the Patriarch of Antioch. 'We, said they, are of the true faith, whatever you from the West may be; for we came from the place where the followers of Christ were first called Christians.

"The first view of the Christian churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the oldest parish churches in England; the style of building of both being of Saracenic origin.

"The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the Church of England; so that, although the body of the church appears to be ignorant and formal, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, though sometimes censured for too rigid a piety."

Dr. Buchanan visited many of their churches, and was well received. His second visit is thus described:—

"When we were approaching the church of Chinganoor, we were met by one of the Syrian clergy. He was dressed in a white loose vestment, with a cap of red silk hanging down behind. Being informed who he was, I said to him, in the Syrian language, Peace be unto you. He was surprised at this salutation, and immediately answered, The God of peace be with you. He escorted the Rajah's servants in the language of one wishing to know who I was, and immediately returned to the village to announce our approach. When we arrived, I was received at the door of the Church. I was received by three presbyters or priests, who were habited in like manner, in white vestments. After some ceremony, and conversation with my attendants, they received me with confidence and affection; and the people of the neighboring villages came round, women as well as men. The sight of women assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo and the Mohammedan women, and in short all women who are not Christians, are accounted by the men an inferior race; and in general are confined to the house for life, like irrational creatures."

Of their next meeting he says, "I was much pleased, for I had now ascertained that there were upwards of 200,000 Christians in the South of India, beside the Syrians, who speak the Malabar language." After an absence of some weeks he thus writes:—

"I have penetrated once more inland to visit the Syrian churches. At the town of Conotta, I was surprised to meet with Jews and Christians in the same street. The Jews led me first to their synagogue, and allowed me to take away some manuscripts for money. The Syrian Christians then conducted me to their ancient church. I afterwards sat down on an eminence above the town, to contemplate this interesting spectacle; a Jewish synagogue and a Christian church, standing over against each other; exhibiting, as it were, during many revolving ages, the Law and Gospel to the view of the heathen people."

Speaking of the manuscripts offered to his notice, he says:—

"There is a volume which was deposited in one of the remote churches, near the mountains, which merits a particular description. It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in a page, and is written with beautiful accuracy—the character Estrangilo, Syriac,

and the words in every book are numbered. But the volume has suffered from time or neglect. In certain places, the ink has been totally obliterated from the page, and left the parchment in its state of natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. I scarcely expected that the Syrian church would have parted with this manuscript. But the Bishop was pleased to present it to me, saying, It will be safer in your hands than our own, (alluding to the revolutions in Hindostan.) And yet, said he, we have kept it, as some think, for near a thousand years. I wish, said I, that England may be able to keep it a thousand years more. The view of these copies of the Scriptures, and the churches which contain them, still continues to excite a pleasing astonishment in my mind. How wonderful it is, that, during the dark ages of Europe, whilst ignorance and superstition in a manner denied the Scriptures to the rest of the world, the Bible should have found an asylum in the mountains of Malay-ala, where it was freely read by upwards of one hundred churches."

Another evidence of the introduction of Christianity in the early ages in the East, is furnished by the Armenian Christians:—

"They are to be found in every principal city in Asia. Their general character is that of a wealthy, industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize, they build churches, and observe the solemnities of the Christian religion in a decorous manner. They have preserved the Bible in its purity; and their doctrines are, so far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout the Empire on the seventh day."

"The Bible was translated into the Armenian language under very auspicious circumstances, the history of which has come down to us. This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history."

Agreeable to my promise, I send you a copy of another of those remarkable Chinese prayers, which I think bears the impress of something beyond what is to be found in heathen worship or pagan temples.

One of the most remarkable of these prayers is for rain, issued by Taukwang, Emperor of China, in 1832, on occasion of a severe drought at the Capital. Before issuing this paper, he had endeavored to modify the anger of Heaven by ordering all suspected and accused persons in the prisons of the metropolis to be tried, and their guilt or innocence established, in order that the course of justice might not be delayed, and witnesses be released from confinement. But these vicarious corrections did not avail; and the drought continuing, he was obliged, as high-priest of the Empire, to show the people that he was mindful of their sufferings, and would relieve them, if possible, by presenting the following memorial:—

"Oh, alas! imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past, and no rain has fallen. Not only do agriculture and human beings feel the dire calamity, but also beasts and insects, herbs and trees, almost cease to live. I, the minister of Heaven, am placed over mankind, and am responsible for keeping the world in order, and tranquilizing the people. Although it is impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety; still, after all, no genial showers have been obtained.

"Some days ago I fasted, and offered rich sacrifices on the altars of the gods of the land and the grain; and had to be thankful for gathering clouds and slight showers, but not enough to cause gladness. Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrophy of my sins; but little sincerity and little devotion. Hence I have been unable to move Heaven's heart, and bring down abundant blessings."

"Having searched the records, I find, that, in the 24th year of Kienlung, my imperial grandfather, the high, honorable, and pure Emperor, reverently performed a great snow service. I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety assail Heaven, examine myself, and consider my errors, looking up and hoping that I may obtain pardon. I ask myself, whether of sacrificial services I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government, and have been unable to attend to them with that serious diligence and strenuous effort which I ought? Whether I have uttered irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards or inflicting punishments? Whether, in raising mausolea, and laying out gardens, I have distressed the people and wasted property? Whether, in the appointment of officers, I have failed to obtain proper persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishments have been unjustly inflicted or not?—have found no means of appeal? Whether, in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused

to listen to their affairs? Whether, in the successive military operations on the western frontiers, there may not have been the horrors of human slaughter, for the sake of imperial rewards? Whether the largesses bestowed on the afflicted southern provinces were properly applied, or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hanan and Kwangtaung, were properly conducted; or whether they led to the inhabitants being trampled on as mire and ashes? To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavor to correct what is wrong, still recollecting that there may be faults which have not occurred to me during my meditations.

"Prostrate, I beg imperial Heaven to pardon my ignorance and stupidity, and to grant me self-renovation; for myriads of innocent people are involved by a single man. My sins are so numerous, that it is difficult to escape from them. Summer is past, and autumn is arrived; to wait longer will really be impossible. I pray, imperial Heaven, to hasten and confer gracious deliverance,—a speedy and divinely beneficial rain; to save the people's lives; and in some degree redeem my iniquities. Oh, alas! imperial Heaven, observe these things. Oh, alas! imperial Heaven, be gracious to them. I am inexpressibly grieved, alarmed, and frightened."

"Reverently this memorial is presented."

THE STREAM OF DEATH.

BY E. W. CANNING.

There is a stream, whose narrow tide
The known and unknown worlds divide—
Where all must go;
Its waveless waters, dark and deep,
Mid sullen silence downward sweep,
With moanless flow.

I saw, where at that dreary flood,
A smiling infant, prattling stood,
Whose hour had come:
Unthought of, and unheeded, he died,
Sunk, as to cradled rest, and died
Like going home.

Followed, with languid eye, anon,
A youth, diseased, and pale, and wan;
And there he lay,
He gazed upon the leaden stream,
And feared to plunge—I heard a scream,
And he was gone.

And then a form, in manhood's strength,
Came bustling on, till there, at length,
He saw life's bound.
He shrunk, and raised the bitter prayer—
Too late!—his shriek of wild despair,
The waters drowned.

Next stood upon that surges' shore
A being bowed with many a score
Of toilsome years.
Earth-bound and sad he left the bank,
Back turned his dimming eye, and sank—
Ah, full of fears!

How bitter must thy things be,
O Death! How hard hast thou to me!
It is to die!
I mused—when to that stream again
Another child of mortal men
With smiles drew nigh.

'Tis the last pang," he calmly said;
'To me, O Death, thou hast no dread;
Savior, I come!
Spread but thine arms on yonder shore—
I see!—ye waters, bear me o'er!
There is my home!"

THE DEATH SCENE OF RICHTER.

The following description of the dying scene of Jean Paul Frederick Richter, a German poet, from a notice given of his life, is related by his nephew, Otto Spazier, and published in Blackwood's Magazine:—

"Such a call from the immortal old man, as it entered my solitary apartment," says his relative, "filled me with delight. The reverend image of his beautiful old age, the just reward of a holy life, rose before me, and with joyful haste I traveled through the wet days of October, and entered his study on the 24th of that month. The same joyful tremor affected me as formerly, when, at the twilight hour, I had listened here, with his family, to the voice of wisdom. The windows of his room looked towards the rising sun, and far over the garden, and over scattered trees and houses, towards the Fichtelgebirge, that bounded the horizon. A mingled perfume of flowers and grapes led the fancy to southern climes, to beautiful blue June days, or to the vintage on the Rhine. A sofa, on which he usually read, in a reclining posture, was opposite the window, and before it his writing-table, upon which appeared a profusion of books, pens, paper, of all colors, glasses and flowers. At the other window was a small piano, and near that a smaller table, where the birds were permitted to roam among the confusion, sprinkling with water from the flower-glasses the sheet upon which the poet was writing. Often was Paul seen to stop in his most excited passages, to let his little canary, with her young, travel, undisturbed, over the page, where the water she scattered from her feathers, mingled with the ink from his pen. In the corner of the room was a door, by which, unobserved, Richter could descend the steps into the garden, and on a cushion near it rested his white, silky-haired poodle. A hunting bag, and a rosewood staff, hung near. All three had often been the companions of his wanderings, when, on beautiful days, he was wont to pass through the chesnut avenue, to the little Rolwenzel cottage."

All in the room retained its usual position; but the ruling hand appeared to have been absent. The light was shaded, and the windows hung with green curtains; the robust form that in former years, even before the snow-drop had loosened the icy crust of winter, had worked long hours, with uncovered breast, in the open air, lay supported with cushions, and shrouded in furs, upon the sofa; his body contracted, and his eyes forever closed. 'Heaven,' said he,

chastens me with a double rod, and one is a very stout cudgel (meaning his blindness); but I shall soon be well again. Ah, we have so much to say and to do. But we shall have a thousand hours—at least minutes.' His voice was weaker, his words slower, and it wounded me to the heart to hear him speak of himself. It was late, and soon his wife, ever watchful, called me away, to return to him in the morning."

Early in the morning he began a complete revision of his works. The nephew read aloud, and Paul inserted the alterations. When Spazier thought one necessary, he indicated it by stopping, to draw his attention. With great patience and mildness, Paul listened to every objection, and himself related, explained, praised, and blamed. He thus reconsidered and overlived his whole spiritual life in his works. In the comparisons scattered throughout his sixty-four volumes, with which, indeed, every page abounded, he found that only two or three were repeated.

On the 14th of November, the same year, the curtain was drawn. How calmly, how beautifully! Noon had by this time arrived. Richter, supposing it was night, said it was time to go to rest, and wished to retire. He was wheeled into his sleeping apartment, and all was arranged as if for repose; a small table near his bed, with a glass of water, and his watches; a common one, and a repeater. His wife now brought him a wreath of flowers that a lady had sent to him, for every one wished to add some charm to his last days. As he touched them carefully, for he could neither see nor smell them, he appeared to rejoice in the images of flowers in his mind, for he said repeatedly to Caroline, 'My beautiful flowers, my lovely flowers.'

Although his friends sat around the bed, as he imagined it was night, they conversed no longer; he arranged his arms as if for repose, which was to prove the repose of death, and soon sank into a tranquil slumber.

Deep silence pervaded the apartment. Caroline sat at the head of the bed, with her eyes immovably fixed upon the face of her beloved husband. Otto had retired, and the nephew sat with Plato's *Phaedon* in his hand, open at the death of Socrates. At that moment a tall and beautiful form entered the chamber; and, at the foot of the bed, with hands raised to heaven, and, deeply moved, he repeated aloud the prayer of his Mosaic faith. It was Emanuel, and, next to Otto, the most beloved of Richter's friends.

About six o'clock the physician entered. Richter still appeared to sleep; his features became every moment holier, his brow more heavenly, but it was cold as marble to the touch; and as the tears of his wife fell upon it, it remained immovable. At length his respiration became less regular, but his features always calmer, more heavenly. A slight convulsion passed over his face; the physician cried out, 'That is death!' and all was quiet. The spirit had departed. All sank upon their knees in prayer.

"NOW I LAY ME DOWN TO SLEEP."

There are probably no four lines in the English language, that are repeated so many times daily, as the following:—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

And it is not only children and youth that repeat them. Many whose heads are "silvered over with age," have been accustomed to repeat them as their last prayer before closing their eyes in sleep, every night since they were taught them in infancy. The late ex-President of the United States, John Quincy Adams, was among that number. A bishop of the Methodist Church, in addressing a Sabbath School, told the children that he had been accustomed to say that little prayer every night since his mother taught it to him when he was a little boy.

In conversing recently with a ship-master, over seventy years of age, who has been for many years a deacon in the Church, he said that when he followed the seas, and even before he indulged a hope that he was a Christian, he never lay down in his berth at night without saying with great seriousness, and he thought with sincerity,

"Now I lay me down to sleep."

TOUCHING STORY.

Hon. A. H. Stephens, of Georgia, in a recent address at a meeting in Alexandria, for the benefit of the Orphan Asylum and Free School of that city, related the following interesting anecdote:—

"A poor little orphan boy, on a cold night in January, with no home or roof to shelter his head, no paternal or maternal guardian to protect and guide him on his way, reached at midnight the house of a rich planter, who took him in, fed, lodged, and sent him on his way, with his blessing. These kind attentions cheered his heart, and inspired him with fresh energy, to battle with the obstacles of life. Years passed; Providence was his guide; he had entered the legal profession; his kind benefactor had died; the cormorants that prey upon the substance of man, had formed a conspiracy to despoil the widow of her estates. She committed her cause to the nearest counsel, who proved to be the orphan boy, years before welcomed and entertained by her and her deceased husband. The stimulus of a warm and tenacious gratitude was now added to the ordinary incentives of the profession. He undertook her cause with a zeal not easy to be resisted; he succeeded; the estates of the widow were secured to her in perpetuity; and, Mr. Stephens added, with an emphasis of emotion that sent an electric thrill to the hearts of the audience, 'that orphan boy stands before you!'"

RICHARD BAXTER'S ZEAL.

My soul, says Mr. Baxter, is much more affected with thoughts for the miserable world, and more drawn out in desire of their conversion, than heretofore. I was wont to look a little further in my prayers, and not considering the state of the rest of the world; only I prayed for the Jews—that was almost all. But now, as I better understand the case of the world, and the method of the Lord's prayer, so there is nothing that lies so heavy upon my heart as the thought of the miserable nations of the earth. It being the most astonishing part of God's providence to me, that he so far forsakes almost all the world, and confines his special favor to so few, that so small a portion of the world has the profession of Christianity in comparison of heathens, Mohammedans, and infidels! and, that among professed Christians, there are so few that are saved from gross delusions, and have any competent knowledge; and, that among these there are so few that are seriously religious, and truly set their hearts on heaven—I cannot be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the heathen, Mohammedan, and ignorant nations of the earth. No part of my prayers is so deeply serious as for the conversion of the infidel and ungodly world—that God's name may be sanctified, and his kingdom come, and his will be done in earth as it is done in heaven. Nor was I ever before so sensible what a plague a division of languages was, which hinders our speaking to them, for their conversion; nor what a great sin tyranny is, which excludes the gospel from most of the nations. Could we but go among the Tartars, Turks, and other heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England, nor for all the rest that were cast out here, and in Scotland, and Ireland, there being no employment in the world so desirable, in my eyes, as to labor for the winning of such miserable souls; which makes me greatly honor Mr. John Elliott, the Apostle of the Indians in New England, and all who have so labored.

THE TRIAL OF BAXTER.

When the trial came on, a crowd of those who loved and honored Baxter, filled the court. Two Whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarce begun his address to the Jury, when the Chief Justice broke forth: "Pollexfen, I know you well. I will set a mark upon you. You are the patron of the faction. This is an old rogue, a sismatical knave, a hypocritical villain. He hates the Liturgy; He would have nothing but long-winded cant without book;" and then his lordship turned up his eyes, clasping his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying—"Lord, we are thy people, thy peculiar people, thy dear people." Pollexfen gently reminded the Court that his late Majesty had thought Baxter deserving of a bishopric. "And what allied the old blockhead then," cried Jeffries, "that he did not take it?" His fury now rose to madness. He called Baxter a dog, and swore that it would be no more than justice to whip such a villain through the whole city. * * * Baxter himself attempted to put in a word, but the Chief Justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of Hudibras. "My lord," said the old man, "I have been much blamed by Dissenters for speaking respectfully of bishops." "Baxter for bishops!" cried the Judge, "that's a merry conceit, indeed. I know what you mean by bishops—rascals like yourself, Kidderminster bishops, factious, envying Presbyterians." Again Baxter essayed to speak, and again Jeffries bellowed, "Richard, Richard, dost thou think we will let thee poison the Court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book as full of seditious as an egg, full of meat. By the grace of God, I'll look after thee. I see a great many of your brotherhood waiting to know what will befall their mighty don. But, by the grace of God Almighty, I will crush you all." * * * The noise of weeping was heard from some of those who surrounded Baxter. "Sniveling calves!" said the Judge. [Macaulay's History of England.]

A PREMATURE MINISTRY.

Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have become so impatient to enter into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was knowledge, in the thirteenth century, is ignorance now. What was energy then, is imbecility and stupidity now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored at its station, only to remark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teaching into insignificance. Ignorance cannot hold this intelligence. Give to the Church a feeble ministry, and the world breaks from your hold, and your main-spring of moral influence is gone.

COLLEGE IN CALCUTTA.—A college for the education of Christian youth, is about to be established in Calcutta, under the auspices of the Congregationalist churches in England. The missionaries of the London Missionary Society have nearly eight hundred pupils. The principal object is the education of a native ministry.

The Sabbath Recorder.

New York, March 1, 1849.

GENERAL TAYLOR AND "THE SABBATH."

Several of the religious papers are out upon General Taylor for what they call a "gross violation of the Sabbath." It seems that on his way to Washington, he reached Louisville on Sunday morning, Feb. 11, accompanied by two boats crowded with people. He went first to New Albany, where he stopped a few hours, then crossed over, and was received by the Mayor, who heartily welcomed him to the hospitalities of the city. The streets were one mass of human beings throughout the whole length and breadth, and the greatest enthusiasm prevailed. The windows and roofs were also crammed with spectators, who cheered, waved handkerchiefs, flags, &c. "For this gross violation of the Sabbath," says one of the papers, "the President elect must be held mainly responsible. With a steamboat chartered for his accommodation, and subject to his control, there was no necessity for his reaching Louisville on the Lord's day, much less for his landing there. But this arrival was a part of the programme of his journey; arrangements were made for it beforehand, and the Sabbath was openly and deliberately violated by him who is soon to sit in the chair of the nation. Will he suffer himself to be inaugurated on the Sabbath the fourth day of March next? Let it be remembered, to the honor of President Polk, that he has never been guilty of a public breach of the Fourth Commandment."

If this were the first instance of the "violation of the Sabbath" by the President elect, we should not be surprised at the indignation which it excites. But when we consider that this act is in perfect keeping with his former acts, we confess that such violent expressions of indignation do somewhat surprise us. The fact is notorious, that Sunday has always been a lucky day with General Taylor. Several of his most successful battles—the battles which have given him popularity, and raised him to the Presidential Chair—were fought on Sunday. It need not surprise any body, therefore, that when, on the strength of the popularity these battles have secured, the people call him to take the helm of Government, he should start from home on a Sunday, and so arrange matters as to be publicly received at Louisville on a Sunday. Nor need they be astonished if he should even go so far as to take the oath of office on a Sunday; for, with the experience he has had, it would not be surprising if he should regard such a circumstance as indicative of the same success in his civil career which has attended him in his military career.

The facts in this case suggest at least one interesting inquiry. For a few years past, this country has been flooded with publications designed to show how much better it is to rest than to work on Sunday—that those who desecrate the Sunday are particularly exposed to calamities, and almost always come to some bad end, while those who keep the Sunday almost always succeed in their plans. But here is General Taylor, a man who has whipped the Mexicans over and again on Sunday, just ready to take the Presidential Chair; while Mr. Polk, the man who set the General on, and who "has never been guilty of a public breach of the Fourth Commandment," is compelled reluctantly to retire. How this state of things can be explained, consistently with the theory of the publications alluded to, is more than we can tell. A theory occurs to us, however, which is consistent with the facts of the case, and quite likely to be true. Our theory would be, that Mr. Polk and General Taylor are both "guilty of violating the Fourth Commandment" every week; but Mr. Polk has been guilty of the inconsistency of making great pretensions to piety even in breaking the Fourth Commandment, while Gen. Taylor has made no such pretensions, and has only acted as he has talked; therefore the General is prospered, while the President is confounded. Without staking our reputation upon the correctness of this theory, we commend it to the attention of those accustomed to investigate such subjects.

REVIVAL IN PISCATAWAY, N. J.

To the Editor of the Sabbath Recorder:—

From a business letter I wrote you in January, you published an extract, giving to your readers an intimation that a revival of religion was in progress in this place. Believing that there may be an anxiety among the readers of your paper to hear more from us, I embrace the present favorable opportunity to sketch a few particulars for publication.

For nearly three years, our additions have been but few, although, as a church, we have enjoyed uninterrupted peace and Christian fellowships. Those who have been reported as excluded, have gone from us, and left the church and country; a number have been removed by death, and some have moved to other parts; so that the number of communicants was decreasing, while our congregation was filling up with a class of young people, the children that God had given us, who were the stated hearers of the word, but yet unconverted. The condition of the rising generation became a subject of thought and conversation among our brethren. Deep anxiety was felt for them, and often, at our prayer meetings, they were made subjects of special prayer. The first week in September, we commenced our evening prayer meet-

ings. At that meeting our low estate in spiritual things was deeply impressed upon the mind, when it was unanimously agreed, that each one should make it a subject of prayer, and each one resolved to do what he could to make the meetings interesting. To do this, it was deemed necessary that we should not only attend the meetings with our families, but that family and closet prayer should be closely attended to, and that all, when they came to the meeting, be careful to possess the fullness of the Spirit's influence in their own souls. About this time I had preached four sermons on the subject of prayer—first, on family prayer; second, on secret prayer; third, on social or congregational prayer; and fourth, on the subjects of prayer. We were happily encouraged to find an increase in our meetings every week, both in numbers and interest, as they were attended in the different neighborhoods. About the first of November, it was apparent that God was about to visit us in mercy. Some began to inquire what they must do to be saved; the impenitent were often seen weeping; and an interest, more than usual, was felt in attending the preached word. The last Sabbath in December we commenced holding a series of evening meetings, and continued them the most of the time for five weeks. They were attended from the beginning with signal displays of God's favor. The most of the members of the Church were in a good state of religious enjoyment from the commencement, and were ready to engage with becoming ardor and zeal in the vineyard of the Lord. Brother Crandall, of Plainfield, was with us, except when he was obliged to be with his own people; and his faithful labors among us were blessed of the Lord. May he be rewarded an hundred fold. On the sixth day of the week before the third Sabbath in January, it being our preparatory season, I baptized nine; and on the first Sabbath in February, I baptized seven; and on the third Sabbath four; making in all twenty, that have been baptized. Some have united by letter, and others, who have obtained a hope in Christ, we trust will yet follow their Lord and Master in his holy ordinance. Those who have united with the Church, are all young people, and the largest proportion of them young men. Surely we have been abundantly blessed, and we are often led to inquire, Why hath the Lord thus distinguished us? We are like Gideon's fleece; while the fleece was wet, it was dry all around; while the showers of God's grace have thus descended upon us, it is dearth and barrenness all around us. "This is the Lord's doing, and it is marvelous in our eyes." "Not unto us, not unto us, but unto thy name be all the praise."

W. B. GILLETT.

NEW MARKET, N. J., Feb. 23, 1849.

LETTERS FROM ILLINOIS—NO. 3.

PLEASANT HILL, near Farmington, Ill., 24th of 1st mo., 1849.

To the Editor of the Sabbath Recorder:—

From several letters that have come to hand from the East, it appears that there is some incredulity among our friends respecting what is said of Illinois. To some, it is a strange land, and they can scarcely believe that a land so far off, and so lately the abode of savages, can now abound with cultivated and fruitful fields! Whatever may be the incredulity of some, this part of the country enjoys a prosperity beyond the most sanguine expectations of those who have not seen it. What I have written respecting it, is rather under than over the truth, as can be made to appear by real facts in the history of the people. It is possible that slight topographical errors may have occurred in my remarks upon places where I have had so short an acquaintance; but respecting the general features of the country, I am confident that I have made no mistake. As it respects the statistics of commerce which I have given, I had them from the most reliable sources; I made no guess upon them. I have given them as they were given to me, by persons concerned in the establishments referred to. As it respects the fertility of the soil, I have no hesitation in affirming, that as a whole it is without exception the richest tract of land I have seen in any part of the world. Potatoes, turnips, beets, onions, cabbages, and all other horticultural productions common to this latitude, grow as large, as abundant, and as richly flavored, as they can be found in any part of the world. The fruit season was over when I arrived, but I am informed that it was very abundant; and so I should judge by the quantities which housekeepers still have by them, the very thrifty appearance of the orchards, and the prices at which fruit is now sold. Apples are yet for sale at 50c. per bushel; dried apples \$1 25; dried peaches \$2 per bushel.

Persons who immigrate to these parts must calculate to rely chiefly on their own industry for prosperity; for labor is scarce, and generally commands high prices. The reason for this is obvious; labor, judiciously laid out, produces profitable returns, and is generally so well rewarded, that every one who can, conducts business on his own account; so that, although many persons immigrate here empty handed, they soon acquire the means of buying themselves farms, or of setting up some other business on their own account, that the number of persons who hire out is as constantly diminished by this means, as it is increased by annual immigrations. I have become acquainted with several Irishmen, and others, who had nothing but their own industry when they arrived a few years ago, but who are now considerable land owners. The opportunities for doing this are doubtless now somewhat diminished, but there are still far greater opportunities for industry and economy to acquire independence than in any of the States east of the mountains. At least this is so with respect to acquiring landed estates.

A very little reasoning upon the statements I have made respecting the natural advantages of this tract of country, may lead any one to see adequate cause for the agricultural and commercial prosperity which I have represented as attending and awaiting this part of the country. A fertile soil, and a congenial climate,

are the natural basis for making agricultural wealth. To develop this, we have as industrious and enterprising a population as can be found in any part of our country. According to a series of statistics of immigrants kept by a gentleman in Peoria city, the population that have come in through that port, are reckoned from their several States and countries in the following proportions, viz: New York 158, Pennsylvania 144, Germany 106, Ohio 89, Massachusetts 66, Virginia 42, Ireland 61, England 57, Maryland 30, Kentucky 26, Connecticut 26, New Hampshire 19, Indiana 13, New Jersey 11, and so on in a descending ratio from other parts. Any person acquainted with the characteristics of our people, as a nation, may easily conjecture from these statistics what kind of people we have in this part of Illinois. We are not behind any part of the Union in intelligence and enterprise.

Many persons at the East think that so far to the West we can have no market; but a single glance at the pocket map I have before recommended, is sufficient to show the fallacy of this idea. Fulton and Peoria counties have eleven townships lying on the Illinois River, stretching a distance of nearly seventy miles upon a stream as well adapted to steamboat navigation as the Hudson River. Last year the Illinois and Michigan Canal was opened, which connects the waters of the great northern lakes with the Mississippi River; and as these counties lie at about an equal distance between Chicago and St. Louis, those channels give us a ready outlet to the greatest commercial routes in the world. Thousands of bushels of wheat were carried from these two counties to the Oswego mills last summer, and floured and put into the New York market before that which grew in western New York was ready. Whoever looks at these facts, may easily see the cause of our commercial prosperity, without allowing anything for exaggeration. And the Christian philanthropist may easily see the importance of laboring to plant the holy institutions of Jehovah and of Jesus in the midst of such a rapidly growing population as this now is, and must be for years to come.

Since I wrote the most of my foregoing letters, the annual Message of the Governor of Illinois has been published, from which it appears that the whole State is in a condition of financial prosperity, as the following items will show:—"Over \$3,000,000 in original indebtedness has been taken up and canceled." "The Illinois and Michigan Canal, which for so long a time remained in an unfinished condition, and was the cause of so many fruitless struggles, is at length completed; and from the success attending its operations thus far, seems destined to realize the hopes of its warmest friends. The amount derived from tolls the past season approaches very nearly the sum of \$88,000, while its capacity for business, comparatively, has scarcely been taxed at all." "The total amount of the State debt is \$16,612,795 37," and it is believed, that ample provision is made by law to liquidate the same in a reasonable amount of time. The taxes upon the inhabitants of the State are no more burdensome here than in many of the older States of the Union, as the following tax bill, paid by one of our brethren, for the year 1848 will show: "Number of acres 80; value \$280; State \$1 04; county \$1 12; total land tax \$2 58. Value of personal property \$70; tax 70c.; total \$3 28." It will easily be seen by this bill, that the assessor's estimate of the property of the citizens is considerably below real value; and that then the tax is in no particular rated very high.

Most kinds of farming stock may generally be purchased in these counties 25 per cent. lower than on the eastern side of the mountains; but in the southern and eastern parts of the State it may often be purchased 50 per cent. lower. Merchants' goods, and mechanics' wares, are not generally more than 25 per cent. higher, and in some cases they can be bought at nearly the same prices as in the eastern towns.

Other circumstances, respecting which some have made inquiry, are equally obvious from the above statements. Our mechanics and tradesmen are like our farmers, chiefly from our own States east of the mountains, mostly north of Mason and Dixon's line; and for the most part the same modes of doing business, the same manners in society, and the same domestic habits, obtain here as in those States. In some districts families from almost all the above-named localities are intermingled in one neighborhood, so that it will take a whole generation to melt them down into one perfectly homogeneous mass. Still there is a general harmony and good feeling, arising from their good sense, and general sympathy with each other's loss of early associations, and newly acquired circumstances. In some localities, the greater part of the settlers are from one particular State, so that they have their own original habits and manners, with but little foreign admixture. As a general thing, the morals of the people are here what they are in the States from which they came; frequently with a relaxation of religious feeling proportioned to their removal from local restraints, and the religious associations to which they have been accustomed. Agricultural and commercial wealth, especially among a people of cultivated domestic habits, must always open a profitable market for artisans and manufacturers; hence any one may judge, with the prices above noted, and our exceedingly cheap living, what the prospects would be in coming here as a settler, in any useful occupation of life. S. D.

FIRST RELIGIOUS PAPER.—The Exeter News Letter says: that the first religious paper was commenced at Portsmouth, N. H., and was dated Sept. 1, 1808. It was a small folio, each page being 9 1/4 inches by 8 3/4. It was published once in two weeks, at \$1 a year. Elias Smith was the editor and proprietor. The next religious paper was the Boston Recorder, and was commenced in 1816.

MAKING A VIRTUE OF NECESSITY.—A clergyman in Easthampton, having ineffectually sought to prevent a ball, obtained leave to open it with prayer. The festivities proceeded with spirit after this devotional preface. The Springfield Republican, in noticing the fact, observes that a similar occurrence took place in Longmeadow some years since.

PENNSYLVANIA SUNDAY LAW.

BOARDSTOWN, N. J., Feb. 22, 1849.

To the Editor of the Sabbath Recorder:—

Yesterday I received the gratifying intelligence, that the Senate of Pennsylvania, by a vote of 13 to 11, had passed the Bill exempting the Seventh-day Baptists from the penalties of the Act of 1794, under which they have suffered so much persecution of late; and, I am happy to add, that there is a good prospect of its final passage through the House of Representatives. So mote it be.

This morning the "Spirit of the Times," a spirited penny daily, published in Philadelphia, contains a letter from its facetious correspondent at Harrisburg, abounding with good, random hits, and some miserable misses; still, his mess is entertaining, and may serve to turn the attention of those who have never looked into this matter, or who have always treated those who differ from them, as in error, and not to be tolerated, into a proper channel, and to a more liberal estimate of the subject. I shall take care that he, "John of York," be better posted up in reference to the history of the seventh-day Sabbath, and the seventh-day people.

W. M. F.

HOUSE OF REPRESENTATIVES, Harrisburg, 20th of Feb.

I AM SITTING HERE, in the House, listening to the second and third reading of local bills, that our excellent Speaker is putting through at the rate of forty per hour. I am almost at a loss to find something on which to write a letter. It can't be done out of private bills; you might as well attempt to squeeze blood out of a brick. Stop! here's something. The Senate, instigated by Mr. King, of Bedford, and not having the fear of Sabbath Associations before its legislative eyes, passed a bill exempting the Seventh-day Baptists from the operation of the act of 1794, relative to the observance of the first day of the week. The matter is about this shape:

About eighteen hundred and forty-nine years ago last twenty-fifth December, there was a great reformer born, none less than the Son of God, who established upon earth a new era in religion; preaching the most noble, liberal, and holy doctrines; forgiving injuries and persecutions; and baptizing with his own blood all who were willing to follow his righteous example. From the day of his coming to the present time, there have been a good many lateral congregations of worshippers in the Christian faith, some of them retaining something of the original principles proclaimed by the Saviour, and many chalking out, by the light of religious progress, new paths, and rather narrower paths, too, than that trodden by the Son of the Virgin. Well, among these latter-day saints were a Pennsylvania Legislature—the descendants of men and women who left the old world for conscience sake—who passed a law in 1794, as aforesaid, making it a misdemeanor, or something worse, for people to work on the first day of the week.

Time passed on, and among the branches continually starting out from the decaying stump of the simple original religion of Christ, came a sect, who, after a figuring that would puzzle the immense Deshong, discovered that the seventh and not the first day of the week was the bona fide Sabbath. In all else they worshipped, and still worship, the same God, with all the devotion and bigotry necessary to establish themselves as a worthy worldly sect; and it may be that they are as good as any of the associations called churches. I can't tell, nor can you, reader, whether they are right or wrong in regard to the day. They think they are right, and have a right to their opinions and their worship. I cannot confine myself to their views, but I don't care to quarrel with them about it. The only being who has a right to judge them is the God they worship, and it strikes me that all of us have enough to do if we settle our individual balances on the Great Book without interfering with the conscientious ideas of others. But the framers of the law in question thought differently, and, it seems, their successors have thought with them to this day.

The consequences of this law have been, that fanatical people, who appear to think that they have been selected for the purpose of relieving the Almighty of the care of watching over his numerous flock, have persecuted this little sect of Seventh-day Baptists; fining them for alleged transgressions, and often imprisoning them in default of payment of such fines. Many a stern, roundheaded old seventh-day disciple, has paid the penalty in prison, and, doubtless, considered himself a martyr almost equal to St. Peter. I am liberal enough to believe, that if the seventh-day people had as large a majority as the first-day folks have, they would be just as unreasonable. But is the thing right now, or would it be then?—that is the question. Whose business is it whether a man worships on Sunday or Saturday, or not at all? The Hebrews observe Saturday; and out of respect to the first-day worshippers, in Philadelphia, at least, do not work on Sunday. That, too, is because they are few in number. The Seventh-day Baptists might do the same thing, but they are a free people, and do not choose to do it. Who shall compel them to violate their religious faith—these descendants of the Pilgrims, these children of freedom and this free land? They hold you up the example of Christ, and tell you that he and his companions plucked corn on the first day of the week. "Ah!" say you, "but that was for food, it was an act of necessity." "Indeed," responds the seventh-day man, "was it? Christ fed a multitude upon five loaves and two fishes, and they were all content and had twelve baskets full left. He could have satisfied his own hunger and the cravings of the stomachs of those who were with him by his will, alone, but he plucked the corn that his followers might see that while he was rigid in the enforcement of his laws, he was liberal and generous. You and we worship on different days; one of us is wrong, though each believe he is right. Let us meet on mutual ground, treat each other as brothers traveling for the same goal, and leave the matter of day to God."

That would be Christian-like. There is a place some where upon the globe, that readers of geography and travels have doubtless heard of, called Smyrna, where there are five different days observed as the Sabbath by the English, French, Spanish, and American

Christians, the Greek Christians, the Hebrews, the Armenians, and the Turks. Now how would it do for the Protestant or Roman Catholic Christians there, or any other, or every other sect, to compel all other sects to observe their particular day? There would be but two working days in the week, and a man who happened to have a family of a dozen persons would not be able to feed them. They get along very well there, however, each worshipping as he thinks right, and leaving the others to do the same. In our own country, in the Crescent City, the same liberty of conscience is allowed, and, bad as we call her, New Orleans is, under the circumstances, as moral and law-respecting as Philadelphia. In truth, as far as riots and hidden crime go, Philadelphia is the worst city of the two.

I am glad this bill has passed the Senate. It will pass the House also, and should be amended so as to include the Hebrews and all other sects who worship on other than the first day of the week. We do not suspend business on their Sabbath; why should they be compelled to do it on ours? Religiously thine,

JOHN OF YORK.

FEMALE TEACHERS WANTED.—EX-GOVERNOR Slade, Corresponding Secretary of the Board of National Popular Education, has published a Circular, inviting applications from ladies who desire to go to the West as teachers under the patronage of the Board. Four classes of teachers have already been collected and sent out, who are located principally in Indiana, Illinois, Missouri, Iowa, Wisconsin, and Michigan. It is proposed to collect a fifth class at Hartford, Ct., on the 23d of March, give them six weeks' instruction on subjects calculated to fit them for teaching, and send them out on the 3d of May. Those selected from the applicants will be expected to pay their expenses to Hartford, and their board there at \$1 50 per week. Their instruction will be gratuitous, and the Board will defray their traveling expenses from Hartford to their places of destination, with the understanding that these traveling expenses are to be refunded if the teachers should hereafter be able to refund. Those sent out are expected to continue teaching two years, if health should permit. Applications should be addressed to "The Committee for Selecting Teachers," Hartford, Ct. Each application should state the age, residence, and religious denomination of the applicant, and the branches in which she feels qualified to instruct; and should be accompanied by testimonials, from some reliable source, in regard to her education, natural peculiarities, and moral and religious character.

FINANCES OF THE BAPTIST MISSIONARY UNION.

The "Macedonian" represents the financial condition of the Baptist Missionary Union as rather unpromising. The expenditures this year are necessarily larger than those of the preceding year, yet the amount of donations and legacies received in the first nine months, was less by nearly four thousand dollars than in the corresponding months of last year. Forty thousand dollars must be received from churches and individuals in the months of January, February, and March, to meet the expenses of the year which ends then, to say nothing of reducing the debt of the Union. The Macedonian says that if this amount is not received, the debt must be increased or the missions curtailed.

A GOOD "HABIT."

The Dayspring gives some instructive statistics of the benevolent contributions of a small parish in the State of Massachusetts. It says that the town contains a population of 976 souls, and a valuation of property of \$263,420. The church numbers 217 members, and pays its minister \$700. In 1845, this town gave to the American Board \$625 00, and in 1847, \$650 00—in addition to \$1,449 35 given to other benevolent objects. This was done without the visit of an agent, or any extraordinary means. It is the religious habit of the people.

REFORMATION IN LAPLAND.

An English paper says that there are accounts from Norway of an extensive religious movement among the supine and vice-sunken Laplanders. The revival commenced on the Swedish frontier, with the labors of Swedish missionaries, and had already extended far into the interior of Norway, working wondrous changes. The writer says:—"Not only has more than one Laplander been roused to become a preacher of righteousness and salvation by the Cross of Christ, but the reality of the divine work is evidenced by the fruits of a moral reformation—the proverbially drunken Laplander becoming sober and temperate wherever the gospel zeal has spread."

SURGICAL OPERATION.

Some three weeks ago, Mr. Albert Rogers, of Brooklyn, fell from the Fulton Market, and received a wound in the arm. After various unsuccessful attempts to heal it, the physicians decided that an artery had been injured, and that it would be necessary to cut into the neck and tie the artery. This severe and dangerous operation was performed on Friday last, by Dr. Parker of N. Y., assisted by Drs. Mason, Marvin, and others of Brooklyn. It occupied nearly half an hour, and caused a great effusion of blood; but it is thought the patient will recover.

ACCIDENT AT WESTERLY, R. I.

On the 19th of February, while Mr. Thomas Hall, of Westerly, R. I., was preparing to blast a rock in a well which he was digging, the charge unexpectedly exploded, blowing out one of his eyes, breaking his skull, and otherwise injuring him, so that he is not expected to live.

Miscellaneous.

THE SEAMSTRESS.

The following lines are from the pen of James R. Lowell, and possess as much undeniable truth as eloquent poetry:

Hark, the rattle of the dress,
Stiff with lavish costliness;
Here comes one whose cheeks would flush
But to have her garments brush
Against the girl whose fingers thin
Wove the weary brocade in;

The night is mother of the day,
The winter of the spring;
And ever upon old decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all.

A STRANGE CASE.

A singular case has occurred in Bangor, Me., which shows absolute and entire deception of a whole family, neighbors, and schoolmates, respecting the identity of a person after a few years' absence. A young man named Luther House, twenty years of age, imposed himself upon the family of James House, Esq., of Corinna, by claiming to be their long-lost son, and in that character obtained money and goods to the amount of about one hundred dollars.

The son of James House was named Rowland, and he had been absent on a whaling voyage, when some neighbors of Mr. House saw Luther House in Bangor, and accosted him for Rowland. But the young man informed them of their mistake, and avowed his real name. They did not believe him, and informed Mr. House that they had seen his son.

Mr. House went immediately to Bangor to find him, was unsuccessful in his search, and left a neighbor authorized to bring him home. The latter found Luther, and on inviting him to go home, Luther accepted the invitation. When he reached the house, he addressed Mr. and Mrs. House as father and mother. Mr. House had some doubts at first, as the eyes and hair of Luther were entirely different from that of his son. He referred to several scars his son had. Luther showed a scar on his knee, one on his breast, one on his neck, and an overlapping toe, all of which Rowland had.

He remained at their house some five months, and the longer he remained, the more they were satisfied that he was their son. Mr. H. stated that he believed him to be his son just as certain as he believed in the identity of his wife. Many domestic circumstances were related by the young man, which they supposed could only have been known to their son, but which the imposter had probably derived from themselves in the relation of family matters, and afterward brought forward in confirmation of his identity. Several of the neighbors of Mr. House believed this young man to be Rowland House. Young men, who had been schoolmates with Rowland, conversed with Luther about past times, and became convinced that he was Rowland House.

At length, a Mr. Dow came to Corinna, saw Luther, and said that he knew the young man; that his name was Luther House, and no mistake, and that he belonged in Troy. Another person recognized him as Luther House, and said that he resided with him seventeen years. James House then began to doubt the fact that Luther House was his son; and, in order to settle the dispute existing in his family and the community, respecting his identity, a warrant was issued against the young man, for obtaining goods under false pretences, as he had got a watch and several other articles, while remaining at the house of Mr. House. He was arrested and examined. Mr. Seth House, of Troy, was summoned, and appeared at the trial, and there declared the prisoner at the bar to be his son.

During the trial there was great excitement, and about four hundred persons were present, apparently, the mass of them, in favor of Luther, believing him to be Rowland. The Justice sustained the warrant. Upon the trial, the counsel for the prisoner contended that House and his family had deceived the young man, instead of his having deceived them—that when he was first seen in Bangor, he stated distinctly that his name was Luther House—that they dragged him to Corinna, and forced him to say that his name was Rowland House—there was no pretence that he was any one else than Luther House—and that James House, if he had opened his eyes to the light around him, might have known that he was Luther House. The Judge charged very strongly against the prisoner. The Jury, after an absence of several minutes, returned a verdict of guilty.

AMERICAN LINEN.

A very liberal charter was recently granted by the Kentucky Legislature, for the manufacture of linen at Maysville, with a capital of two hundred thousand dollars, in shares of one hundred dollars each, payable in calls of ten dollars, not often than once in thirty days. The intention is to manufacture linen of hemp, though flax may be used. Mason county, in which Maysville is situated, is the first hemp-growing county in the State, having produced in some seasons three thousand tons. The soil near Maysville, both in Ohio and Kentucky, is admirably adapted to the culture of flax, and if a demand for it existed, any quantity could be produced. The farmers in that section often grow flax for the seed only, cutting the straw with a scythe, and throwing it away after it has been threshed. One provision in the charter of the Maysville Linen Manufacturing Company is new, and we think will work well. It is that one quarter of the capital stock is reserved for such of the hands as choose to purchase, making them so far as their purchase extends, partners in the concern.

MR. CALHOUN'S ADDRESS TO THE SOUTH.

The following synopsis of John C. Calhoun's Address to the people of the Southern States, on the subject of Slavery, gives a good idea of the spirit and tenor of that extraordinary document. It might alarm somebody, if the same threats had not been made thousands of times in the last ten years.

The Address opens with a history of the wrongs the South has sustained in the obstacles thrown in the way of reclaiming fugitive slaves, by State legislation, in defiance of the explicit guaranty of the Constitution.

Then follows a history of the so-called aggressions attempted upon the Southern institutions at the time of the Missouri Compromise.

The address proceeds to describe the alleged inequality and injury effected by the Wilmot Proviso, and calls the attention of the people to other unwarrantable measures which have been agitated during the present session of Congress.

The address also sets forth another danger—that the North, after accomplishing the emancipation of the blacks, will then elevate them to a political equality with the slaveholder himself—that the blacks, thus favored by the North, will become the political allies of that section of the country—that to reward their devotion to the North, that portion of the Union will assist the blacks in domineering over the whites of the South!

Mr. Calhoun says the exclusion of slavery from the territories and other points over which the general government has control, together with the increasing difficulty of recapturing slaves, will be followed by the overthrow of Slavery. If not, the North, united in sentiment against it, will not regard any constitutional barrier, but proceeding to abolish the internal Slave Trade, would open the way for the abolition of Slavery in the States.

What Mr. Calhoun calls "monopolizing all the Territories" by the North, he says will give us three-fourths of the States, and thus put us in a position to amend the Constitution so as to abolish the guaranty for slave property as it now exists. Hence the necessity of prompt and decided action on the part of the South, and the vital importance of the territorial question. The following is the conclusion of the address:

"With such a prospect before us, the gravest and most solemn that ever claimed the attention of a people, the question for us to consider is, what is to be done to prevent it? It is a question belonging to you to decide. All we propose is to give you our opinion. We, then, are of opinion that the first and indispensable step, without which nothing can be done, and with which everything can be done, is union among ourselves, on this great and most vital question. The want of union and concert in reference to that has brought the South, the Union, and our system of government, to their present perilous condition.

"If you become united, and prove yourselves in earnest, the North will be brought to a pause, and that may lead to a change of measures, and the adoption of a course of policy that may quietly and peaceably terminate this land conflict between the two sections; if it should not, nothing would remain but for you to stand up immovably in defense of rights which involve our property, prosperity, equality, liberty, and safety. As the assailed, you would stand justified by all laws, human and divine, in repelling a dangerous blow without looking to consequences, and to resort to all means necessary for that purpose. Your assailants, and not you, would be responsible for consequences.

"Entertaining these opinions, we earnestly entreat you to be united, and for that purpose to adopt all necessary measures. Beyond this we think it would not be proper to go at present. We hope, if you should unite with anything like unanimity, it may of itself apply a remedy to this deep-seated and dangerous disease. But if such should not be the case, the time will then have come for you to decide what course to adopt."

NAPOLEON BONAPARTE.

Napoleon Bonaparte was born at Ajaccio, in Corsica, on the 16th of August, 1769; he received his education in France, in the Royal Military College; he was appointed lieutenant, 1792; major, the 19th of October, 1795; commandant of artillery, Toulon, in December of the same year; brigadier, the 9th of February, 1794; lieutenant-general of the army of the interior, on the 16th of October, 1795; field marshal, the 27th of the same October; commander-in-chief of the army of Italy, the 23d of February, 1796; and was married in the same year to Josephine de A. Pragerie, widow of Beauharnois; sailed with the expedition to Egypt, the 19th of May, 1798; arrived at Alexandria, the 1st of July; embarked to return to France, the 22d of August; arrived at Rappahannock, near Fregus, the 9th of October; was named first consul, the 10th of January, 1802; consul for life, the 10th of August, of the same year; and emperor, the 18th of May, 1804; he was consecrated and crowned in Paris, by Pope Pius VII., the December following; proclaimed king of Italy, the 17th of March, 1805; and crowned at Milan, the 26th of May; he was proclaimed and acknowledged as protector of the confederation of the Rhine, the 12th of July, 1806; mediator of the Swiss confederation, the 19th of September, 1807; his marriage with Josephine was declared null, the 16th of December, 1809; on the 2d of April, 1810, he was married to Maria Louisa, archduchess of Austria, who was born the 10th of December, 1791; of this marriage there was born, on the 20th of March, 1811, Napoleon Francisco Carlos Jose, king of Rome; he made his entry into Moscow, the 14th of September, 1812; this was the apogee of his glory, from which his adverse fortune and decadence began. All those nations which had already declared war against him, made the greatest efforts to precipitate his ruin, and consummate his end. The allies entered the city of Paris on the 30th of March, 1814; abdicated, April 11; embarked for Elba, 20th of the same month, and arrived on the 14th of the following; there he remained until February, 1815, which month he sailed for France, where he arrived the 1st of March, and landed at Cannes, in the Gulf of St. John; he entered Paris the 20th day after his disembarkment; lost the battle of Waterloo, the 18th of June, 1815; abdicated a second time in favor of his son, the 22d of the same month; he submitted himself to the protection of the English, and embarked

in the Bellerophon, the 15th of July ensuing, and was subsequently carried to the island of St. Helena, where he disembarked the 13th of October, and died, without it being known of what particular malady, the 5th of May, 1821, at seven o'clock in the morning.

INTERNATIONAL TELEGRAPH.

Dr. Alexander Jones, the telegraphic agent and reporter of the New York Press, and originator of the project for a line of telegraph from some practical point on the north-western coast of North America to the Asiatic coast opposite, by means of a sub-marine wire, published another long exhibit of his plan in the Journal of Commerce. Dr. Jones mentions various routes to put America in telegraphic communication with the principal cities of the Old World, either by a sub-marine communication across Behring's Strait, or the establishment of telegraph stations at each side, carried across on the ice in the winter, and in the summer by steamers, with as little delay as possible. He estimates the distance between New York and London, via Behring's Strait and St. Petersburg, at fifteen thousand miles, and the average cost of the proposed line at seven million five hundred thousand dollars, exclusive of expenditures for stations, instruments, interest on money, &c.

As to the utility and profit of the undertaking, he remarks: In the face of this heavy expenditure, we yet believe that such a line would yield a large amount of revenue, and pay all its expenses. For, I. It would have the patronage of the entire commercial world. II. It would have the official patronage of all Governments. III. It would have the patronage of the press of both hemispheres. IV. It would derive a large income from private messages other than commercial, passing between the citizens of populous States on either side.

If we set down the probable annual number of messages transmitted at 400,000, (they would more likely amount to a million per annum,) or about 1,100 daily, or 550 sent each way per day—and estimate the average cost of dispatches at five dollars each, the total amount of receipts would be \$2,000,000, leaving \$550,000 for profit, exclusive of interest and expenses. Messages of ten words from New York to New Orleans now cost \$2 50 each. The average receipt of messages both ways between New York and Boston, probably do not amount to less than two hundred, exclusive of way messages.

ANOTHER PLAN.—Messrs. Hubbard & Co., of New York, propose to connect the two continents by telegraph. They ask that Government will appropriate the sum of fifty thousand dollars, to be expended in the survey of the proposed route, and also place at their disposal a vessel for the same purpose. They say, that, from explorations, they are satisfied that a series of shoals, produced from sub-marine volcanic action, extend from the banks of Newfoundland to the mouth of the English Channel, and that these shoals, in many instances, do not lie more than one hundred and twenty feet below the surface of the ocean. They propose to traverse the Atlantic by means of buoys, submerged to the depth of twenty feet, and confined by anchors resting upon these ledges or shoals, the wires to be enclosed in some substance impervious to water, as India-rubber or gutta-percha.

A HORSE AT SEA.—A singular instance of embarking upon the deep occurred on Friday evening. A horse went to the lake to drink, some distance north of the north pier, and, stepping upon a cake of ice, the wind, which blew strongly from the shore at the time, drove the brittle bark and the poor beast into the lake. The captain of the schooner Oneida witnessed the occurrence, and says that when last seen, the horse was vanishing from sight in the distance. Nothing has been heard of him since. We hope he will bring up at some friendly port on the other side of the lake.

[Chicago paper.]

The above horse has arrived safely at Buffalo. The poor brute was discovered by the pilot of the lake steamers, when nearly seventy-five miles from his port of departure, and was, with much difficulty, hoisted on board. The ice upon which he stood, was, by the action of the steamer's paddles, so broken, that the quadruped navigator was plunged into the water; but, by getting slings under him, he was finally rescued. [N. Y. Globe.]

CONGRESS ASSESSED FOR A RUNAWAY HUSBAND.—The Washington correspondent of the Baltimore Patriot says: 'Mr. Giddings is in high feather just now, on account of a petition to Congress from a Mrs. Mary Johnson, somewhere in the State of New York. She represents that her husband was in our army in Mexico—that he deserted to the enemy—that he was captured and brought back—that General Taylor would not allow him to remain, but sent him off—that he is lost to her, in consequence, if not to the world—and, that as Congress is paying for negroes in a similar way, as in the Pacheco Case, and she considers one white man worth two negroes, she prays to be paid two thousand dollars, (double the sum paid for Pacheco's Lewis), for her lost husband.'

PROHIBITION OF SLAVES AS MERCHANDISE.—An immediate and extra session of the Legislature of Mississippi is demanded by the citizens of Hancock county, in that State, for the purpose of enacting laws, prohibiting further ingress of slaves from the border States of the South. In their petition to the Governor, they represent that the States of Maryland, Virginia, Kentucky, and Missouri, where slavery has become unprofitable, from the uncertain tenure by which slaves are held, are now throwing an immense black population on the extreme Southern States, which is destined to increase with great rapidity. To avoid this result, they propose to compel the more Northern of the slaveholding States to retain their slaves within their own borders.

The other day some persons broke into the store of Mr. Steward, of Gardner, Me., and let out of his casks, by boring holes in them, liquors to the amount of from one thousand dollars upwards.

VARIETY.

The Louisville Courier says that great quantities of counterfeit half dollars, of the American coin, are in circulation in that quarter, of which it says:—

"Those we saw were dated 1843 and 45, and the entire imprint and stamp were exact copies of the original. The outer surface of the coin is undoubtedly silver, but the body of the piece is composed of some other substance, of a gravity less than silver, and thus by the weight it is readily detected. The counterfeits are also somewhat thicker than the genuine, and do not possess the clear ringing sound of silver."

There is an exhibition in this city a curious invention in the way of a churn. The milk is churned by a process of suction exercised by revolving buckets, which are turned by a handle to which they are attached. By this operation, the frothy substance of the milk is forced by the chemical action of the air into a mass—thus forming the butter. The great advantages which this method possesses over the ordinary churn, are said to be in the time and labor saved, and an increase in the quantity of butter. The time occupied is not more than three or four minutes, and milk can be churned at any degree of temperature, from forty to sixty-five degrees.

Within four years from the 1st of January, 1849, the charters of nineteen banks in the State of New York will expire, having, in the aggregate, about nine million six hundred and seventy thousand dollars capital; and within two years thereafter, the charter of sixteen more will expire, making five million seven hundred thousand dollars capital; in all, fifteen million four hundred thousand dollars. The question is becoming a very serious one to the banks and the community, whether they shall close up their business, or organize under the general banking law.

A clergyman was asked to drink wine at a wedding, but, very properly, refused. 'What, Mr. M—, said one of the guests, 'don't you drink wine at a wedding?' 'No, sir,' was the reply, 'I will take a glass of water.' 'But, sir,' said the officious guest, 'you recollect the advice of Paul to Timothy, to take a little wine for his infirmity.' 'I have no infirmity,' was the reverend gentleman's reply.

A gentleman reading a paper in an Albany Hotel, on Wednesday morning, was accosted by a little half-naked girl, who asked him for a penny. He handed her a half-dollar piece by mistake. The girl went out, was absent a few moments, and returned with forty-nine cents, which she handed to the astonished gentleman. He immediately took measures to have the little innocent provided for.

The Watertown (Wis.) Chronicle says that the fishing at Beaver Dam continues as good as ever. Tons of the finest pickerel have this Winter been taken there. At an air-hole in the ice, about two miles above the village, fish are taken in large quantities with a common pitchfork. Incredible as this may appear, it is nevertheless true. One man caught a cord of fish in this way, in the course of several hours.

The Pecan Crop, once in three years, is a great affair in Texas. It is considered equal to the cotton crop, for one hand can gather from one to three bushels a day, and the picking season lasts from three to eight weeks. It is estimated that this year, fifty thousand bushels of Pecans would be exported from Guadalupe alone, which bring more than one dollar a bushel on the spot.

Francis Jackson, of Boston, has withdrawn from the Charitable Mechanic Association, with which he has been connected for a third of a century, because liquors are sold at a house which that Society owns, but has leased for ten years without any prohibition or restriction.

The Senate of Ohio has passed an act, by a very large majority, in favor of taking the sense of the people on the propriety of calling a Convention to amend the Constitution of that State.

The Onondaga (N. Y.) Salt Spring, on the State Reservation, yielded during the last year, 4,773,526 bushels of salt, being an increase of 785,774 bushels upon the quantity produced the previous year.

A. C. Dodge, of Ohio, is the son of Henry Dodge, of Wisconsin. They are both members of the United States Senate, or will be at the next session. Father and Son in the Senate at the same time, seems strange enough, and is believed not to have happened before.

A meeting has been held, and resolutions adopted, by the people of Texas, claiming all the territory to the Rio Grande; and repudiating the Wilmot Proviso, declaring that Congress has no right to pass such a law bearing upon territories.

Mr. Thompson, a member of the lower branch of the Pennsylvania Legislature, died while delivering a speech on Thursday.

Philip Duffy has been sentenced to 14 years imprisonment in the State Prison for the murder of his sister, in August last, at La Fayette, La.

There are no less than eleven applications before the Pennsylvania Legislature for the erection of new counties in that State.

The Judiciary Committee of the State of Michigan have reported a bill to restore Capital Punishment for murder in that State.

The cholera prevailed to a considerable extent at Caddo, in the State of Louisiana, at the last accounts.

A dog supposed to be rabid bit six persons and eight or nine dogs in Roxbury, Mass., the other day. He was killed, with several of the dogs he had bitten.

The Arkansas Democrat learns that discoveries of lead have been made ten miles west of Little Rock.

The Judiciary Committee of the Senate of Pennsylvania has reported a bill abolishing capital punishment, and substituting imprisonment for life.

Iowa is estimated to have a population of 160,000.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., Principals. IRA SAYLES, A. M., } Asisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years, that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical.

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

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pallet.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thoroughly practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, 'The Health, the Manners, and the Morals of our Students.' To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks. Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms as follows:— The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848. The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849. The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted.

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

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart for first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Further, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

EXPENSES.

Board, per term, from \$14 50 to \$18 00
Room-rent, 1 50
Washing, 2 50
Fuel, spring and fall, 75 cents, winter, 1 50
Tuition, from \$3 50 to 5 00
Lights, 1 50
Incidental Expenses, 25
Extra—Music on the Piano Forte, 10 00
Oil Painting, 7 00
Drawing, 2 00

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed fifty dollars. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses. SAMUEL RUSSELL, President of the Board of Trustees. ALFRED, June 20, 1848.

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 a strong leather binding is 75 cents per copy; in imitation morocco, plain, 87 1/2 cents; ditto, gilt edges, \$1 00; ditto, full gilt, \$1 12 1/2; 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.

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MICHIGAN.

Oport—Job Tyler. Tallmadge—Reinald Church. WISCONSIN. Albion—P. C. Burdick. Milton—Joseph Goodrich. Stillman Coon. Walworth—Wm. M. Clarke. ILLINOIS. Farmington—Sam'l Davison.

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