

# The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

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

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## The Sabbath Recorder.

### THE PEACE CONGRESS IN PARIS.

We have already given a sketch of the proceedings of the Peace Congress during the first two days of its session. Below we give the three most interesting speeches made on those days—that of M. Victor Hugo on the design of the Congress, that of Mr. Vincent on Arbitration, and that of Mr. Cobden on Disarmament. Then follows an account of the proceedings of the third and last day, as given by the Non-conformist.

#### Speech of M. Victor Hugo.

M. Victor Hugo, representative of the people, came forward and took the chair. The honorable gentleman was received with loud applause. On his left was M. Coquerel, representative of the people and Protestant clergyman, and on the right M. Deguery, cure of the Madeleine. After a moment's pause, he rose and delivered the following address:—

"Gentlemen,—Many of you have come from the most remote quarters of the globe, your hearts full of religious and holy thoughts. You number in your ranks public men, philosophers, ministers of religion, eminent writers, and many of those public men who are the lights of their nation. You have wished to date from Paris the declarations of this Assembly of convinced and serious men, who desire not only the welfare of one people, but also that of all nations. You have come to add to the principles which at the present time influence statesmen, governors, and legislators, a superior principle. You have come to turn over in some sort the last and most august prayer of the gospel, that which enjoins peace on the children of God; and in this city, which has hitherto only cheered the fraternity of citizens, you have come to proclaim the fraternity of men.

Gentlemen, we bid you hearty welcome. Gentlemen, is this religious thought; the universal peace of all nations, bound to one another by a social bond, not of the gospel? Is this idea capable of realization? Many political men reply, no. As for myself, I reply with you, without hesitation, yes! (loud applause.) And I shall try to prove the truth of my statement immediately. But I go farther. I not only say, that it is an object capable of being realized, but that it is inevitable; all that can be done is to hasten or retard its consummation. The law of the world is not and cannot be distinct from the law of God. But the law of God is not war but peace. Men begin with struggles, just as creation commenced with chaos. Whence do they come? Evidently from war. Whither are they going? To peace. When you affirm these lofty truths, it is quite plain that your affirmation meets with negation, that your faith meets with incredulity, that in this hour of our troubles and of our common idea of universal peace surprises and alarms every one as being the apparition of something impossible and ideal.

It is quite possible that our views will be called Utopian; and, as far as concerns myself, a humble and obscure laborer in the great work of the nineteenth century, I accept this appellation without being either astonished or discouraged by it. Is it possible for you to prevent people turning aside their heads, and closing their dazzled eyes, when, in the darkness which still surrounds us, you suddenly open the radiant gate of the Future? If any one, gentlemen, four centuries ago, during the time when commune waged war against commune, town against town, and province against province; if any one had said to Lorraine, to Picardy, to Normandy, to Bretagne, to Auvergne, to Provence, to Dauphiny, to Burgundy, A day will come when you will no longer make war—when men will no longer bear arms one against the other—when it will no longer be said, 'the Normans have attacked Picardy,' or 'the men of Lorraine have beaten the Burgundians;' you will still have many difficulties to arrange, many interests to discuss, many disputes to settle; but do you know what you will put in the place of all these little wooden boxes, which you will call the ballot-box, and from that box will proceed an assembly, an assembly in which you will feel that you all live, which will act as a soul to all of you—a sovereign and popular council—which will decide, will judge, will settle all questions—which will make the sword fall from the hands of all, and justice rise in every heart—which will say to each man, 'Here ends thy right, there begins thy duty! Lay down your arms! Live in peace!' and on that day you will feel that you have a common destiny, you will embrace one another, you will recognize one another as children of the same blood and of the same race. On that day you will cease to be hostile tribes; you will no longer be Burgundy, Provence, Normandy, Brittany—you will be France. Appeals will no longer be made to war, but to civilization, (loud applause.) If at the period I allude to, such words had been uttered, all men of various character, and all great politicians of that day would have exclaimed,—What a dream! what ignorance of the human heart! what folly! Time, however, has gone on, and this dream, this folly, has been realized. Well, you say at the present day, and I join with you in saying it, all of us here present speak to France, to England, to Prussia, to Austria, to Spain, to Italy, to Russia, and say, 'A day will come when arms shall fall from your hands also, when war will appear as absurd, and will be as impossible between Paris and London, between Vienna and Turin, or between St. Petersburg and Berlin, as it would now appear absurd between Rouen and Amiens, or between Boston and Philadelphia.' A day will come when France, Russia, Italy, England, Germany, all the na-

tions of the Continent, without losing your distinguishing characteristics, and your glorious identity, will be merged into a superior unity, and shall form an European fraternity, just as Normandy, Brittany, Burgundy, Lorraine, Alsace, have been blended into France. The day will come when the only battle-field shall be the market open to commerce and to the new ideas of the mind. A day will come when bullets and shells will be replaced by votes, by universal suffrage, and by the arbitration of a great sovereign senate, which shall be to Europe what the Parliament is to England, or the Diet to Germany, or the Legislative Assembly to France. (Loud applause.) The time will come when a cannon will be exhibited as an old instrument of torture, and wonder will be expressed how such a thing could have been used. A day, I say, will come when the United States of America, and the United States of Europe, will be seen extending to each other the hand of fellowship across the ocean, and when we shall have the happiness of seeing everywhere arising the majestic radiation of universal concord. Subject worthy of meditation.

It is our precautions against war which have brought about revolutions. All has been done, all expended against an imaginary danger. Misery—the real danger—has thus been aggravated. Nevertheless, gentlemen, let us not despair; on the contrary, let us hope more than ever; let us only regard our epoch in its proper light. After all, it is a prodigious and admirable epoch, the nineteenth century will constitute the most important page of history. One kind of progress brings on another; the fall of national animosities, the obliteration of frontiers from the map, and of prejudices from the heart; a tendency to unity and the level of education, the predominance of the most literary languages all move at the same time, and converge to the same end—the creation of well-being and good-will—the extinction of misery at home and of war abroad (immense applause.) Yes, the era of revolutions is drawing to a close, and that of improvements beginning. The improvement of nations leaves its violent form and takes a peaceful one. The time is come when Providence will substitute, for the disorderly action of agitators, the religious and calm action of peace-makers (loud applause.)

Henceforward this will be the object of true politics; the recognition of all nationalities—the restoration of the historical unity of the people, the connection of this country with civilization by means of peace—the incessant enlargement of the civilized world—the giving of a good example to nations that are still barbarous—the substitution of arbitration for battles, and to crown the whole, the utterance by justice of the last word which this ancient world uttered by force. Gentlemen, I say in conclusion, and let this thought encourage us, is it not to-day that the human race is traversing this providential road? In our old Europe, England has taken the first step, and has said to the people: You are free. France has taken the second step, and said to the people: You are sovereign. Now let us take the third step, and let France, England, Belgium, Germany, Italy, Europe, and America, all unite in saying to the people: You are brethren! (Immense applause followed this address. The cheers were repeated over and over again; and at last three hurrahs were given in the English fashion.)

#### Speech of Mr. Vincent.

Henry Vincent, Esq. rose, and was greeted with loud cheering. He said:—

I am so overwhelmed at the sight of this magnificent meeting, that nothing but a strong desire to call upon you to adhere closely to the resolution under discussion could have induced me to address you at this time. I cannot, however, omit the opportunity of expressing the delight I feel in witnessing the triumphant advance of our righteous cause (cheers.) We are in the civilized and polite city of Paris—and it is fitting that we should be here—we, who are a portion of the old Saxon race—and we love our French brethren, (great cheering) and wish to bring about that union between the two nations that shall promote the interests of peace and civilization throughout the globe (loud cheering.) We come to give a practical direction to the floating sentiments in favor of peace, and to adopt a policy that shall command the respect and support of all the friends of human improvement (loud cheers.)

There are many here—and I am one—who regard war to be a great curse, and an open resistance to all the morality and spirit of the Christian religion (repeated cheers.) There are others, whom we highly esteem, who oppose war from commercial and financial motives, and from impulses of a philanthropic and humane nature; and this Congress seeks to combine these great elements of social power, and to guide them into the channel of practical usefulness (cheers.) The arbitration question is the first upon which we wish to fix your attention (hear, hear.) We wish the quarrels of governments to be settled without an appeal to arms, and we think there is nothing Utopian in this wish (cheers.)

Now, I caution you against discussing probabilities and difficulties that may or may not occur in the present state of public opinion. It is because difficulties exist that you are assembled in this Congress. Our design is to convince the governments and people that 'arbitration' is more Christian, more humane, and more economical than war (cheers.) This sentiment once created and diffused will soon devise the most effective method for accomplishing its object. I differ from my American friend, who thinks we must necessarily discuss the details of our system here. That is the business of a smaller meeting (hear, hear.) Our duty is simply to demonstrate the value of our principles; and whenever governments are disposed to adopt them, other difficulties will immediately vanish (cheers.) And may we not

appeal to some extent to the practice of nations, civilized and savage? Arbitration always exists in one form or another; but it is seldom used in time (hear, hear.) I ask the illustrious orators and senators around me, whether war ever settled a single dispute? (loud cries of 'Hear, hear.') War complicates a quarrel, extinguishes a sense of justice, inflames old national animosities, creates new antipathies, enkindles unholy passions, wastes the resources of nations (loud cheering.) But arbitration must commence before peace can be restored (cheers.)

We say, therefore, that arbitration should precede a war, but not follow it (loud cheers.) We say, that if a small proportion of the effort expended in war were expended upon the policy of arbitration our victory would be complete. Our progress, too, is so encouraging that we have the strongest faith in our future success. Already in the National Assembly of France—and in the Parisian press—are voices raised in response to our own (hear, hear.) In the English Parliament our distinguished countryman, Richard Cobden, (loud cheering,) raised this question amid general sympathy. In spite of sneers from a few, he succeeded in fixing the idea in the mind of the Parliament, and in securing for it the most respectful attention at the hands of the existing ministry (loud cheers); and I, who know something of the spread of public opinion, know of no cause that has lately made more way in England than this (loud cheers.)

Encouraged by what we have done, let us advance. Let this great Congress influence our zeal. Let those who believe in the essential sinfulness of all war, rejoice with me in the rapid diffusion of our principles, and in the fact that the great moral, unsectarian truths of the gospel are at the basis of this movement (loud cheers); and see how all the intellectual and material influences of the age are working with us. Education aids in the work of civilization, and makes inroads upon the dominion of brute force. Science, in ministering to the wants and comforts of man, aids us in our great endeavor. The freer trade policy, that everywhere grows in public esteem, calls the commercial and industrious spirit to our side. That steam that wafted us in one day from London to Paris is our friend (cheers)—it breaks down the barriers of distance and time—it runs nation into nation, annihilating and scattering national hatreds around it (loud cheering.) Be cheerful, then: all modern influences are with us; and this Congress will aid in blending the moral power of France and England together, until these great nations are united in the holy resolve to give, by the force of their example and teaching, civilization and peace to the world (loud cheering.) We shall surmount all difficulties and conquer all prejudices, and enter even the true Utopia, by basing all our aspirations upon the laws of God, and upon the progressive characteristics of our noble race." (Mr. Vincent resumed his seat amid loud and continued cheering.)

#### Speech of Mr. Cobden.

R. Cobden, Esq., was received with loud cheers and waving of hats, and spoke in French as follows:—

M. le President—I join with all my heart in the wish expressed by one of the speakers, that we could have one universal language. Nevertheless, I am a little afraid that there might be a dispute, even amongst the friends of peace, as to which of the thousand dialects of the world ought to prevail, and that oceans of ink, at least, would be shed before it was decided (laughter and cheers.) In the meantime let every country enjoy in peace its own dictionary and grammar; and it is on this principle, recollecting that I am in the metropolis of France, that I prefer to throw myself upon the well-known politeness of a French audience, whilst I address to them a few words in broken French, rather than be guilty of an act of foreign intervention (loud cheers), even in the matter of language.

So much has been said, and so well said, by the eloquent speakers who have preceded me, that I do not feel it necessary to add a word to the general argument; but I should wish to draw your attention for a moment to the manner in which the governments of your country and mine have augmented their standing armaments in mutual rivalry and defiance of each other. I speak only of our navies and coast defenses, for we do not pretend to enter into a competition with you in respect to your army. Do not be alarmed, Mr. President, I am not going to infringe upon the wise regulations of the Congress, which forbid our alluding to the politics of the day. Unfortunately, my grievance extends back for many years, and implicates several ministers in both countries; although your present government must certainly be exempted from all responsibility in the matter. Now, during the last thirteen years you and we have been constantly increasing our navies, adding to our coast defenses, enlarging our arsenals, building new basins for steam vessels, and constructing fresh harbors of refuge. No sooner is the keel of another line-of-battle ship laid down in your dock-yards, than forth with fresh hammers begin to resound to Portsmouth (laughter and cheers.) A new force is immediately begun to work at Cherbourg, when immediately the sparks are seen to fly from fresh anvils at Portsmouth, and vice versa. The consequence has been that the cost of our navies has been increased fifty per cent. in a time of peace.

My first objection is to the extreme folly of this system (loud applause), for as both countries increase their naval strength in equal proportion, neither party has gained anything by the change, the only result being a pure waste to the amount of the augmentation (cheers.)

My next objection is to the extreme hypocrisy (laughter) of this system; for, at the very time that all this increase of armament has been going on, our respective governments have been exchanging assurances of mutual feelings of friendship (loud laughter and cheering) and goodwill. If these pro-

fessions were made in sincerity and truth, where was the necessity for more ships of war and more coast defenses? An individual does not cover himself with armor in the presence of his friends, unless indeed he happens to be mad (laughter.)

But my greatest objection to these vast armaments, that they tend to excite dangerous animosities between the two nations (cheers), and to perpetuate fear, hatred and suspicion—passions which find their gratification instinctively in war. And here is the great reason why this Congress desires, in the terms of the motion before it, to bring the nations into a system of disarmament. Now, how shall this be accomplished? Why, by teaching our respective governments this little arithmetical problem, of which, in times past, they seem to have been ignorant—namely, that if two nations are both armed, in a time of peace, up to a certain point, say 6, they are not relatively stronger than if their armaments stood both at 3, and that they would be equally strong relatively if they disarmed altogether (loud cheers.) But you, the tax-payers of France, will see that there is an immense difference to your pockets (laughter.)

Do not, however, let us deceive ourselves with the idea that we shall easily succeed in teaching this little arithmetical lesson to our governments. I speak from long experience when I say that no men are so difficult to teach as professional statesmen (laughter and loud cheers.) They are so devoted to routine, and so fortified in self-sufficiency, that they do not easily believe that any wisdom exists in the world except that which radiates from their bureaux (laughter and cheers.) Do you suppose, then, that they will listen readily to the advice of this Congress? On the contrary, they are at this moment laughing at us as Utopians, theorists and dreamers (laughter.) And yet I think the result of their system, in a financial point of view, ought to make them more modest (cheers.)

Ask the governments of Europe, Can you continue your present financial system for ten years longer? With scarcely one exception they must answer, "No." Is it then Utopian on the part of the Congress to arouse their attention to the subject, to point out the great gulf which yawns before them, to show that the danger of financial ruin which they lose sight of is far more imminent than the risk of foreign attack, which they so constantly dread and so diligently provide against (applause.) Even in this, the lowest point of view, as a question merely of finance, you stand justified before the world for holding this Congress of nations. It is time that the people interferred, and the governments of the world ought to tender you their thanks for having, by this fraternal shaking of hands across the Atlantic and the Channel (loud cheers), facilitated that process of disarmament which is called for alike upon every principle of humanity and sound policy (loud and repeated cheering.)

#### Third and Last Day.

Friday was the last day of the Congress. By the judicious arrangements of the committee, the proceedings were brought to a close one day sooner than had been originally intended. The interest and enthusiasm of the audience, which was more numerous than on either of the preceding days, and filled every portion of the building, were sustained to the last, and it was a source of regret to many that the Congress should so soon be brought to a close. Towards the end of the proceedings, crowds gathered about the building unable to obtain admission, and in the adjacent street large numbers were congregated discussing the object of the meeting.

Extreme difficulty was found in reconciling the conflicting claims of the speakers and the auditors. There was, in fact, a redundancy of orators. On the previous day there were no less than 24 names down on the list to speak on the disarmament question, and on this day the supply far exceeded the demand. It may be imagined that the position of the committee was one of no little difficulty.

The greater portion of the sitting was occupied in speaking of the third resolution, which proposed a Congress of Nations. The earnestness and eloquence of the speakers and the enthusiasm of the audience seemed to increase as the time for separation approached. First came the Abbe Dugueury, habited in the priest's garb, and possessed of a noble and benevolent countenance. The rev. gentleman, who is cure of the Madeleine, and one of the most respected and popular clergymen in Paris, addressed the meeting with much eloquence, and was frequently interrupted with the most rapturous applause. He treated the question chiefly in a religious point of view. M. Dugueury is all the more qualified to speak on such a subject, as he was, in his earlier days, an officer of cavalry. He was one of the most intimate and beloved friends of Chateaubriand, and it was in his arms that the illustrious author of *Atala* and the *Genie du Christianisme* breathed his last.

Two French gentlemen started the meeting by advocating the necessity of war; one of them, M. Billecoq, Consul-General, endeavored to demonstrate that war was inevitable; and the other, M. Feline, wished to make an exception in favor of what he called "a defensive war," as distinguished from a war of aggression. Both, however, were prevented from proceeding. The first was replied to by M. Girardin, who observed, that only one speech had been made in favor of war, and that furnished the best argument in favor of peace. Then followed Mr. Hindly, M. P., who spoke in both languages, and was heartily applauded, and Mr. Miall, who came forward in obedience to a general call, and delivered a brief but pithy address, "the reasoning of which," says the Times, "was most logical and to the purpose."

Variety was given to the proceedings by the appearance of two colored gentlemen among the speakers. The first of these was Mr. J. Brown, an escaped slave from the United States of America, who addressed the meeting in a speech well delivered, and

which brought down great and general applause, except in those parts where, by a slight transgression of the rules, he alluded to the revolution of July and the glorious hopes it had engendered. The principle point of his address was the necessity of destroying the great element of war in the American States, namely, the slave trade. He himself had worn the chains of slavery. He said, for twenty years, and had he spoken in the capital of Republicanism the words he uttered in Paris, he should have been strung up by the neck.

The Rev. Mr. Pennington also, with great pathos and effect, dwelt upon the same topic, and seemed almost overcome by his emotions. Both gentlemen were cordially congratulated by the Chairman and Vice-Presidents.

We have not space to refer more particularly to the other speakers of the day, but cannot avoid saying a word relative to some of the silent members. Neither Mr. Burritt, nor Mr. Sturge, nor Mr. Richard, made set speeches—probably because there were so many members of Congress whose claims they may have thought superior, or perhaps that they had been almost exhausted by their incessant exertions in preparing for its session. On each day Mr. Burritt sat in a retired part of the platform, apparently absorbed in deep attention, and scarcely able to realize the fact, that the great idea upon which he had expended years of toil and anxiety was near being realized. A most interesting paper prepared by him was, however, read in French, which was received with much applause. We will not attempt to describe it, as no doubt every one will peruse it for himself, and learn from it how far the great question has progressed since his philanthropic mind gave it birth.

The proceedings were brought to a close at a quarter past six o'clock. The farewell address of the President was most eloquent and touching. It happened that it was the anniversary of the massacre of St. Bartholomew, and the coincidence, of which the eloquent Chairman was only reminded a short time before he spoke, was made use of by him in a masterly manner. He reminded his auditory that in the same place where streams of blood once flowed, and the tocsin of destruction was heard from the tower now standing near them, and where unheard-of atrocities were committed in the name of religion, men were assembled on a mission of peace and love—men from distant countries, and members of various sects. The Catholic and the Protestant, the Quaker and the Presbyterian, grasped each other's hands in brotherly love, and the ministers of different forms of Christian worship led the way in that holy work. We never saw enthusiasm excited to such a pitch as at that moment. The acclamations died away only to be renewed again and again, and at length the Americans and English stood up and gave seven rounds of hurrahs.

After nine hearty cheers to various parties in response to the resolution of thanks, that made the building ring—Mr. Cobden performing the part of fagman—the meeting slowly dispersed, and found outside a crowd of curious spectators who appeared to regard with strange interest the foreigners who had crossed the Channel and the Atlantic, to indoctrinate them with the principle of peace and good-will towards all men.

On the following day, most of the foreign visitors made the most of their time in visiting the lions of the French capital. It is worthy of note that, notwithstanding the attractions out of doors, the members, with apparently scarcely any exceptions, punctually attended the sittings of the Congress.

#### THE CITY OF ROME.

Rome is still where it has been more than 2600 years; it is upon the Tiber, sixteen miles from its mouth, which runs through the western part of the city, and then turns west, and continues that course to its outlet, where it is some three hundred feet wide. Much of what was formerly covered with buildings, is now cultivated. This is particularly the case with much of the south-east part within the city walls and east and south of the Capitoline Hill. Bad air (malaria) is said to be the cause of the desertion of this part of the city. The ancient hills are still to be found, but are by no means so prominent as they once were, on account of the valleys having been filled up by the rubbish constantly accumulating. In this way the place of the ancient forum has been filled up at least fifteen feet. The land at the base of the Tarpeian rock is so much filled up that the modern traveler is prone to think that it would be far from certain death to be thrown from its top. It is not, as formerly, seventy-five feet high, with heaps of rocks below. In the northeast part are extensive gardens, and on the west side of them are the residences of the English and Americans.

The palace of the Pope is near the centre of the city. The church of St. Peter is on the west side; it is 750 ft long, and 550 wide, and will hold 62,000 people. It cost \$50,000,000.

The statue of St. Peter stands not far distant. It was formerly the statue of Jupiter, and was changed by some of the early Popes into that of the Apostle by some mysterious power, without changing its material substance in the least; which gave rise to the remark of the wags, that it was formerly the statue of Jupiter, and it is that of Jew-Peter still. The report that the great toe of this statue had been entirely worn away by the lips of the catholics, is not exactly true. It is a protestant slander. Yet it is true that the repeated kisses of the faithful for hundreds of years have worn it away considerably. No catholic passes it without stooping to kiss it. To see poor ignorant people do so, is bad enough; but to see men of learning and science, and of cultivated minds, like the Pope and Cardinals, constantly approaching this image with all reverence, and wiping his toe with their handkerchiefs, kiss it, wipe it again, and go on their way, is quite beyond endurance. One can have no patience with them. [Baird.]

#### LIFE'S GUIDING STAR.

BY W. K. LEOGERT.

The youth whose bark is guided o'er  
A summer stream by zephyr's breath,  
With idle gaze delights to pore  
On imaged skies that glow beneath;  
But should a fleeting storm arise  
To shade a while the watery way,  
Quick lifts to heaven his anxious eyes,  
And speeds to reach some sheltering bay.  
"Tis thus, down time's eventful tide,  
While prosperous breezes gently blow,  
In life's frail bark we gaily glide,  
Our hopes, our thoughts all fixed below.  
But let one cloud the prospect dim,  
The wind its quiet stillness mar,  
At once we raise our prayer to Him  
Whose light is life's best guiding star.

#### A FAITHFUL LABORER.

Rev. F. O. Nelson is now laboring with great success in Gottenburg, Sweden. He was formerly a seaman. He is a man of natural eloquence, and is uniting in his zeal to promote the glory of God. Emphatically it may be said of him, that he labors "in season and out of season, reproving, rebuking, with all long-suffering and doctrine." He endeavors to improve every opportunity to point sinners to "the Lamb of God that taketh away the sin of the world." We will mention an interesting anecdote or two in proof of this.

Some years ago, Bro. Nelson happened to be in Virginia. While there, seeing a large number of negroes at work, and thinking they might not have enjoyed any religious instruction, he proceeded to talk with them about their immortal souls, and told them about Christ, the Saviour of sinners, who had died for them. While they were listening with deep interest, a magistrate came, and led him off to prison. Afterward he was arraigned as a criminal at the bar, charged with being an abolitionist. In the course of the trial, he addressed the Judge, saying: "May it please your Honor, I am wrongfully accused; I stood looking at those poor blacks, and knowing that they had souls as precious as my own, I was anxious to tell them about Christ, that they might be saved. And now, he added, as I look around upon these officers of justice, I feel that their souls are precious, too, and I desire their salvation. He then, in a fervent manner, exhorted them to make their peace with God. The Judge was astonished at the course things had taken, and very meekly remarked to the supposed criminal, "You may go, sir; you may go, sir."

More recently, while in Sweden, Mr. Nelson was thrust into prison for "preaching the gospel." While confined in his cell, he found that merely a thin partition separated him from other inmates. So, burning with love for souls, he commenced exhorting them to repent and believe in Christ. It was afterwards found that the wife of the prison-keeper had frequently gone, and listened to the preaching of the "strange seaman;" and after a short time she, standing at the side of his cell, was inquiring of this faithful man of God, "What must I do to be saved?" [Reflector and Watchman.]

#### ENCOURAGEMENT TO PRAYER.

Sir Walter Raleigh one day asking a favor from Queen Elizabeth, the latter said to him: "Raleigh, when will you leave off begging?" To which he answered, "When your Majesty leaves off giving!" But think how much more bountiful God is, who did not give over granting Abraham his request for Sodom till he left off asking. And who can tell but if he had gone on, and prayed, that if five righteous persons had been found in Sodom, the city might have been spared for their sakes, according to his request? Can we think that God will hear the young ravens when they cry, and neglect the doves that mourn in the valleys?—that he will hear the young lions when they roar, and forget the lambs that bleat after the sheep?—that he will hear Hagar and her Ishmael, that cry unto him in their extremities, and will yet turn his back upon the tears, or stop his ears to the prayers of his own children, that cry unto him daily in the name of his dear Son Christ Jesus? Undoubtedly not. St. Ambrose was wont to say, the better to comfort Monica, the mother of St. Augustine, who prayed much for him. "It is impossible that a son of so many prayers and tears should perish." As long, therefore, as God gives us a heart to pray for any mercy, let us not be out of heart. And why so? Because then we beg no more than what God hath commanded us to ask; and we ask no more than what he hath promised to give; and he hath promised no more than what he is able to perform; and he will perform no more than what he shall have glory for, and we know that his glory is dear unto him. [Baird.]

A CHILD'S REBUKE.—Several years ago, a country town was blessed with a revival of religion. One evening Mrs. — and her little daughter attended a meeting, and while the minister was speaking, of the neglect of family duties, of reading the Scriptures and of family prayer, the little daughter, who listened attentively, and perceived that the preacher was describing a neglect that she had noticed herself, whispered to her mother, "Ma! is the minister talking to you?" To the mother the simple question was more powerful than the sermon. She was immediately brought under deep conviction of sin, which resulted in her hopeful conversion to God.

DEATH OF A CHILD.—The Bath Tribune says that a child of Dr. Shaw, two years of age, died on Saturday last, after a sickness of six hours, from eating cobwebs, which were prepared for flies. One incident connected with her death, says the Tribune, was strikingly beautiful. When her eyes began to grow dim with death, she fancied it was night and she was going to sleep, and she died with her customary "Good night, mamma, good night, mamma," many times repeated, resembling on her lips.

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New York, October 4, 1849.

THE FREE READING ROOM.

A paragraph clipped from the New-York Express, appeared in our paper last week, setting forth that some active members of our denomination were about to establish a free reading room, in which was to be placed an extensive collection of books and manuscripts relative to the observance of the Sabbath. We knew nothing about this project until we saw the notice in the Express, but we take this occasion to say, that we heartily approve of it, and hope that it will be carried out. In some central and well-chosen spot in this city, there ought to be such an establishment. The Sabbath Controversy is exciting attention among all orders of Christians. Almost every day there are developments which go to show that the public mind is ill at ease on this subject, notwithstanding the attempts of Dr. Edwards, et id genus omne, to force the popular dogma down every body's throat. Our denominational growth is by no means a correct index of the hold which our views have upon the public. In every sect are to be found those who believe what we teach, and are restrained from putting it in practice only by the inconvenience of the thing. An exalted tone of piety—such as that which Christ made indispensable to discipleship, when he said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple"—would constrain them to forego every principle of convenience, and practice what they know to be right. But such piety does not make up the body of disciples now-a-days. Nevertheless, the consciences of these people are about active enough to make them wish that every body else would keep the Sabbath, so that they might come into the practice without any self-denial. And they are not only wishing for this result, but they always keep talking about it. They even plague their ministers with the subject, and want them to explain how it is that Christians all keep the first day of the week, when the law of God commands them to keep the seventh. There are others whose consciences are not quite so well awake, but they feel that it would be a very desirable thing to have more light. They would investigate, but they are not supplied with the means of doing so. They would read, but they have not the necessary books. It is not so clear, in the Bible, that "from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath," however clear it is in the Westminster Catechism. They would be glad to look into the subject a little, and see what were the reasonings of the early reformers, and what were the steps by which the growth of that opinion was promoted which was at last so gravely embodied in the Confession of the Westminster Divines. And we are assured from good authority, that many ministers are waking up to the subject. A first-day Baptist brother told us, not long since, that a considerable number of the ministers of their order had resolved to make themselves acquainted with the question. The spirit of inquiry is, therefore, evidently abroad. Now, in view of these facts, what better service could be done for the cause of truth, than to establish a reading room, where every thing that has ever been written upon this subject may be free of access to inquirers? There is now in possession of the New York City Sabbath Tract Society a choice collection of old and rare works, many of them written about the time the controversy raged so high in England. These would no doubt be donated for a beginning. Other important works might be added. In our opinion, such a reading room ought to be adjoining to, or in connection with, our Tract Society's Depository, so that inquirers could at once obtain every thing they might desire on this important subject. Brethren, you who hold the Lord's money in possession, what say you to this enterprise? Shall it be undertaken, or not?

THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association is an anti-slavery organization, which was formed at Albany, N. Y., about three years ago. It sustains nearly the same relation to the American Board of Commissioners for Foreign Missions that the Free Mission Society does to the Baptist Missionary Union. The third Annual Meeting of the Association was held at Boston last week. Hon. Wm. Jackson, of Newton, the President of the body, occupied the chair. Prayer was offered by Rev. J. C. Webster, of Hopkinton, when Mr. Scudder, Assistant Secretary, read the minutes of the Society, held in Hartford Conn., on Sept. of last year. On motion of Lewis Tappan, Esq. of New York, the Secretary of the Association, Mr. Whipple of New-York, read the annual report, from which it appeared that two missionaries of the Society have died during the year, viz: Mr. Carter in Africa, and Mr. Caswell in Siam. The treasury has been in better condition by 25 per cent. than on any preceding year, the whole sum received amounting to nearly \$22,000. The Society has five Mission Stations. 1. The Mendi Mission. 2. The West Indies—Island of Jamaica. 3. The Canada Mission. 4. The Ojibwa Indians in Minnesota. 5. The Sand-

wich Islands. At these various missions there are 47 missionaries and assistants, besides 20 more in the home fields, at the West, six of whom are in the Buckeye State. There have been revivals of religion at some of the stations during the year. About fifty converts have joined Rev. Mr. Green's church at the Sandwich Islands. Among the converts at the Mendi Mission, was one of the Amistad captives, who have been so celebrated morally and politically. In the evening, the annual sermon was preached in the Tremont Temple, by Rev. David Thurston, of Winthrop, Me., who has been 40 years the pastor of the church in that place, and is now three score years and ten. His text was in Acts, 3d chapter, 10th verse: "And now the axe is laid at the root of the tree. Every tree that bringeth not forth good fruit is hewn down and cast into the fire." The tree in the text represents the various evils in the world—the axe the gospel. The general divisions were as follows:—I. There are many evils in the world to be removed, many of which the preacher alluded to. II. The truths of the Bible are the appropriate means for removing all these evils. III. The truth must be applied to these rights, to remove them—"the axe is laid at the root of the tree."

DEVOTING A FIXED PORTION OF INCOME TO CHARITABLE PURPOSES.

We wish our brethren would all act upon this principle. The Jews were required to give tithes of all that they possessed. Many suppose this law to have been abrogated by the gospel. But, in our humble opinion, the spirit of the law is as binding now as it ever was. We do not suppose that tithes should be exacted under the gospel in order to the support of a priesthood, as was the case under the law; but we suppose that, at least, as large a proportion of the property of Christians should be devoted to carrying forward the cause of God in some form. It is true, there is no specific injunction to this effect, either by Christ or his Apostles. But what of that? Shall not a Christian love his religion as much as the Jew loved his? Shall he not be as ready to give his money for the support of it, as the Jew was to give money for the support of his? Is he less bound to consider all he has as belonging to the Lord, than the Jew was? Now it seems to us that one great reason why Christ gave no injunction on this point, was that he took it for granted, that the love of His people for His name would be so intense as to supply the place of positive law. The true method of reasoning on the subject would be, therefore, to be something like this: If, under the law, when there was but a very dark manifestation of the way of salvation, it was the duty of God's people to give a tenth of their possessions to religious purposes, certainly, under the gospel, when the way of salvation is made plain, and the obligations it devolves upon us are set in the clearest light—when the love of Christ is a constraining motive to do good is set before us in all its fullness, and "all nations" are pointed out as the proper objects of benevolent effort—(Matt. 28: 19)—it becomes us to give at least a tenth, and, if the providence of God seem to require it, a still greater proportion, to sustain the cause of religion.

Take another view of the case. Every good citizen feels himself bound to pay a tax—a certain fixed per centage of his property—for the support of the government. In certain cases he may regard the taxation to which he is subjected as unjust, and be very unwilling to pay it. But to the principle of taxation he cannot object; for it is nothing more than a reasonable price paid to government for privileges and securities conferred upon him. Now Christians live under the government of the Lord Jesus Christ. He is their spiritual king. Why should they not pay some regular and fixed portion of their income, as a tax, for the benefits which He, as their king, confers upon them, and that the means may be provided for the extension of so blessed a kingdom over others? And though there is no specific law to say exactly how much the tax shall be, nor any officer appointed to exact it, let the love which a Christian bears to his king prompt him to tax himself, and to do it liberally.

Or, take this view: When one man borrows a sum of money from another, it is expected that he pay an annual interest for the use of it. This is nothing more than what is just and equitable, and is so considered by all parties. Now, we have all been prosecuting our business with money lent us by the Lord. It is but just and fair that we should pay interest for it. We made a great mistake when we supposed that the Lord bestowed that money upon us as a gift, for which no consideration was to be returned. We make no doubt that there is hoarded up, in our small denomination, hundreds and thousands of dollars of the Lord's interest money, which ought to have been paid long ago. The Lord is now calling for a portion of it to be rendered to him. The exact rate of interest is not fixed by any positive statute; but why should it not be as high, at least, as one tenth?

In view of these considerations, what can be more reasonable than that Christians make it a matter of conscience to set apart a fixed portion of their income, and label it, "Holy to the Lord," to be rendered whenever, and in such a way as, He in his Providence shall call? Many of our people are mechanics. What is there to prevent them from setting apart a certain portion of their gains for the cause of God? Many of them are farmers. Why should not the man that cultivates a hundred acres of land, set apart ten to be cultivated for the Lord? Or, if he till but fifty, let him devote five to the

Lord; and so on, according to the amount he has under cultivation. What might we not raise, in the course of a year, by some such systematic plan as this? Let the members of our denomination all act upon this principle, and we shall not hear of our missions languishing for want of funds; or of our Tract Society being hampered by embarrassments; or of any other work of benevolence failing for want of support.

TRACT OPERATIONS.

The friends of a thorough Sabbath Reform, and particularly the members of the Sabbath Tract Society, will have learned ere this, through the medium of the Sabbath Recorder, that at the late anniversary of the Sabbath Tract Society, it was deemed advisable, in view of the success of the labors of the Society hitherto, to enlarge the operations of the Society, by employing a competent person, if one could be induced to give himself to the work, in superintending its affairs, in lecturing, tract distributing, &c., and one thousand dollars was suggested as the least sum that the friends of the Society should think of appropriating to its use for the ensuing year.

The Board of Directors, at their meeting on the 16th Sept., took the matter into consideration, and determined as soon as practicable, to carry out the resolution of the Society. But whether such an agent as is proposed can at present be obtained, is known only to the Lord of the Sabbath. It is hoped that such an one is to be had; but, whether that is attainable or not, there is little doubt of our duty to contribute and pray for the success of the cause which the Society was constituted to advance, and greatly to enlarge our efforts to spread the truth and counteract the strenuous efforts making by other agencies to render it as difficult as possible for Sabbath-keepers to labor six days in the week. Self-preservation, if no higher motive, demands more energetic and liberal measures.

The efforts hitherto put forth in this cause have been very feeble—quite unworthy to be named as the measure of the liberality of a people numbering some sixty churches; and yet they have been abundantly blessed, in bringing men to embrace the truth. Every year since our organization has witnessed additions to the friends of our cause, incomparably more valuable than any sacrifices that we have made.

There is another influence produced by our efforts, faithfully put forth, which, though not so observable, may, nevertheless, be quite as useful and encouraging, viz.—Their effect upon those who are to be regarded as the enemies of the truth—the proud Pharisees and bigots, who tell us at one time that any day in seven answers as well the demands of the Sabbath law as another; and, at another time, by force of statute laws, try to compel us to observe for the Sabbath what Constantine called "the ancient and venerable day of the Sun."

The following extract from a letter of brother Wm. M. Farnestock, one of the German Seventh-day Baptists, now resident at Bordentown, N. J., contains some evidence of this effect, unwittingly given to him by one of this class of divines. It is hoped that this personal will have the effect upon some of our brethren, and sisters too, that it did upon the narrator—to induce them at once to pay over to the society the sum necessary to constitute themselves life members. If it should have such an effect, it would not be long before the Board would be furnished with ample funds to carry out the resolution of the society.

Brethren, friends of Sabbath Reform, friends of religious liberty, every where, and of every name, will you not lead us your aid, by your prayers and contributions, to enable us to carry on the work in a manner worthy of the cause? Let the funds be sent on as fast as possible, and before we are ready, God in his good providence will give us the agent desired. "Trust in the Lord and do good, and verily thou shalt be fed."

Contributions should be sent to Thos. B. Stillman, Treasurer of the American Sabbath Tract Society, New York.

PAUL STILLMAN, Ch. of the Board.

Extract from Dr. Farnestock's Letter.

Last summer, a twelve-month, as I stepped on board of a steamer on the Delaware, a gentleman, a clergyman, advanced towards me, presuming that he recognized in me a brother preacher. Notwithstanding his mistake, we sat down together, and after conversing a while on various subjects connected with the kingdom of our common Master, he inquired whether there was any thing of importance stirring in the religious world? My heart being full, and as out of the fullness of the heart the mouth speaketh, I, without betraying myself, named the persecution of the German Seventh-day Baptists, and the approaching trial in the Supreme Court.

"Ah! he replied, that is a bad affair; our friends had better let that alone; it will make against us, in the end, as all persecutions do. Besides, should we succeed in having the law affirmed, which I confidently believe we shall, from the known feelings of at least part of the judges, their arguments, which carry a force with them that we cannot consistently and successfully confute, will be spread all over the land, and will never have known any thing of such a people or their principles. We are always worsted in a conflict with the seventh-day Christians. There is no contest I dread so much as the Sabbath question with them. Their appeals to the Scriptures are so as-

tounding, that they carry instant conviction to the minds of most people, who at once sympathize with them, and which impressions cannot be erased by months or years of labor on our part. The mind instinctively clings to their blunt, naked truths; and whilst they are such an industrious, persevering people, that they accomplish much more with less means than any other denomination. In truth, they do annoy us exceedingly. They present themselves at our Sabbath Conventions, and claim to be heard as Sabbath-keepers, and we do damage to ourselves by gagging them, lest they put us into such an awkward position that there is no such thing as extricating ourselves from the dilemma. Indeed, sir, few as they are in numbers, these seventh-day people are our real enemies. I would rather encounter any disputation than their pertinacious advocacy of the seventh day as the Heaven-appointed Sabbath. They overturn our strongest positions by their flat contradictions, and by their fearless appeals to the Bible. There is no such thing as getting these Sabbatarians under your thumb, or keeping them under. They will always be uppermost. Here in this very controversy before the Supreme Court, they are ahead of us. An industrious fellow among them has wormed a most plausible statement of the question into the "History of all the Religious Denominations in the United States," just stereotyped and issued from the press, which will be read by hundreds of thousands of people, and must excite a lasting impression in their favor. And, again, but a short time since, Dr. Barnes preached a powerful sermon on behalf of the Christian Sabbath, one Sunday evening at the Tabernacle, in the city of New York, but the people had not passed out of the door before every individual was supplied with a tract on the other side of the question. I repeat, sir, that we cannot get these seventh-day people under—nor can we keep them under—they will be uppermost and ahead! The true policy would be to leave them undisturbed, and keep them in the background. When brought before the public they cannot be confronted. They will be ahead and be heard. We may gag them at our Conventions, we may crush them in our Courts, but we cannot stifle their Tracts. They silently insinuate themselves into every household and prove a source of endless, as well as a fruitless refutation on our part. Without these tracts we might get along, but their Tracts are our bane. While they have tracts they will keep uppermost in all controversy with them. They are read while we sleep; and hundreds slide into sabbatarianism while we rest in self-civil enactments to coerce the day of rest; they deride the civil law, and demand the "thus saith the Lord." And in this they have the advantage over us greatly. They are a valiant band, and there's no telling what they may accomplish, should they prove true to themselves. I can only say that they place us in a most uncomfortable position as Protestants; and I would undertake any office rather than dispute with them, or attempt to refute one of their little Tracts.

That is the estimate in which we Sabbatarians are held by the advocates of the first day of the week as holy time, and that by a high dignitary in the Presbyterian Church—the most honorable estimate, I would add, that can be placed upon us. What may we not accomplish if we wake up to our mission? If one of our little winged messengers can put to flight a whole phalanx of Sunday sticklers—an army of learned D. D.'s—why not have them on the winds from Maine to Texas, and from the Atlantic to the Pacific. If we were fully aware what we might accomplish for the cause of truth, we would, all of us, be in the streets, the high-ways, and by-ways, scattering them as snow-flakes, until the whole world would be covered with these little leaflets of eternal truth; which, beside beautifying the desolate earth, like the hoar-frost which destroys rank and noxious vegetation, and purifies the atmosphere of pestilence, these little emanations of love and truth divine, would wither the weeds of error, and purify the tainted stream of the professing church.

Under the above title, Bro. Morton has just published a pamphlet of sixty pages in defense of the Sabbath. It was written with special reference to the Reformed Presbyterians, through whose summary and arbitrary proceedings he was prevented from speaking in his own behalf, on his trial before the Synod; but we believe it will commend itself to the heart of every sincere inquirer after truth. At an early day we intend to make some selections from it which will show how he handles the subject. Meanwhile we are glad to be able to say, that the pamphlet has been quite favorably noticed by the New York press. The following from the Daily Evening Mirror, will give the reader an idea of the impression which it makes:—

VINDICATION OF THE TRUE SABBATH.—This is the title of a little work of about sixty pages, written by the Rev. J. W. Morton, recently a missionary of the Reformed Presbyterian Church. Mr. Morton was suspended from the work of the ministry by the synod of the church with which he was connected, for having embraced the distinguished doctrine of the Seventh-day Baptists. He states in the little volume before us, that in December, 1848, he was unexpectedly called upon to defend the practice of keeping holy the first day of the week in place of the seventh, and that on examination he was forced to the conclusion that there was no foundation for it in the Bible. He therefore abandoned the doctrine that he had been taught from his infancy, believing the seventh day of the week to be the true Sabbath. He was recalled from the mission in account which he gives of his trial before the Synod, he was evidently treated rather harshly by that body, the privilege of defending himself being denied him. They peremptorily "cut him off" without even allowing him to state the reasons that had induced him to change his views. Whatever may be thought of the question which he discusses, it certainly must be admitted that the brief narrative he publishes is written in a calm, dispassionate style, breathing in every line a mild, Christian spirit. It can be obtained at the book store of J. L. Lockwood & Co., 459 Broadway.

BENEVOLENCE THAT "PAYS."

In Baltimore, week before last, there was a grand gathering of Odd-Fellows from all parts of the United States—a meeting resembling, in some respects, the Religious and Benevolent Anniversaries which are annually held in New York, Boston, and Philadelphia. In looking over the proceedings of this "benevolent" organization, we find some interesting and significant facts. We notice that the receipts of the past year amounted to over eight hundred thousand dollars, while the money paid out for benevolent purposes amounted to between three and four hundred thousand dollars, thus leaving nearly five hundred thousand to pay for managing the machinery of the organization, &c., &c. In view of this large provision, we were curious to know how liberally the benevolent leaders in this benevolent business were paid for their services. But we have found only one item of information on that head; which is to the effect that the Grand Lodge pays the expenses of representatives, giving them three dollars a day for attendance on the sessions of the Lodge, and six cents for every mile they travel in coming to and going from the place of meeting. By estimating the mileage of the representatives, and comparing the result with their necessary traveling expenses, it will be seen, that here is a benevolent organization that "pays" the leaders, if not the poor widows and orphans.

A SUNDAY LAW TURNED TO ACCOUNT.—Sunday Laws are generally not only useless but hurtful. In Ireland, however, a state of things exists in which a statute against labor on Sunday is turned to account, whether good or bad we will not say. It seems that in that country crops may be seized for rent and poor's rates, but the seizure cannot take place on Sundays. And so the poor people, with the assistance of the whole neighborhood, reap the standing crops on the Sundays for themselves, and the only means of redress consists in forcibly taking possession of the crop afterward, which engenders fierce battles. "The sole prosecution against the people is upon an old statute which provides against Sabbath-breaking." This popular system of getting the good of the land has spread extensively in some districts of Ireland.

THE WESLEYANS OF ENGLAND.—An English correspondent of the New-York Tribune says that there is a formidable split in the Wesleyan Conference. The proceedings of the heads of this body had been freely commented upon in a certain Journal called Fly Leaves. The Wesleyan dignitaries had no mind to tolerate the free speech of the press; they had always been used to have it their own way, and nothing uncomplimentary had previously assailed their high places. Sundry ministers were suspected of the criminal Fly Leaves, and were publicly requested to disavow all connection with them. They refused. The peace of Christ's Wesleyan Church being in danger from their contumacy, they were at once expelled the connexion. They have been powerful people since. Newspapers, meetings, and private gatherings, have celebrated their martyrdom, and plaudited their crowns.

To the Editor of the Sabbath Recorder:— I have noticed that some ministers think it not proper to pronounce a benediction at the close of the Lord's Supper, and therefore close that ordinance with singing; yet these ministers close other religious exercises by pronouncing a benediction. Now, if it be unscriptural to pronounce the benediction after the Supper, can it be shown to be scriptural to pronounce the benediction after other or any religious exercises? If it be improper to pronounce a benediction after the Supper, is it not equally so after any religious exercise? If it be proper to pronounce a benediction after Sabbath and other religious exercises, is it not equally so after the Supper.

Will some of your correspondents give us an exegetical article upon the subject? Unanimity of practice among us would be desirable. S. S. GRISWOLD, HORTON, R. I., Sept. 28, 1849.

To the Editor of the Sabbath Recorder:— In the proceedings of the 43d Session of the General Conference, published in the Recorder of Sept. 15, I notice the passage of a number of resolutions, among which, is one in relation to Secret Societies, which I think needs some explanation, that its force may be understood. Will some of "the wise men of the east" (or the west) explain how or why a "society formed to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men," governed by and operating through "the great principles of temperance, benevolence, and brotherly love," must necessarily be—in its organization fundamentally, and in its influence practically—adverse to Christianity. An explanation would oblige. ONE OF THE INITIATED.

FIRE AT OWEGO.—The village of Owego was visited by a destructive fire on the 27th ult. It originated in a hall used by the Sons of Temperance, and was first discovered about 1 o'clock A. M. From some trouble about the fire apparatus or a want of water, it continued to rage, until sixty-nine buildings, in the business part of the village, occupied as hotels, offices, stores, shops, &c., were burnt down. The loss in variously estimated from \$150,000 to \$1,000,000. Probably the lowest estimate is too high.

BAPTIST EDUCATIONAL CONVENTION.—The controversy about removing Madison University has thrown the educational interests of Baptists in the State of New York into rather a bad fix. There are now two bodies, each claiming to be the legal Board of the Baptist Education Society. One of these bodies, it is said, was elected mainly by Hamilton votes, and with special reference to securing the permanent location of the University at that place. The other is composed of leading Baptists throughout the State, and no doubt represents the denomination very generally and satisfactorily. The question which Board shall take the direction of affairs, is one involving vast interests. With a view to settle it, and if possible to agree upon some arrangement or compromise which shall be mutually satisfactory, a Convention of the Baptist Denomination of the State of New York is called to meet at the Pearl-street Baptist Church in New York, on the 9th day of October.

RELIGION IN CALIFORNIA.—A correspondent of the New-York Tribune says, that in every large town of California there are one or more places of public worship. In San Francisco there are eight; one each for Baptists, Presbyterians, Congregationalists, Episcopalians, Swedenborgians, Mormons, Roman Catholics, and Hawaiians. The Methodists also have received a church by an arrival from the "States," which they are erecting, though they have no regular minister. The Baptists have the credit of organizing the first Protestant church, and building the first place of worship, in the territory. It is as plain a looking church as could well be constructed; is covered with sail-cloth instead of shingles, and furnished inside with cotton sheeting instead of laths and plaster. But it is a comfortable place for dry weather, and is very ably supplied by Rev. Mr. Wheeler, formerly of New York. It occupies a very fine lot, in a central position, and, plain as it is, cost about \$5,000! The Episcopal clergyman stands among the highest "Churchmen." His motto is probably the favorite one of many others, "Excelsior," as he has called his organization "The Reformed Catholic Church of the Holy Trinity." So they go on in California.

DEATH OF A BISHOP.—The Bishop of Norwich, England, died on the 8th of September. He was the second son of Sir T. J. Stanley, of Alderley, Cheshire, and was born in 1789, so that he was seventy years of age. He was educated at St. John's College, Cambridge. He was formerly rector of Alderley, and was appointed Bishop of Norwich in 1837. He was also clerk of the closet to the Queen, President of the Linnean Society, and one of the commissioners appointed in 1848 to inquire into the state of the British Museum. He was respected by all classes in his diocese, in consequence of his exertions in promoting education, and in supporting charitable institutions of every description. He was married in 1810 to the daughter of Rev. Oswald Leicester, by whom he leaves a large family. He was the author of the "Familiar History of British Birds," a work which has acquired an extensive circulation.

FRENCH PROTESTANT CHURCHES.—A synod of Ministers representing the Evangelical Churches of France, has been held in Paris. They agreed to a Constitution, on which they will hereafter be united. By one of the articles of this Constitution it is enacted, that each Church which enters into the union preserves the liberty of determining for itself its particular Constitution, according to its own views and requirements. It consequently regulates its worship, its discipline, and the form of its church government. Another article is as follows: Each church shall provide for its expenses by voluntary contributions, and not receive any pecuniary aid from the State, but be in a condition of complete independence.

THE ASTOR PLACE RIOTERS.—After a trial which lasted nearly three weeks, seven of the persons charged with participating in the Astor Place Riot, last summer, have been found guilty by an impartial jury. Sentence was passed upon them last Sabbath, by Judge Daily. Douglass, Bennett, O'Neil, and Mathews, are to be imprisoned for thirty days in the City Prison. Green is to be imprisoned for one month in the Penitentiary. Judson, who is charged with being the ringleader, and who is known as the Editor of a paper called "Ned Bulline's Own," is to be imprisoned for one year in the Penitentiary, and pay a fine of \$250, to remain convicted until it is paid. The Judge, in conclusion, expressed his regret that the law was not more severe for the enormity of the offense. This conclusion of the matter meets with general approval and gives general satisfaction.

LATER FROM CALIFORNIA.—The N. Y. Tribune has advices from San Francisco, by way of Mexico, to August 18, being sixteen days later than the news by the Panama. They represent gold-digging as tolerably productive, although there is much disappointment among individuals. The health of the miners is generally good. The animosity existing between the Americans and the Spaniards, Mexicans, and Chilians, is said to be approaching a crisis. The latter have been ordered to leave in a fixed time, and if they fail to do so, fighting and bloodshed are looked for.

THE WEEKLY CHRONOTYPE comes to us in a new dress and enlarged form. It now has eight columns on a page, and in the last number we find twenty-nine columns of new and readable matter. Published by White, Potter & Wright, Boston, at \$2 a year in advance.



Miscellaneous.

GOOD NIGHT.

FROM THE GERMAN OF BRUER.

Dark is the night!
Yet stars are glimmering through the cope of heaven;
The air sighs softly through the wandering trees;

Still is the night!
All day's loud noises wane;
And sleep is lulling in her soft domain;

Rich is the night!
Can man hope here for more,
When the dark night of trouble veils him round,

Faith springs by night!
When the fond heart is lulled,
Have long beneath the lonely hillcock slept,

From the Paris Correspondence of the Journal of Commerce.

NEW AND CURIOUS RACE OF MEN.

In a former letter, I mentioned to you that Col. Ducouret, who had already penetrated far in Africa, was about to set out on a new and extensive exploration of five years, under the special auspices of the French Government and at the charge of the treasury.

From the Scientific Report.

There exists a race of men who, according to the report of certain travelers, are originally of the kingdom of Gondar, or of others, who say they inhabit Soudan in the South, whose zoological characteristics are remarkable.

M. Ducouret, who was in Mecca in the year 1842, saw an individual of the species we have just mentioned, and belonging, he was told, to the breed of Ghilanes in the South.

Though it be not the first time that we have heard the race of men spoken of, who are furnished with tails, nevertheless the fact is not sufficiently common to take away its interest.

The following extract from Robertson on Diet and Regimen, should not be lightly overlooked.

"Sir George Ballingall, in his lectures on military surgery, adduces the testimony of Sir James Macgregor to the statement that, in the Peninsula, the best-clothed regiments were generally the most healthy; adding, that when in India, he witnessed a remarkable proof of the usefulness of flannel in checking the progress of the most aggravated form of dysentery, in the second battalion of the Royals.

A great man once said that it was no wonder that Oxford and Cambridge were such learned places, considering how much knowledge was yearly carried thither, and how little was ever brought away.

HISTORY OF M. POUSSIN.

As M. Poussin the ex-French Minister, has recently become a man of considerable notoriety in consequence of his rejection by the President of the United States, the following account of him by a correspondent of the Baltimore Sun, may be read with interest:

He is the son of an eminent artist, who was distinguished as a historical painter in Paris, about the time of or soon after the Revolution of 1792. In the year 1810 Napoleon was one day looking at the pictures in the Gallery of the Louvre, and being struck with a battle-piece, he expressed his admiration of it, and asked the Minister of War, who was with him, the name of the artist.

After the battle of Waterloo and the final downfall of the Emperor, Poussin came to this country, poor, but not dispirited, and ready with French facility, to turn his hands to any means of an honest living. He was employed by M. Latrobe, the architect, and also by Mr. Lane, as an assistant, at a small salary—some \$500 a-year.

Among the selections of an exchange paper, we find the following account of a sudden succession of calamities which have of late befallen the Spanish possessions of the Manillas:—

The Mernanos are a group of islands belonging to Spain, eastward of the Manillas, and are visited by many of our whaling ships in the Pacific. At the capital of the islands, a place called Agana, a most extraordinary epidemic made its appearance in February last, to which the attention of the medical world should be directed.

The general health of the mines is now excellent. Overwork and exposure to the sun are the only causes of sickness. The river water is melted snow from the mountains, and nothing can be more pleasant or healthful.

Behind the chapel was a rack, and on both sides of the rack were several rows of gallois some miles in length, and instruments of torture ready for the unfortunate victims. The punishments were in accordance with the degree of culpability and station in society of the rebels.

MAKING THE FLIES.—Flies are a great trouble to horses at this season. This evil may be prevented by rubbing upon the inside of their ears a little grease or oil, which should be repeated occasionally.

ANNUAL MORTALITY OF CITIES.—London, 1 in 45; S. Petersburg, 1 in 20; Geneva, 1 in 25; Paris, 1 in 32; Berlin, 1 in 34; Vienna, 1 in 25; Rome, 1 in 31; Geneva, 1 in 40; Philadelphia, 1 in 42; Boston, 1 in 40; New York, 1 in 35; New Orleans, one in 20; St. Louis, 1 in 25.

THE COSSACKS OF THE UKRAINE.

terrible losses on the Russians. When summoned before Dolgourouki, she displayed a firmness and presence of mind difficult to describe, and said, if every one under her command had done his duty in such a manner as she had done, Dolgourouki, instead of erecting gallows, would have taken to his heels.

"CARRY ME OUT, FOR GOD IS HERE."
A minister of the Gospel was once preaching upon the character of God, showing his holiness and purity. Before him sat a man who long had resisted all the appeals of God's love, and the threatenings of his wrath, and to human view had become hardened in sin.

What then will you do? Oh, fly to the cross of Christ. Repent, forsake your sin, and believe—believe that God is willing to forgive you, even you, for the sake of Christ. Give yourself to him, love him, serve him, and thoughts of God will be delightful; you will know him as your Father and your friend, your Almighty All, your everlasting portion, and you will look forward to heaven, as having its greatest attraction in the manifested presence of "God and the Lamb."

THE NEWSPAPER PRESS.—They were passing through the Strand as they talked, and by a newspaper office which was all lighted up and bright. Reporters were coming out of the place or rushing into it in eabs; there were lamps burning in the editors' rooms, and above, where the compositors were at work, the windows of the building were in a blaze of gas.

BOTANY OF PLATTE RIVER VALLEY.—Dr. Ormsby, in a letter to his daughter, in which he sent several species of new and rare flowers, says: "The whole valley of the Platte is rich in new and most interesting flowers, but very few of which had ever before been seen by the emigrants.

THE TEA PLANT.—The cultivation of the Tea Plant, which was undertaken by Mr. James Smith, near Greenfield, S. C. in 1848, has so far proved highly successful. In the fall of 1848 about 500 plants were received from China, via London, and in December they were planted in his garden.

"I do not wish to say anything against the individual in question," said a very polite gentleman, "but I would merely remark, in the language of the poet, that to him truth is strange, stranger than fiction."

"I say, Bob, you have been to Canton, haven't you?" "Yes." "Well, can you speak China?" "Yes, a little; that is, I speak broken China."

Somebody gives the definition of nowhere: "A place where no Yankee has ever been, and never will be."

Tiger, the dog that always went to fires, at Boston, is dead at the age of 15.

THE SABBATH RECORDER.

From the Western Christian Advocate.
A STANZA.
O Jesus! thou who art
The balm for every sorrow,
Breathe now upon my heart,
A hope of heaven's bliss I have,
Then in this mournful, mortal night,
Ere death's cold sleep has bound me,
Thy life shall bring celestial light,
With friends restored around me,
Thus, in this mournful night,
Ere death's cold sleep has bound me,
Fond hope shall bring the light
Of heavenly bliss around me. FRANK.

BEM.—The following anecdote is going its rounds in Vienna concerning Bem. For many years he has had foreboding of his death. He himself has for many years assigned the year 1850 as the term of his existence.

A COURT IN TEARS.—At Dedham, yesterday, says the Boston Traveller of the 22d, three Greeks were placed on trial for stealing a horse in Medway. From the inability of the prisoners to speak English, Dr. Howe of this city was called upon to act as interpreter.

Daniel O'Connell was of opinion that Shakespeare was a Catholic, because, says he, he makes all of his monks and friars good men. But, said Mr. Lucas, the editor of the Tablet, "Shakespeare shows a strong disinclination to give temporal authority and power to the Pope."

The Bishop of Oxford recently sent round his diocese a circular of inquiries, amongst which was the following:—"Does your officiating clergyman preach the gospel, and are his conversation and carriage consistent therewith?"

One of our exchanges says—"It is estimated that the rats in the United States consume \$900,000 worth of grain in the year." Curious as this statement is, it would be still more curious to know by what strange process of ratiocination it was arrived at.

An old gentleman who has dabbled all his life in statistics, says he never heard of more than one woman who insured her life. He accounts for this by the singular fact of one of the questions on every insurance paper being, "What is your age?"

"I do not wish to say anything against the individual in question," said a very polite gentleman, "but I would merely remark, in the language of the poet, that to him truth is strange, stranger than fiction."

"I say, Bob, you have been to Canton, haven't you?" "Yes." "Well, can you speak China?" "Yes, a little; that is, I speak broken China."

Somebody gives the definition of nowhere: "A place where no Yankee has ever been, and never will be."

DEMYETER INSTITUTE.

The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including a recess of ten days for Christmas and New Year holidays. The year will be divided into three Terms:

The First, commencing August 29, of 14 weeks.
The Second, commencing September 12, of 14 weeks.
The Third, commencing October 26, of 14 weeks.

Encouraged by the success of the Institute under its present instructors, the friends of the Institute have made liberal additions to its library, cabinet and apparatus, thus furnishing ample facilities for illustrating the various departments.

The Department of Natural Science is conducted by Professor GIBBON B. ALLEN. In this, Natural Philosophy, Astronomy, Geology, Natural History, and Chemistry, are taught in a manner of unusual interest. With it is connected the Department of Agricultural Science.

The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the term two hours each day will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue.

Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in Engineering and Surveying.

Information.
Good board in private families from \$1.25 to \$1.50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided.

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