

# 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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### INFERRENTIAL PROOF OF A FIRST-DAY SABBATH.

In noticing, two weeks ago, Mr. Morton's "Vindication of the True Sabbath," we promised to give our readers some extracts from it. To redeem that promise, we copy from page 41 to page 54. In sustaining the proposition, that the seventh day of the week is the only weekly Sabbath of God's appointment, Mr. Morton says:—

My fourth reason for believing this proposition is, that God has never blessed and sanctified any day of the week but the seventh.

In sustaining this reason, as I occupy negative ground, I shall simply depend against your usual Scripture arguments in defense of your favorite doctrine, that God blessed and sanctified the first day of the week, in commemoration of the resurrection of Christ.

In arguing this doctrine, you do not pretend to offer positive, but only inferential proof. You quote certain texts, and say, Hence we infer that the first day of the week is the Sabbath. Now, as there are many possible, and even plausible inferences, that are not necessarily true, I intend to be governed, in the examination of your Scripture proofs, by the following rule of interpretation:—

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture."

Brethren, I intend, with God's help, to show that, according to the above rule, which you admit to be correct, all your inferences in favor of a first-day Sabbath are unnecessary, and some of them wholly inadmissible.

#### YOUR FIRST PROOF.

Hebrews 4: 9, 10—"There remaineth, therefore, a rest (abbatism) to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Your premises consist of four assertions: First, That the rest, or abbatism, that remaineth, is something different from the ancient Sabbath. Second, That the person who "hath ceased from his own works, as God did from his," is the Lord Jesus Christ. These two assertions I most cheerfully admit. Third, That Christ entered into his rest on the day of his resurrection. Fourth, That the sabbatism of God's people is entered in this life. These last two assertions I utterly deny.

Your inference is, that the first day of every week that being the day of the week on which Christ rose, is the celebration of God's people. Of course, if I prove that the last two assertions are false, your inference will be shown to be inadmissible.

I assert, then,—  
1. That Christ did not "enter into his rest" on the day of his resurrection; for the following reasons:—First, Because the Scriptures do not say so. Second, Because this earth is not the place of his rest. He was, to the last day he spent here, "a pilgrim and a stranger in the earth," and had not therein "where to lay his head." But his resurrection took place on earth, and he continued on earth for "forty days" afterwards. Third, Because the Scriptures plainly teach, that the Mediator did "enter into his rest," when he "sat down on the right hand of the Majesty on high." Heb. 1: 3. "Arise, O Lord, into thy rest; thou and the ark of thy strength." Ps. 132: 2. This was the prayer of David and the congregation of Israel, when they removed the ark from the house of Obad-Edom to the place "that David had pitched for it." When Solomon and the elders of Israel brought up the ark from the city of David, and placed it in the holy of holies, in the temple "that David had pitched for it." When Solomon and the elders of Israel brought up the ark from the city of David, and placed it in the holy of holies, in the temple "that David had pitched for it." When Solomon and the elders of Israel brought up the ark from the city of David, and placed it in the holy of holies, in the temple "that David had pitched for it."

Second—Because "the day which the Lord hath made" is the same in which "the stone which the builders refused" became "the head-stone of the corner," (verse 22.) Christ did not become "the head of the corner," till he "sat down on the right hand of God." You assert that he did, and refer to Acts 4: 10, 11, quoted above, as proof. From what the Apostle there sets forth, you draw the inference, that, as he was set at naught by the builders, when he was crucified, so he became the head of the corner, when God raised him from the dead. But the Apostle does not say, however, that this took place on the same day that he rose from the dead; and all that we must necessarily infer from what he does say, is, that he became the head of the corner, since his resurrection, which is cheerfully admitted. But whether it was on the same day, or two, or ten, or forty days after, the Apostle saith not. (Still your inference would be entirely natural and proper, if it were not contrary to the analogy of faith, and to the teachings of the same spirit in other parts of the Scriptures.)

I suppose it will be admitted, that when Christ became the head of the corner, he became "the head over all things to the church," and that then "all things were put under his feet." Now the Apostle clearly teaches, that these things took place when he sat down on the right hand of God, as appears from the following texts:—

Ephesians 1: 20—"Which he wrought in Christ, when he raised him from the dead, (or having raised him from the dead) and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church."

Hebrews 2: 8—"But now we see not yet all things put under him (man) but we see Jesus, who made a little lower than the angels, for the suffering of death, crowned with glory and honor." Observe, that the Apostle's great object in this epistle is, to show that Christ is in heaven, forever interceding for the church.  
Now, it is not manifest from these texts, that Christ became the head of the corner when he ascended to his Father and our Father, to his God and our God? Nor is there any thing in Acts 4: 10, 11, that contradicts this idea.  
Brethren, the glorious building of grace has its foundation, not on earth, where we are pilgrims and strangers, but in heaven, where Jesus the corner-stone, "elect and

is not, in this epistle, one solitary reference to the resurrection of Christ, except in the concluding benediction; but it abounds in references to his ascension and intercession.

2. If I have reasoned correctly above, your assertion, that the sabbatism of God's people is enjoyed in this life, scarcely needs refutation. As Christ entered into his rest, when he received the crown of glory from the Father; so believers shall enter into his rest, when they "shall be glorified with him." Moreover, as Christ did not enter into his rest on the first day of the week, your inference, that that day is the Sabbath, is not only unnecessary, but wholly inadmissible.

Bear in mind also, brethren, that if Christ did not enter into his rest on the first day of the week, then your great philosophical argument for the first-day Sabbath, founded upon the fact, that the work of redemption is greater than that of creation, vanishes at once into smoke, or, at least, becomes useless for your purpose.

#### YOUR SECOND PROOF.

Psalm 118: 22, 24—"The stone which the builders refused is become the head-stone of the corner." "This is the day which the Lord hath made, we will rejoice and be glad in it."

Acts 4: 10, 11—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner."

You premise, that "the day which the Lord hath made" is the day of the resurrection of Christ. Whence you infer, that the first day of the week is the Sabbath.

1. If what you premise were true, the inference does not follow. The prophet does not say, We will rejoice and be glad in the same day of every week; but, We will rejoice and be glad in it, that is, in that day, whatever it may be. Now Christ did not rise on the first day of every week, but on one single day; and we may very well rejoice and be glad in that one day, without keeping any Sabbath in connection with it. Abraham rejoiced and was glad in the day of Christ; but he kept no Sabbath in honor of it. So, doubtless, you rejoice and are glad in the day of his crucifixion, though you do not celebrate it on any particular day of the week. But—

2. You are evidently mistaken in referring this language of the Psalmist to the resurrection of Christ—for the following reasons:—First—Because "the day which the Lord hath made" is the same in which Christ went in by the gates of righteousness. Verses 19 and 20. "Open to me the gates of righteousness: I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter." Now, though Christ did come up from "the gates of righteousness," till that day when he ascended from Mount Olivet, which was not the first day of the week. His almighty power and eternal Sonship were declared most gloriously on the day of his resurrection; but it was on the day of his ascension that his mediatorial righteousness was formally approved by the Father; while it was visibly manifested, in the presence of the universe, that the door of heaven had been opened to all true believers. Then shouted the seraphim, and all the host of heaven, while the door-posts of the New Jerusalem trembled at the voice, "Arise, O Jehovah, into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy!" Therefore, this is not the day of Christ's resurrection, but that of his ascension.

Second—Because "the day which the Lord hath made" is the same in which "the stone which the builders refused" became "the head-stone of the corner," (verse 22.) Christ did not become "the head of the corner," till he "sat down on the right hand of God." You assert that he did, and refer to Acts 4: 10, 11, quoted above, as proof. From what the Apostle there sets forth, you draw the inference, that, as he was set at naught by the builders, when he was crucified, so he became the head of the corner, when God raised him from the dead. But the Apostle does not say, however, that this took place on the same day that he rose from the dead; and all that we must necessarily infer from what he does say, is, that he became the head of the corner, since his resurrection, which is cheerfully admitted. But whether it was on the same day, or two, or ten, or forty days after, the Apostle saith not. (Still your inference would be entirely natural and proper, if it were not contrary to the analogy of faith, and to the teachings of the same spirit in other parts of the Scriptures.)

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Brethren, the glorious building of grace has its foundation, not on earth, where we are pilgrims and strangers, but in heaven, where Jesus the corner-stone, "elect and

precious," sitteth at the right hand of God, and is constantly occupied in gathering from afar the "lively stones" of the glorious edifice. Blessed forever be his holy name!

#### YOUR THIRD PROOF.

John 20: 19, 26—"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."—See also Luke 24: 36.

You premise, that the disciples, on the two days referred to above, one of which certainly was, and the other may have been, the first day of the week, had met together for public or social worship, when Christ appeared to them. Whence you infer, that the first day of the week is the Sabbath.

Now, what you premise seems to be a mere assumption, for which there is not a shadow of proof, either in the text or context. No one of the Evangelists says that they met for worship; nor did they worship, so far as we know, when met together. In regard to the first of those occasions, we are told, that they "were assembled for fear of the Jews;" and, as to the second, we are simply informed, that they "were within," which means, probably, that they were at home; for Luke tells us, that, on the day of the ascension, the eleven "abode" in an upper room. Acts 1: 13.

Again, your inference is not necessary; for the matter may be explained thus: On the day of the resurrection, the eleven, having procured a common lodging-room, "assembled for fear of the Jews;" and Christ appeared to them before the close of the same day, in order that they, who were to be witnesses of his resurrection, might have ocular demonstration of the fact, that he rose "according to the Scriptures." On the other occasion, "after eight days," he met them, probably, "as they sat at meat," (Mark 16: 14,) because Thomas, who had not seen him since his resurrection, was then with them.

These reasons are surely sufficient to account for his appearing on those occasions. But why demand reasons at all? Had he not a right to meet his disciples on any day of the week that he chose, without telling us why? Can you tell us why he appeared to the brethren when they were fishing? Christ has done many things for which the only reason we can give is, that it seemed good to him.

#### YOUR FOURTH PROOF.

Acts 2: 1—"And when the day of Pentecost was fully come, they were all with one accord in one place."

Your premises are—1. That the Feast of Pentecost fell that year on the first day of the week. 2. That the disciples were for that reason, with one accord in one place.

Whether the Feast of Pentecost fell that year on the first day of the week, or not, the disciples did not meet to keep the Sabbath, but to celebrate Pentecost. They would have been, in like manner, "with one accord in one place," if it had been the fourth day of the week, because it was the day of Pentecost. Therefore, your inference is not only unnecessary, but wholly inadmissible.

#### YOUR FIFTH PROOF.

Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

You premise, that the disciples came together, in this instance, to celebrate the Lord's Supper, and to hear the word. Whence you infer, that the first day of the week is the Sabbath.

What you premise is very uncertain; for—  
1. There is no evidence that they met to hear the word. The object of the meeting was "to break bread;" and the preaching of Paul seems to have been incidental, and not by appointment.  
2. It is not certain that "to break bread" means to partake of the Lord's Supper. The Greek word, translated, to break, is used very often in the New Testament in reference to ordinary meals. An instance occurs in Luke 24: 35—"And they told what things were done in the way, and how he was known of them in breaking of bread."

But if what you assert were true, your inference is not necessary; for—  
1. It is entirely proper, for aught we know to the contrary, to celebrate the Lord's Supper and hear preaching on any day of the week.  
2. Perhaps this meeting was held at that particular time, because the Apostle and his company were "ready to depart on the morrow." It was probably a farewell meeting, as many learned men think, and the text itself seems to hint.

3. There is not one word said in the text about Sabbath-keeping; nor is there the least intimation, either in the text or context, that the disciples were accustomed to meet on the first day of the week for any purpose whatever.

But you say, Paul waited there seven days, and we have no account of his preaching till the last night of his stay, which was the first day of the week. We reply, This is no evidence that he did not preach during the other six days. Luke tells us, in this same chapter, verses 2 and 3, that "he came into Greece, and there abode three months;" and he does not say that he preached once during that time. But a small part, indeed, of the doings of the apostles is recorded.

It is a remarkable fact, that this text, which is the only one in the New Testament that speaks of public religious exercises on the first day of the week, is, at the same time, the only one in the Bible that directly proves, that this day is not the Sabbath. It has already proposed to give up the argument in favor of the seventh day, if you produce one apostolic example of unnecessary labor performed therein. Will you give up your argument for the first day on the same condition? I believe this verse furnishes such an example.

The text proves nothing for you, if Paul's sermon and the breaking of bread were not on the first day. The sermon was preached between evening and midnight, and the bread was broken between midnight and break of day, and then Paul set out on his journey. According to the Roman method of computing time, the breaking of bread, at least, was in the morning of the same day in which Paul traveled from Troas to Assos, and thence to Mitylene; and, according to the Jewish method, the sermon, the breaking of bread, and the journey from Troas to Mitylene, were all within the compass of the same "first day of the week." That Luke should follow the unnatural Roman method, is so unlikely as hardly to be supposable. Now, if Paul traveled unnecessarily from Troas to Mitylene, as it seems he did, on the first day of the week, surely that day was not then the Sabbath of the fourth commandment. This text, therefore, proves positively that the first day is not the Sabbath, on which account it is of no little value in this controversy.

#### YOUR SIXTH PROOF.

I Corinthians 16: 2—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Your premises are—1. That the Apostle here commands the Corinthians to make public collections on the first day of the week. 2. That, therefore, public assemblies were accustomed to be held on that day. Whence you infer, that the first day of the week is the Sabbath.

I deny both your premises. The Apostle simply orders, that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, "on the first day;" and I marvel greatly how you can imagine that it means "in the collection box of the congregation." Greenfield, in his Lexicon, translates the Greek term, "by one's self, i. e. at home." Two Latin versions, the Vulgate and that of Castello, render it, "apud se," with one's self, at home. Thiers French translations, those of Martin, Osterwald, and De Sacy, "chez soi," at his own house, at home. The German of Luther, "bei sich selbst," by himself, at home. The Dutch, "by hemselven," same as the German. The Italian of Diodati, "appresso di se," in his own presence, at home. The Spanish of Felipe Scio, "en su casa," in his own house. The Portuguese of Ferreira, "para si," with himself. The Swedish, "nær sig sjelf," near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above. Now, if your premises are false, your inference is not only unnecessary, but wholly inadmissible.

You premise, that the "Lord's day" is the first day of the week. Whence you infer, that the first day of the week is the Sabbath. You here assume the principal point in dispute, namely, that God has appointed the first day of every week to be kept in commemoration of the resurrection of Christ. Is every Friday the "Lord's day," because he was crucified on Friday? You answer, No. Is every Thursday the "Lord's day," because he ascended on Thursday? You answer, No. So, when you ask, Is every first day of the week the "Lord's day," because he rose on the first day? I answer, No. And it is too much that I should ask you to prove your assumption? I have never yet met with an attempt to prove it.

But, were this even proved, your inference would not be necessary. The first day might be the "Lord's day," and yet not the Sabbath. Would the bare mention of this day by the Apostle John, even if it were certain that he referred to the first day of the week, repeal or alter the fourth commandment? Certainly not. But you ask, What day did he mean? I reply, Most probably he meant the seventh, since we know from several scriptures that this is in fact the Lord's day. See Nehemiah 9: 14, and Isaiah 58: 13. But you ask again, Why did he not say "the Sabbath," if he meant it? I reply by asking you, Why did he not say "the first day," if he meant it?

Brethren, who can say, that from any of the texts commented upon above, the inference is necessary, that the first day of the week is, and that the seventh is not, holy? But this is precisely what you infer from them. On the sole authority of these passages, together with that one in which Christ says, that he is "Lord of the Sabbath," you have no hesitation in affirming that the first day of the week is the very Sabbath day spoken of in the fourth commandment, and that the seventh day of the week is not now more holy than any other; or, in other words, that the blessing which God put upon it in the beginning, (Gen. 2: 21,) has been taken from it, and given to another day. What! because "there remaineth a sabbatism to the people of God," therefore the seventh day must have ceased to be the Sabbath! Because "we will be glad and rejoice" in "the day which the Lord hath made," therefore the seventh day must have ceased to be holy! Because Christ showed himself to his disciples once or twice on the first day of the week, therefore the seventh day cannot be the Sabbath! Because the Pentecostal effusion of the Holy Ghost happened on the first day of the week, as is clearly demonstrated by arithmetical calculation, therefore the seventh day cannot be the Sabbath! Because the disciples met once "to break bread" on the first day of the week, therefore God must have unsanctified the seventh day! Because the Corinthian and Galatian Christians were commanded to "lay by them in store" on the first day of the week, for the relief of the poor saints, therefore the seventh day can be nothing more than a working day! Because John was "in the spirit on the Lord's day," therefore the seventh day

cannot be "the Lord's day," if it used to be! Because Jesus Christ is "Lord of the Sabbath," and has the right to change it, or even to annihilate it, (1) therefore the seventh day must have ceased to be a day of rest? O brethren, you dare not say, that any of these inferences flow from the Scriptures, as necessary consequences. But if they are necessary—if there is any way of avoiding them, without doing violence either to the text or context—how can you ask me to believe that the first day is, and that the seventh is not, holy.

#### HYMN OF THE CHURCH YARD.

BY HENRY W. LONGFELLOW.  
Ah me! this is a sad and silent city,  
Let me walk softly o'er it, and survey  
Its gray streets with melancholy eye,  
Where are its children, where their gleaming play?  
Alas! their cradled rest is cold and deep—  
Their playthings are thrown by, and they asleep.  
This is pale beauty's bourn; but where the beautiful,  
Whom I have seen come forth in evening's hours,  
Leading their aged friends, with feelings dutiful,  
Amid the wreaths of spring, to gather flowers,  
Alas! no flowers are here but flowers of death,  
And those who once were sweetly sleeping beneath.  
This is a populous place; but where the bustling,  
The crowded buyers of the noisy mart—  
The money-changers—and the men of art,  
Business, alas! hath stopped in mid career,  
And none are anxious to resume it here.  
This is the home of grandeur; where are they,  
The rich, the great, the glorious, and the wise?  
Where are the trappings of the proud, the gay—  
The gaudy guise of human bufferies?  
Alas! all lowly lies each lofty brow,  
And the green sod dizens their beauty now.  
This is the place of refuge and repose;  
Where are the poor, the old, the weary wight,  
The scorned, the humble, and the man of woes,  
Who wept for morn, and sighed again for night?  
Their sighs at last have ceased, and here they sleep  
Beside their scorers, and forget to weep.  
This is the place of gloom; where are the gloomy?  
The gloomy are not citizens of death;  
Approach and look, where the long grass is plummy,  
See them above! they are not found beneath!  
For these low denizens, with artful wiles,  
Nature in flowers, contrives her mimic smiles.  
This is the place of sorrow; friends have met  
And mingled tears o'er those who answered not;  
And where are they whose eyelids then were wet?  
Alas! their griefs, their tears, are all forgot;  
They too, are landed in this silent city,  
Where there is neither love, nor tears, nor pity.  
This is the place of fear; the firmest eye  
Fathomed quailed to see its shadowy dreariness;  
But Christian hope, and heavenly prospects high,  
And earthly cares, and nature's weaknesses,  
Have made the timid pilgrim cease to fear,  
And long to end his painful journey here.

#### THE DUTY OF FREE INQUIRY AND DISCUSSION.

Its existence is generally admitted, but the senses in which it is admitted are somewhat various. With some it means: the duty of saying all that can be said "on our side," of making heaven and earth contrive to adjust and equally support the weight of suspecting the presence of heresy wherever a thought is suggested; for which a place has not been made in the pre-arranged system, and of striving, heartily, to destroy by insinuations, or to overwhelm with a general hullabaloo of outraged orthodoxy, the daring speculator who thinks he has evolved a needed truth, albeit at variance with the ancient formula.

With another and a larger class, and one as much more respectable than this as it is less brutal and ferocious, the duty of free discussion means: the duty of holding one's opinions tenaciously, and of letting every body else hold theirs equally so; the duty of keeping hold firmly, and with a clenched grasp that nothing shall be allowed to loosen, upon the received system; of gathering about that whatever obviously harmonizes with it, of illustration or of defense, and of shutting its ear unalterably to everything which even in seeming militates against it. Such persons, and they are probably the major part of most communities, are content to let other people think for themselves. They may sometimes express their own dissent from opinions, but they hurl no poisoned weapons against their authors; they oppose them simply by bringing in contrast with them the established system, with which they clash, and in the sure conviction of whose correctness their own minds calmly abide. They are courteous, gentlemanly, sometimes enthusiastic, but never passionate, and it is impossible not to respect them for their probity and humanity. Yet they never investigate a newly presented subject, freshly and radically. They never, with a generous holding in abeyance of former opinions, come to the consideration of a new position with open, calm, unbiased minds, prepared to judge it upon its own basis, and to receive or reject it in obedience to a higher law than that of previous conviction.

There is a third class, to whom this is implied in the duty of free inquiry and discussion: primarily, that every man be allowed to think for himself, as a spiritual being, responsible to God, destined to immortality; be allowed to gather what views he can from nature, from experience, from conscience, from the scriptures; to express them freely, in his own method, and without the hazard of being taunted and ridiculed for popular or of being broken upon the wheel of their suspicion. And, secondly, but equally, that every other man be allowed, be required, to take those principles and measure them for himself, not by the creed book, nor by the opinions of other and falling men, but by the Scriptures which are of God; by the wants and impulses of his own soul, when it is raised to earnest communion with God and Christ; by the mighty under-voices that speak up through the creeds and liturgies and doctrinal dogmas of the whole Past. There is no carelessly following aside of former opinions, here. They furnish the basis on which one shall stand, in measuring the new. But they are not themselves the measures of the new. These are to be sought along in the Gospel, and in the breathings of God's Spirit.

(Which of these theories of Discussion is noblest, Reader! which is the worthiest of

the Christian soul? which shows most confidence in the power of Truth! which promises best for the advancement, not of faction or of party, but of the Truth and the Piety which are precious to God? Independent.

#### THE LAST MINK SKIN.

The editor of the Michigan Christian Herald, having passed a week at *Saut Ste Marie*, gives an interesting account of his visit. He says much about the Indians and missionary effort amongst them, and finds that the great barrier to their progress in civilization and Christianity is intemperance. Few can withstand the temptation to taste what the whisky-sellers offer them in exchange for their commodities, and many will drink up their pay in advance. The common excuse among them, says the editor of the Herald, when asked to sign the pledge, is that the white men will offer it to them, and they cannot refuse, and therefore, to sign, will only prove them liars. Some exercise their judgement, and have self-control enough to sign and keep the pledge. The value of the pledge, as illustrated in a few instances, is seen in the following incident. Rev. Mr. Bingham, referred to in the extract, has been attached to the Saut Mission more than 20 years.—

"Pained with the frequent scenes of intemperance among the Indians, Mr. B. resolved to try the efficacy of the temperance pledge. He translated the pledge into their native dialect, and began to introduce the subject in his discourses. Among his hearers were two chiefs of considerable note, Waisky and Shegud. The former was a very intemperate man, inasmuch that the people called him old Whisky. Shegud drank occasionally, to please his friends. One Sunday when both were at the meeting, the subject of temperance was introduced in the discourse, and at the close the pledge was read, they were invited to take the matter into consideration, to attend another meeting on the coming week, and sign it. Shegud said he thought it would be a very good thing, if they could only keep it. Waisky hung down his head, and made no reply. The day previous to the meeting appointed, Br. B. was passing through the village, and met Waisky and Shegud with a kettle of whisky, and both tolerably drunk. He stepped up to them and requested that they would let him pour it upon the ground. They begged that he would not, saying that they had got this to take their last drink, and were then going to say good by to it, and to-morrow, said they, we will come up and sign your paper. Kagait eunh? (Will you truly?) said Mr. B. Kagait, Kagait, was the reply. Mr. B. passed, and left them to their farewell revel. The next day, surely enough, they were both present of the meeting, and both signed it. Waisky maintained a fair Christian character until the day of his death, and Shegud has up to this day—now 18 or 19 years.

"Some years after this circumstance, Waisky in formed Mr. B. how he came to sign the pledge. He referred to the Sunday on which Shegud said he thought it would be a good thing to sign it, if he could keep it, and said he thought just as Shegud did, but was afraid it would make a liar of me if I should sign it, for I did not believe I could keep it. But the day before the meeting, Shegud came to me and said, Come, I have one mink skin left. Now let us sell that, and get what whisky it will fetch, take our last drink, and say good by to it; and let us go up to-morrow and sign that man's paper, I said, very good; and we did so."

#### THE INFIDEL'S PREDICAMENT.

The Pittsburgh Saturday Visitor, gives a vivid description of a man without a God, in the following article.

#### The Boston Investigator.

An Infidel paper, comes to us and on the margin written, "madam please exchange," with pleasure sir. We never saw the Investigator but once before, and that was ten years ago. We read it carefully, and one sentence we shall never forget. The writer was speaking of the tendency of the doctrine of grace to licentiousness—talking of a license, a Christian might feel to gain, because of his hope of pardon through a Saviour; and boasting of the superior morality of his creed. He introduced the negative side of his argument in these words, "but the poor infidel has no God, no Heaven, no Jesus Christ, no Hell."

No words ever struck us with such a benumbing force. What a poor homeless orphan! what a helpless desolate child! A man without a God to love, or a heaven to hope for—a sinner without a Saviour—no elaborated description of wo unutterable, ever conveyed to our mind the picture of despair which did these few words. We never before said "Our Father," with the same meaning—the same overwhelming desire to be acknowledged as a child. Our Father. What if we were cast out into the regions of space to wander a loose atom, without a centre to attract us, no light to cheer, or a sun to warm—nothing before—our world behind, and an invisible, irresponsible, irresistible nothing driving us thence, the dread horrors of such a situation! Oh the dread horrors of such a situation! No Hell! No God, no Heaven, and the No Hell! No God, no Heaven, no Jesus Christ, no Hell.

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Since that nothing rational or irrational, has ever appeared to need pity like the man who has no God. Religious newspapers, and professing Christians, often shake our faith, sadly. The Investigator would soon drive us home, and we will read it to keep us in mind, that if Christians lack perfection, Infidels are minus a God.

The Sabbath Recorder.

New York, October 18, 1849.

DOING EVIL THAT GOOD MAY COME.

Who among all the disciples of Christ would perpetrate what he knew to be a wicked act, in the expectation that it would result in good? The bare statement of the idea is so revolting, that one would think it impossible that it should ever be realized. Yet Christians sometimes make an exhibition of this spirit, when, perhaps, they are scarcely conscious of it. Not that they mean to commit downright wickedness for the sake of accomplishing good results; but they suppose that the results aimed at, and—in their opinion—sure to follow, are of such a nature, that what they do in the way of means towards their accomplishment ought not to be considered as wickedness. We speak not of Papists, with whom it is an avowed doctrine, "that the end sanctifies the means," but of Protestants, who profess to hold this doctrine in abhorrence. We speak, only of that which we know; we testify only of that which we have seen. To come to the point, then, without farther preliminary, we have known persons to abandon the Sabbath, and join themselves to the society of those who observe the first day of the week, under the pretext of doing more good. Sometimes ministers of the Gospel act in this manner. Now we have a few plain remarks to offer upon such conduct.

1. It indicates ignorance of themselves. They imagine that their limited usefulness is to be attributed to the narrowness of the sphere in which they are moving, rather than to their own unfaithfulness. They cast their eyes upon another sphere, apparently wider, supposing that if they were but once placed in it, they could accomplish vastly more for God than they now can. But did such persons ever read a saying of our Saviour—"He that is faithful in that which is least, is faithful also in much?" Did they ever attempt to apply this saying to their own case? Before one undertakes to abandon the communion of Sabbath-keepers, under the idea that his opportunities for usefulness among them are too limited, he would do well to enter upon a serious examination of his own heart, and see whether he has been "faithful in a very few things," before he aspires to have "authority over ten cities." It will be found true in every instance, that one who has been unfaithful in a narrow sphere, exhibits the same spirit when transferred to a wider one. If he is a minister of the Gospel, he is, in reality, no more successful—he accomplishes no more for God—than he did before. It is true, he may witness more cases of conversion; there may be a greater number of members gathered into the church under his ministry. But, on the supposition that these cases of conversion are attributed to him, are they the result of his labor, or of the labor of those members of the church who were connected with him in fellowship? Does he witness a greater number of conversions because his opportunities for labor have been more extensive, and because he has been faithful to improve them? Or is it because he has had a greater number to help him? It by no means follows, that because they were gathered into the church under his ministry, they were gathered by it. His labors—his prayers—his faithfulness—may have had but little to do with the good which he has witnessed. Though in this world he may have the praise, yet in the great judgment day it may be discovered that some of his fellow-members were the real authors, under God, of all that for which he received glory from men. He was, in reality, no more useful, because no more faithful, in the larger sphere, than he was in the smaller one.

2. It overlooks the fact that a man's usefulness is of God, rather than of men. They think that the countenance of a large, and respectable body of people will give a man such influence, that he must necessarily be useful. But this is a sad mistake. A man is useful just in proportion as God blesses him, and no farther. He may proclaim divine truth to dead souls for half a century, and have a large congregation to respond Amen the whole time, yet all will be in vain unless God shall send forth the Holy Spirit to make the dead alive. And if God in his sovereignty choose to send his quickening spirit, not all the combined influence of men and devils can hold the dead under the power of death. God is not dependent upon the aid which his creatures may give him for the advancement of his cause. It is their duty to "come up to his help," to be sure, and if they do, he will graciously accept their efforts; but if they will not, he can do without them. "It is nothing with the Lord to save by the many, or the few." The man, therefore, who faithfully and prayerfully avails himself of what opportunities he has, will find that he is as useful as his Master wishes him to be. To desire to be more so, is a mere affectation of sanctity, availing very little of the humility which becomes a true Christian.

3. It foolishly takes for granted that a man can be more useful by disobeying God, than by obeying him! What a deplorable mistake! Is not a man's moral power for good very much according to the obedience he is known to render to God's law himself? When, therefore, it is understood that he carries himself with indifference towards some one of the divine precepts, it is a blot

upon his character which neutralizes the force of his efforts to win others to obedience. Besides, will God bless one who is willfully disobedient? And if God does not bless him, his calculations upon usefulness will only result in disappointment and confusion. A father has some half a dozen sons, whom he appoints to cultivate a piece of ground. To one he marks out an acre, to another three acres, to another two, and so on; but to the sixth he simply says, "Stand here, and guard this tree." Now what if this one, after a while, should begin to reason with himself thus, "It seems like small business for me to stand here, day after day, to guard this tree; my brothers are employed in work which is vastly more important, and promises greater results. I am capable of doing more active service than this; my powers are fitted to accomplish something of more consequence. I will, therefore, leave this post; and, surely, my father will approve the step, when he comes to understand the motive." Think you, reader, that such a child would be blessed in his undertaking? Could he be viewed in any other light than as a disobedient child? And would he not deserve to be beaten with many stripes, as one who "knew his father's will and did it not?" The father, upon his return, would be very likely to say, "You knew well enough what was my will; it was simply to guard this tree. Had you done what I commanded, you would have been as useful as I wished you to be, and you had no business to aim at any thing more. I cannot approve your conduct, nor help you in the scheme you have so disobediently undertaken." To guard the fourth commandment, is the great work which God has assigned to Sabbath-keepers. By strictly attending to this duty, we may be restrained from many opportunities which others enjoy; but it does not become us to say that our Father made a mistake, when he assigned us to this post. He will bless us in our obedience, not in our disobedience.

4. It takes for granted that a man's usefulness is according to the immediate results of his labor. But, according to this view, many of the best men that ever lived were not useful. Indeed, the usefulness of Jesus Christ himself was very limited, in comparison with that of some of his servants; for there were but few who received his doctrine while he ministered on earth. The prophets, too, had but little success. Nevertheless, the prophets and Christ advocated those eternal principles of truth which cannot be destroyed, and which must, by the blessing of God, sooner or later, find a response in the consciences of men. They looked not at immediate results, however, and seemed to care but little about them. Their great concern was to be found in the way of obedience. Hear the language of him who spake as never man spake—"I came down from heaven, not to do mine own will, but the will of him that sent me." And can sinful mortals aspire to move in a better path? The results of his labors, though not immediate, are nevertheless such as never could have been, had he deviated one iota from the path of obedience to the law of God.

The remarks we have made are applicable, not only to those who abandon the Sabbath, but also to those who have become well convinced that God enjoins the observance of the seventh day, but have thus far refused to yield obedience. Reader, are you one of this number? Deceive yourself no longer with the idea that you can be more useful by continuing in disobedience. If you wish to be useful, let your delight be in the law of the Lord; meditate therein day and night; and then "whatsoever you do shall prosper." Ps. 1.

RESTORATION OF BISHOP ONDERDONK.

The Diocese of the Protestant Episcopal Church of New York held its annual Convention week before last, in this city. One great subject of interest was a movement looking to the restoration of Dr. Onderdonk to his office as Bishop. After the failure of a resolution requesting him to resign, on motion of Dr. Higbee, of Trinity Church, the following was presented:—

Whereas, The House of Bishops and the house of clerical and lay delegates in the General Convention of 1847, passed a canon in the words following: "Whenever the penalty of suspension shall be inflicted on a Bishop, Priest, or Deacon in this Church, the sentence shall specify on what terms, or at what time the penalty shall cease;" and whereas the Diocese and Diocesan of New York have been, for a long time, under disabilities which it was the design of the canon to prevent in future; therefore,

Resolved, That the Standing Committee be requested to present at an early day an address to the House of Bishops, praying that venerable body to adopt such measures as may render the wise provisions of the said canon of 1847 available to the relief of our Diocese, so that the objects may be accomplished of the unanimous prayer of the Convention addressed to the General Convention of 1847.

The vote resulted as follows: Ayes—Clergy, 91; Laity, 39. Noes—Clergy, 36; Laity, 46. The majority, as we learn from the Intelligencer, protested against this act, by which it was supported, denying that the Church is under the necessity of terminating the sentence of suspension against the deposed Bishop, and affirming that he has exhibited a contumacy during his suspension that will make his restoration anything but desirable to the prosperity and standing of the Church. The protest was presented by the Hon. Luther Bradish, and bears the names of some of the most influential of the clergy and laity of New York and Brooklyn.

FUNERAL IN THE GROUNDS OF GIRARD COLLEGE.

By the will of the late Stephen Girard, no "clergyman, missionary, or ecclesiastic," of any creed, is permitted to enter the College inclosures. Notwithstanding this infidel prescription, religious instruction is imparted to the pupils, perhaps even more thoroughly than if there had been no restrictions. The Bible is read morning and evening, and the duties of the day are begun and ended with prayer. A correspondent of the N.-Y. Recorder writes, that on Sunday "sermons are regularly preached to the children by laymen." It appears, also, that when a pupil dies, he is not tumbled into the earth like the beasts that perish, but is interred with religious ceremonies. One of the Philadelphia papers details, at some length, the order of exercises connected with the funeral of a lad who had just passed his tenth year, the son of a widow lady of that city:—

The services of a minister of the Gospel being interdicted by the will of Mr. Girard, Mr. Barley, one of the Directors, read an appropriate portion of the Scriptures; after which, a pretty hymn, suitable to the occasion, was sung by the scholars. The Hon. Joseph R. Chandler then delivered an address, concluding with a fervent prayer, during which there was not a dry eye in the assembly. The feelings of the mother had been nicely consulted in regard to the place of burial, and in accordance with her wishes, a spot was selected within the College inclosure. The grave was dug in the southwestern portion of the grounds, which have been laid out as a cemetery. The spot is close to the wall, shady and secluded. Here the body was committed to the earth with the ceremony of the Protestant Episcopal Church. The grave is the first that has been dug in the cemetery, and the solitary mound will be neatly inclosed and appropriately marked.

THE GAIN OF SUNDAY-KEEPING.

The Independent has an interesting letter from Lumberland, Sullivan Co., which says of the Hudson and Delaware Canal:—

"Nearly half a million tons of coal will be sent down the Canal the present year; next year it is expected that the quantity will be more than doubled. The boats now carry 50 tons each, but when the Canal is enlarged they will be made to carry each 100 tons, and about 100 boats can be passed through the locks in a day. About 8,000 men and 1,000 horses are in the employment of this Company, on their canal and railroad, and at the mines. The Sabbath is observed on the whole route. No locks are opened on that day. Three missionaries are constantly employed on the line of the Canal, one of whom is supported by the Company. This has been the policy of the Company from the beginning; and mark how they have prospered. They now divide from 12 to 16 per cent. per annum on the capital stock, which is worth from 60 to 70 per cent. above par value."

Upon which the Tribune very pertinently remarks:—

"We fear our clerical friend has written consider 12 to 16 per cent. per annum 'the natural and proper reward of godliness and Sabbath-keeping, and fancy his righteousness a dead loss when his stocks are not worth from 60 to 70 per cent. above par.' We must be careful of our words."

We are very much of the same mind with the Tribune. Yet ever since Dr. Edwards put out his "Sabbath Manual," embodying a great number of facts to prove that the keeping of the Sabbath is highly profitable in the way of dollars and cents, health, long life, worldly reputation, &c., this mode of argumentation has been in high favor with the religious public. We have often uttered our protest against such reasoning, and we shall continue to do so. It is at war with the teachings of Christ and his apostles. They taught us to expect a reward for righteousness, not in the good things of this world, but in the glory of the heavenly state. We do not doubt, however, that there are occasions when the Almighty, by the dispensations of his providence, signifies his approbation of well doing, and as clearly indicates that "the wicked and him that loveth violence his soul hateth." But we question very much whether he would do so under circumstances which would give an implied sanction to error. If Sunday were the true Bible Sabbath—the day which God "sanctified" and "blessed"—it might be that on some rare occasions, when it was necessary to a public vindication of the righteous principles of his government, he would signally confound its violators. But convinced, as we are, that it has no more claim to be called the Sabbath than Monday or Friday has, we cannot but regard all these attempts to make capital out of those facts which seem to show that it is an unprofitable thing to desecrate the day, as about on the same level with the superstition of the barbarians of Melita, who denounced Paul as a murderer when they saw a viper fastened on his hand.

CONVERT FROM MOHAMMEDISM.—The London Missionary Herald reports the baptism of several persons in Saugor, a Baptist mission station in Asia. One of them was a private tutor to the Rajah of Tehri. He is a convert from Mohammedanism, and is now adorning the doctrine of God his Saviour.

The Fulton (Oswego county) Patriot, gives the name of Mrs. GOULDING as the woman in whose possession Mr. Burt's boy was found. Mr. and Mrs. GOULDING are English people, of some wealth. The Patriot says that Mrs. G. is gone to Canada, with the little girl whom she represented as the twin-sister of Master Burt, who it is now believed is also a kidnapped child.

BAPTISMAL REGENERATION.—The Arch-

bishop of York, in his Primary Charge, just issued, says on the subject of Baptismal Regeneration:—"Whatever, then, our own particular views may be, we must be content, so far as concerns our judgment of the doctrine laid down by the Church, to leave the question open, as the Reformers left it." The Reformers "taught that spiritual regeneration in baptism could only result in the case of those who had been from all eternity elected to everlasting life by the free and sovereign grace of God. That all the baptized should be spiritually regenerate, was, in their view, utterly impossible; and, therefore, they could not intend, in the formularies they drew up, to require or to express such a belief, unless we unfairly attribute to them that shameful effrontery, that gross and scandalous dishonesty, which, to the reproach of our times, has been openly avowed by some, that men may teach what they do not believe, and that they may believe what is contrary to their teaching. With the knowledge of this fact before us, we can not insist on it as a doctrine of our Church, that all baptized children are, as such, spiritually regenerate."

EPISCOPACY RENOUNCED.—The Rev. R. C. Shimeall has addressed a letter to the authorities of the Diocese of New York, announcing his withdrawal from the Episcopal Church, and his purpose to join the Presbyterian Church. He states that he has been a minister in the Episcopal Church seventeen years, and a witness of the conflict in that communion for and against fundamental truth. Till lately he regarded the views of the Tractarians or Romanizers to be unwarranted by the standards of the Church. But now he is convinced that they are right according to the standards, and that the evangelical or low church party are wrong; and that the only alternative for him is to walk either to Rome or to Geneva, and he has chosen the latter.

THE BONES OF WHITFIELD'S ARM RETURNED TO AMERICA.—About a quarter of a century ago, the bones of one of the arms of the celebrated preacher, Whitfield, disappeared from their resting-place under the old South Church in Newburyport, Mass. By a late steamer from England, Rev. J. F. Stearns, pastor of that church, received a small box containing the bones, and with it a note, the following extract from which explains the whole affair:—

"Some years ago a brother clergyman was requested to obtain an original letter of the dear and honored Whitfield for me, which he thought he could easily do. He failed, however, in the attempt; but to my great surprise and mortification, he sent me what he called a precious relic of the holy man of God, one of his bones! and precious it is, but it was of too sacred a nature to expose to the public eye, and I have preserved it in my own hands. This I must now intrust to you, and I shall be happy to learn from you that it has been done."

The trust thus committed to him was discharged by Mr. Stearns in the presence of the sexton of the church and the parish committee.

HON. AND REV. B. W. NOEL THREATENED.

—The English Churchman is in deep trouble for the honor of the Establishment, and calls earnestly upon the Lord Bishop of London, to inflict condign punishment upon Mr. Noel. It says:—

"Now, we believe that nothing which the authorities of the Church have said or done prevents 'the Hon. and Rev. Baptist Noel, Chaplain to Her Majesty,' from officiating in any church to which the incumbent may choose to invite him. Yet he has denounced the Church as unscriptural—preached in Scottish and 'Baptist' meeting-houses—openly denied the lawfulness and efficacy of infant baptism—and has sought and received a repetition of the forms of Holy Baptism at the hands of a schismatical teacher! If this be not a case which calls for canonical punishment, we know of none which can occur. The Lord Bishop of this diocese cannot stand still and see the doctrine and discipline of the Church trampled under foot in this way, without practically confessing that he considers consecration vows as a mere matter of form. Surely this is a matter which the clergy of the diocese should promptly take up, if it be thought that His Lordship's hands require strengthening in any way."

BIGOTRY.—The English Churchman has the following exhibition of prelatial exclusiveness, arising from the Queen's habit of attending the parish worship at Balmoral:—"Her Majesty is still in Scotland; and we are pained to observe, attends the Presbyterian worship, as on former occasions, although there are bishops and priests there; moreover, Her Majesty's Chaplain is, we example must greatly increase the difficulties of the clergy in impressing upon their flocks the sin and danger of worshipping publicly apart from the church."

It is possible that her Majesty has learned that neither in the church, nor yet in the mountains of Scotland, can the Father alone be worshipped, but that the true worshippers worship him in spirit and in truth.

MINUTES AND REPORTS.—The minutes of the General Conference, and the Annual Reports of the Missionary and Tract Societies, are now ready for distribution. A parcel will be put up for each church in the denomination; and it is hoped that friends visiting New York from the various sections, will call for them at the office of the Recorder.

MEETING-HOUSE BURNED.—The Meeting-

House of the First Seventh-day Baptist Church in Brookfield was burnt to the ground on Friday morning, Oct. 7th. The fire was first discovered between one and two o'clock, issuing from the roof near the belfry; and, notwithstanding the heavy rain then falling, so rapid was the spread of the flames, that nothing was saved, even to a single article of furniture. So intense was the heat, that the bell was literally melted, and the stoves and pipes utterly destroyed.

"This house had stood just forty-seven years, to a day. It was erected Oct. 7, 1802. Two years ago it was remodeled, painted, furnished with a bell and a respectable suit of furniture, and promised to the church and society a convenient and pleasant house of worship for many years to come, for themselves and their children after them. But, in one short hour all their anticipated advantages were overthrown. There was no insurance on the property. It is not known how the fire originated."

LONG PULPIT SERVICE.—Rev. William Turner, of Gateshead, preached his first sermon in 1782, while Napoleon was yet in his teens and the Independence of the United States was yet unacknowledged. The Gateshead observer says:—

"Napoleon has begun and ended his career—the American Republic has long ago celebrated its jubilee—the mail coach has been superseded by the railway train—penny postage and the electric telegraph have come into operation—and on Sunday, the 19th day of August, 1849, after a lapse of sixty-seven years, he ascended the pulpit, which he had occupied upwards of sixty years, and opening the sacred volume, read without spectacles the 22d chapter of Luke's Gospel, in a firm and audible voice. He then took for his text the 41st and 42d verses, and preached to a congregation, not one of whom had heard his first discourse from that pulpit. At the close he gave out the hymn of his friend and tutor, Dr. Enfield, concluding with the aspiration:—

"Be Christ our pattern and our guide,  
His image may we bear;  
Oh, may we tread his holy steps,  
His joy and glory share!"

AMERICAN TRACT SOCIETY.—The Indiana Christian Herald has been furnished with a tabular view of the donations to this Society for two years, which shows, at a glance, where the Society finds its support, and what churches it chiefly represents in its liberality. The aggregate of donations is less for 1849 than for 1848, by \$11,833; but the falling off of donations from the living is in the legacies. The New England States gave 30 per cent. of the donations last year; the three Middle States, 40 per cent.; nine Southern States gave 15 per cent.; and five Western States, 11 per cent. Four of the Western States, Ohio, Indiana, Illinois, and Mississippi, increased their donations from \$7,853 to \$10,271. The falling off in 1849 was \$1,833.

THE OLDEST BAPTIST CHURCH.—A Committee of the Warren Association, consisting of Judge Hale, and Rev. Messrs. Tustin and Jamieson, has recently decided that the First Baptist Church in Newport, R. I., was constituted on the 7th of March, 1633, and is therefore the oldest Baptist Church in America.

RIOT IN PHILADELPHIA.

Philadelphia has been disgraced by another atrocious riot—commenced by vagrant boys, and carried on by heartless assassins, against the colored people and firemen. We give the following particulars from the Sun of Wednesday:—

AN AWFUL RIOT—HOUSES BURNED—FIREMEN KILLED, AND MANY OTHER PERSONS WOUNDED.—On Tuesday night a fearful and bloody riot took place in the vicinity of Sixth and St. Mary street, by which several firemen were killed, and a number of persons, both white and black, were wounded. At about nine o'clock, a crowd of boys, numbering about 20, having with them a furniture cart containing a burning tar barrel, ran up Seventh street, and turned down St. Mary street. When about half-way between Sixth and Seventh street, a number of pistols were fired, but by whom we could not ascertain. The crowd of boys charged it on the colored people.

The crowd, certainly not more than fifty all told, made a fierce attack on the California House, a resort for colored people. The inmates resisted the attack for a long time, using guns and muskets with considerable effect on the aggressors. Finally, however, the crowd being augmented, they broke into the house, and set the lower story on fire.

The blacks flew for refuge, and falling into the hands of the rioters were beaten with clubs and stones, and cut with knives. The flames continued to roll upward, and an alarm of fire was sounded. The firemen repaired to the scene of destruction, and when about to put their different apparatus into service, another body of rioters fired a volley of balls up the street, and one or two firemen were killed on the spot, and several others wounded. The bloody and terrific outrage was resisted by the firemen, who rallied and drove the murderous villains back. But, finally, the firemen generally were driven off, not being able to contend against such fearful odds, and the property was left to the mercy of the devouring element. The California House was soon reduced to ashes, and it is feared that several colored persons perished in the flames.

Several other houses were burnt. Two or three members of fire companies were shot dead, or mortally wounded; and eight or ten others, several of them blacks, were badly wounded. It is stated that neither the Mayor nor the Sheriff were on the ground at day-break on Wednesday morning, when the rioters were still engaged in their nefarious work.

FROM THE GOLD REGION.

The steamer Empire City arrived at this port on the 8th inst., bringing California papers to Sept. 1st, and above \$1,000,000 in gold.

The U. S. steamer Edith, Lieut. Commanding McCormick, from San Francisco for Santa Barbara, went ashore on Point Conception, on the 26th of August, and was totally lost. It was thought the machinery might be saved if the weather continued favorable.

The Alta California gives a list of about 150 vessels which had arrived at San Francisco since the 1st of April, from different countries. Several U. S. vessels were also in port.

San Francisco seems to be growing with astonishing rapidity. The Pacific News says:—

An absence of a week, and one scarcely knows where he is on his return. Fine store-houses are taking the place of tents and hovels, and beautiful goods are arriving daily from China and elsewhere, which dazzle the eye of him who expected to see nothing in California but pick-axes, India rubber boots and tents, or pistols, bowie-knives, and dirks. Society, too, is as good at San Francisco as in any city of the east, excepting, of course, a scarcity of that best gift to man, woman, We notice, however, with pleasure, a daily increase in number of the fair sex—ladies who have braved the dangers and trials of a sea or land passage in company with their husbands in search of the riches of California.

A Convention for framing a State Constitution met at Monterey, Aug. 30th, but a quorum of delegates had not arrived. A decided anti-slavery spirit was manifest.

The Alta California of Aug. 16, says:—Although we are in the midst of Summer, a fire in the parlor stove every morning and evening, has been found agreeable to most citizens, especially to the unacclimated.

The general health of the 5,000 inhabitants of San Francisco, is good. Recently some deaths have occurred from diarrhoea and dysentery, and many are now suffering from one or the other of these diseases; but the sickness is abating. Some solicitude is felt in regard to cholera and ship fever; but the general opinion is, that neither of these diseases can spread in such a climate as this.

The Pacific News says that the Kanakas of Happy Valley have suffered severely from the dysentery, and when we visited them, from their wan and faded features we felt that they longed for the sunshine of their native isles beyond the sea. The Lascars and Chinese endure this climate better, and the latter people do not seem particularly affected by the severity of the cold night fogs.

The Pacific News of September 1, says: Jacob B. Moore, our new Postmaster, arrived in the Panama, and has entered upon the duties of his office. Nearly 20,000 letters were received by the late mail. The present arrangements are insufficient for the rapidly-increasing business, and we are glad to learn that Mr. Moore is preparing to make such improvements as will insure a ready and prompt delivery.

At a vote of thirty dozen of shirts was received at San Francisco from the Sandwich Islands, having been sent to Honolulu, where labor is cheap, to be washed—the price varying from \$5 to \$9 per dozen.

There was much sickness at the mines at last accounts. The "sickly season" comprises the months of July, August, and September.

The Alta California says: A letter from the town of Stockton, dated August 1, contains the following information: "It appears, by such other accounts as we have been enabled to gather, that Stockton has become the scene of excitement, the counterpart of which was witnessed in this place a week or two ago. We forbear commenting upon the particulars as presented.

"This afternoon a man was hung in Stockton. His name was Mikkey, alias Bill Lyon, and he belonged to the fraternity of 'Hounds,' who have long prowled about and disturbed the peace. His offense was burglary and theft, and his trial was by jury, his sentence death by hanging. He was executed with the unanimous approval of the people of Stockton.

"A number of men implicated in offenses committed by the same gang, have been arrested, and their trial will soon take place. The prompt action of our citizens in these matters has restored law and order to their place, and we feel more secure now than we have for six months past."

Later advices confirm the above account, and add that one or more others convicted, were punished with a rigid observance of the barbarous forms of Judge Lynch; such as shaving the head, lopping the ears, and other disgraceful mutilations of the person.

On the 13th inst., the United States mail steamship Ohio arrived at New York, bringing about 150 passengers and \$190,000 in gold.—She brings nothing later from the gold region, her news having been anticipated by the Empire City.

Elihu Burritt, the learned blacksmith, was to leave Europe by the steamer Niagara for New York. He will probably be accompanied by several other American members of the recent Peace Congress at Paris.

Brown, the escaped slave from the United States, and a member of the Peace Congress, was entertained with his colleagues at a grand dinner party given in Paris by M. de Tocqueville.

President Bonaparte has written a letter to the Emperor of Russia, congratulating him on his success in crushing the Hungarians! Wretched business for a Republican President.

At the Williamstown College they have adopted the plan of taking Daguerrotypes, likenesses of each graduating class. The frames remain the property of the College, and are to be reserved from year to year.

The sheriff of Philadelphia receives more pay than the President of the United States; his pay amounting to \$30,000 a year! The sheriff of New York receives in fees \$45,000 a year!

General Intelligence.

EUROPEAN NEWS.

By the Caledonia, which arrived at Boston on the sixth day of last week, we have some important items of intelligence.

According to the latest dates from Vienna, the fortress of Comorn had not yet surrendered to the Austrian troops, but it was confidently expected that it would very soon.

Nothing definite has been arranged with regard to Hungary.

An aid-de-camp of the Emperor Nicholas arrived at Constantinople on the 7th Sept., on a special mission to the Porte.

The Emperor is very much displeased with the policy pursued by the Turkish government in regard to the Hungarian and Polish refugees.

An express despatch to the London Times, dated Sept. 12, says:—The Emperor of Russia employs no argument in Court for his demand for delivery of the Polish refugees at Widdin, but says in his letters that he will consider the escape of one of them as a casus belli.

The Sultan persists in his resolution, and is backed by the Foreign Minister, the Grand Vizier, the Siyasi, and Mahomet Ali Pasha, and Mahomet Pacha Ali, but the great majority of the Council is alarmed at the threatening tone of the Czar's note, and no official announcement of the Council's decision had consequently been made.

There is reason to believe that the Turkish government, urged on by the English and French Emperors, will reject the demand. It is supposed that the Emperor will put his threats of war into execution should the answer be negative, although nearly the whole of the Turkish fleet is in the Golden Horn, quite ready for service, and could defend the entrance of the Bosphorus, yet the Turkish army bears no proportion to the forces the Emperor would march against the Turkish frontiers in a few days.

Sixty thousand Turkish troops are concentrated around Constantinople, but the English fleet could not reach the Golden Horn sooner than fifteen or seventeen days. A Russian fleet could be in the Bosphorus within 24 hours.

The Roman question was still unsettled, and but little hope was entertained of its speedy adjustment. As late as the 17th inst. nothing had been done.

Gen. Rostolan, in his perplexity, says that he would prefer the direction of a beleaguered city, to the diplomatic skirmishes which he is constantly obliged to keep up with the priests. It is said the Government of the United States disapproves of the conduct of its Ministers at Rome and Naples, in summoning the American frigate, Constitution, to Gaeta, to do honor to the Pope, and that they have been recalled, the Captain of the frigate being reprimanded.

The Pope's Manifesto, setting forth the "basis of institutions calculated to secure to you, our well beloved subjects, suitable liberties, and at the same time to secure our independence," together with his amnesty, did not give satisfaction, either in France or at Rome.

Throughout the whole the name of France nowhere occurs, though she has played so prominent a part in restoring the Sovereign Pontiff to his Temporal Government. This studied omission has grievously wounded the pride of that country, and is certainly not calculated to heal the differences so long existing between the two nations.

We learn that at Rome the concessions were considered by the people of Rome to be so niggardly that the greatest discontent was manifested as soon as they became generally known. The proclamations were torn down from the walls, and the populace vented forth their denunciations in the strongest terms of ridicule and disgust.

As for the amnesty, no language could convey the deep feeling of animosity and regret with which it was contemplated.

Venice was calm, but wore an appearance of sadness, bordering on despair. Since the capitulation, the Governor had granted more than 50,000 passports, and entire families were quitting a country where business was prostrated by the measures which Austria had decreed against the paper money of the republic, and against the commercial privileges of the port.

The vintage had commenced in the south of France. It was calculated that the produce would be inferior to that of ordinary years.

Affairs in Ireland had not materially changed since the last advices. A paragraph in the Limerick Chronicle states that the English Government had granted a release to John Mitchell, with free leave to go wherever he pleases, with the exception that he shall not return to any part or colony of the United Kingdom.

The Irishman, however, says there is no truth in this statement. John Mitchell is now on his way to the Cape of Good Hope, and it was understood that, on arriving there, a "ticket of leave" would be granted to him, the effect of which would be, to leave him at perfect liberty to follow any pursuit he pleased, but not to depart from the Colony. However, from the deep hostility evinced by the Cape Colonists to receive the convicts, it is not probable that John Mitchell will take up his abode there.

In the dilemma in which they are involved, the "Government" may grant John Mitchell a free pardon, on condition of his not returning to the United Kingdom.

It was in contemplation to erect for her Majesty a marine residence on the Irish Coast, about seven miles from the metropolis.

The mortality from Cholera in England was still on the decline.

Advices from the military frontiers of Turkey state that the insurrection in Bosnia had broken out afresh. The arrival of a large reinforcement had encouraged the rebels to make another movement, which the Turkish Government would hardly be able to suppress without the assistance of Austria. This aid will not be withheld; the Austrians are making every preparation to advance to the scene of action.

The insurrection in the Ionian Islands is regarded as completely quelled, in consequence of the energetic measures employed.

A small band of about forty insurgents have fled to the mountains, where, however, they must soon surrender to the soldiery surrounding them. Several executions by martial law have already taken place, to be soon followed by others.

It is said that Rothschild has contracted for a Piedmontese loan, and undertakes to pay Austria its War Contributions.

Letters from Geneva state that the foreign refugees there have been sent into the interior of Switzerland, with the exception of about 30, who are occupied in various trades.

Advices from Munich state that the Minister of Foreign Affairs, by order of the King, has charged all Bavarian Envoys abroad to inform the Government at whose Court they represent Bavaria, that that power has broken off every negotiation with Prussia, and will continue to do so until Austria gives a decided reply respecting the Federal question.

THE EQUINOCTIAL STORM.—Several vessels were more or less injured by the late gale in Boston harbor. About 400 sail found shelter in the port of Gloucester, Cape Ann, and rode out the storm in safety. The British ship St. John, from Galway, with 164 passengers, anchored inside of Minor's Ledge, Sabbath night, and early in the morning dragged her anchors, and went ashore on Cohasset rocks, and was totally lost, with upwards of 100 passengers. The surf was so high that no life boat could reach the ship. The jolly boat of the ship was stove in pieces. Captain Oliver and the crew, with a few of the passengers, came ashore in the long-boat. The captain is much blamed by some.

"The scene was witnessed from the Glade House, and is represented to have been terrible. The sea ran mountain high, and as soon as she touched, the waves swept the unfortunate beings upon her crowded decks, by dozens into the sea. The spectators of this awful sight imagined that they could hear the cries of the victims as they were swept away; but as no boat, save the life-boat, could have lived in such a gale, it was found impossible to render aid."

INTERESTING NEWS FROM FLORIDA.—We understand that the following flying intelligence has been received at the War Department from General Twiggs:—An interview had taken place between an officer of our Government and some of the leading men of the Florida Seminoles, which resulted most satisfactorily. It has been ascertained that the outrages committed on Indian River and Pease Creek were committed by a party of five young Indians, one of whom was a refugee, who thought he might escape from justice by embroiling his people in a war with the United States.

THE ROMAN QUESTION.—The Seminoles disclaimed all connection with the perpetrators of the outrages, and stated that immediately after the offense was committed on Indian River, an effort was made to capture the offenders, but they were not taken until after the second outrage. The offenders are now in custody, however, and will in due time be delivered to the proper authorities.

MEETING OF THE HEAD CHIEF OF THE SEMINOLES AND GEN. TWIGGS.—A meeting was appointed to take place at Charlotte Harbor on the 18th ult., and we may presume, therefore, that the interview has already occurred. That the Florida Indians are peaceably disposed is now considered beyond a doubt.

HORRIBLE DEPRIVITY.—In the month of October, 1848, the vault of the Van Rensselaer family was entered at midnight by some sacrilegious wretches, the coffins were broken open, and the silver plates forcibly wrested from them. They then proceeded to rob the bodies of every article of value, says the Knickerbocker, cruelly mutilating them to obtain the rings, &c. After having completed their horrible work, they left the vault, and notwithstanding the most unrelenting search, no clue could be obtained by the police to them.

A SHORT TIME SINCE ONE OF THEIR NUMBER, probably apprehending danger, or conscience-smitten, turned State's evidence, and exposed the names of his associates in crime, but they got wind of it and made their escape from the city.

SALE OF RAILROAD.—Last week, on Monday, says the Philadelphia Ledger, a sequester, by a special act of Legislature, sold at the exchange, in this city, the Williamsport and Elmira Railroad, in Lycoming county, in this State, valued at \$700,000, to Archibald Robinson, for \$1,000. The sale was ordered on the complaint of creditors representing more than three fourths of liens, declaring that the annual receipts are insufficient to defray expenses, keep the road in repair, and pay interest on the debts due by the company.

Should the purchaser fail to complete the road, so as to connect with the New York and Erie Railroad within five years, the stockholders resume the franchises of the Corporation, by paying back the amount expended by the purchaser. It is, further, one of the conditions of the act under which the road is sold, that none of its materials shall be removed, nor the line of the road used for any other purpose than a railroad.

Twenty-five miles of the road, from Williamsport to Ralston, are finished, and locomotives are running on it daily.

LATER FROM PORT-AU-PRINCE.—By an arrival at Philadelphia from Port-au-Prince, with dates to Sept. 20, we learn that Souloque had sent to France for a throne for himself and Empress, which was to exceed in cost and grandeur those of the most aristocratic Courts of Europe. Two orders of Knighthood had been established for the honor of the newly created nobility—that is, the Imperial Title of St. Faustian and the Legion of Honor.

Business affairs continue extremely dull, occasioned principally by the enforcement of the monopoly laws. There was no Coffee to be had, and Logwood was very scarce at \$40 Haytien currency, per M. The ports were to be closed in 30 days against all imports and exports in foreign vessels.

NEW COUNTERFEIT.—A new counterfeit on the State Bank of Ohio, has lately made its appearance. The plate is the same as the counterfeit on the Reading Bank of Ohio, with the exception of the substitution of the word "State," for "Reading." It is badly executed. The back of the note is red, with the words "State Bank of Ohio."

On Friday last, a lunatic named Billy Williams attempted to shoot Dr. Kirkbride, the chief physician of the Pennsylvania Insane Hospital. The lunatic was confined, and the Dr., who received but a single swab shot in his head, is doing very well.

DREADFUL TORNADO AT CAPE MAY.—The most destructive whirlwind that has occurred in New Jersey since the memorable tornado at New Brunswick, many years ago, appears to have swept over the upper part of Cape May County about 5 o'clock on Thursday morning. A letter from Dennisville, some seven miles from Delaware Bay, to the State Gazette, says it first struck a new two-story house belonging to Willis Godfrey, which was torn from its foundations and dashed to pieces, Mrs. G. and two children miraculously escaping.

A few rods farther, it came in contact with a new story and a half house, in which were the wife of Jones Corson, lately married, and her sister, both in one bed. Everything is swept clean where this house stood; it was entirely demolished. Mrs. Corson was found dead in the limbs of an old oak tree that was blown down some forty yards from the site of the house. But little hopes are entertained of the recovery of her sister, who was terribly mutilated.

From this point it passed onward, carrying fences, trees, &c., before it for a breadth of forty yards, a quarter of a mile farther, where it encountered a large two-story house, in which were the widow of Daniel Young, her daughter, and three others. The house met no better fate than those above-mentioned, yet, strange to say, the inmates received but slight injury.

At the end of another quarter of a mile, it struck a large barn, and what it did not take off entirely it scattered in every direction. From this point it upset some small buildings and threw others off the blocks until it reached Great Egg Harbor Bay, near Beesley's Point, no doubt making a magnificent water spout in its passage over the water. A part of a roof was found on the point of Peck's Beach, four miles from the scene of disaster, and a hat six miles off. A scythe, without a snath, was carried three-fourths of a mile.

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SUMMARY.

The Saybrook Mirror gives an account of a bold attempt at robbery, which occurred at East Haddam on Tuesday night, Oct. 9, under the following circumstances: As Mr. Williams was going to a store, and when but a few rods from his residence, he was fired upon from the side of the road, and in an instant seized by two ruffians, who demanded his money. Upon being informed that he had none, and recognizing his voice, they told him they were mistaken in the person, and in an instant turned and fled. The ball passed through Mr. W.'s hat—certainly a narrow escape. The desperadoes were disguised, but Mr. Williams was familiar with the voice of one of them.

A diseased gland, weighing one and three fourth pounds, was removed a few days since from a man of about thirty years of age, by Dr. E. H. Willard, of Friendship. The operation, though ordinarily an extremely painful one, was performed without any knowledge on the part of the patient, who was kept insensible during the whole time by the inhalation of chloroform. No ill effects followed; but, on the contrary, the patient appeared as well, or even better, than previous to the operation, having no recollection of anything that had transpired, not even knowing that the operation had commenced.

A correspondent of the Baltimore Sun states that the Rev. James Nichols, of Caroline county, Md., who has for a long time been laboring under an aberration of mind, on Thursday of last week, shot dead Miss Juliet Nichols. She and several of the family were up stairs, at the usual time of Mr. N. holding family prayer, when he summoned them to his room. Upon their unfortunate lady opening the door, Mr. Nichols leveled a gun at her and shot her dead. He then, in his murderous insanity, dragged her out of the house some distance to hog-pen, and attempted to throw her in. Failing to do this, he fled, and has not since been heard of.

One of the most important inventions now on exhibition at the fair of the American Institute is a newly-constructed plan for weighing every conceivable form of thing, animate or inanimate; and to a degree of sensitiveness that vibrates almost at the approach of a hair, which, when falling upon it, creates a palpable demonstration. Beside the wonderful sensitiveness of the machinery, the weight is given to the smallest fraction in a moment, ready to be recorded. Another advantage of this scale over all others heretofore in use, is that live-stock, when passing over it, whatever their weight, it will be shown by a glance at the index, which gives the degree, and is arranged after the manner of the minute-hand of a clock.

On Saturday night, at about ten o'clock, Mr. Robert Evans Slater, residing in Parrish above Eighth street, Philadelphia, was writing or reading by a lamp of burning fluid. The light becoming dim, he got the can containing the fluid and proceeded to fill the lamp whilst it was burning. The fluid suddenly ignited, and the can instantly exploded. He was instantaneously enveloped in flames. He got into a bath-tub to ease his pain, and soon became chilled. He suffered the most excruciating agony until Sunday afternoon, when death put a period to his sufferings.

Last night, about 9 o'clock, several Chinamen, appeared at the Sixth Ward Station House, leading, or rather carrying, a countryman named John Lee, who had been suddenly blinded by a quantity of pulverized glass and cayenne pepper thrown in his face by another Chinaman, who escaped as fast as his legs could carry him. The sufferer appeared to be in great agony, and it is presumed he will lose the sight of one if not both of his eyes. He was taken to the Hospital, and the officers are on the lookout for the celestial scoundrel, who can hardly escape the punishment he deserves.

A gentleman in New Orleans lately received a \$1000 bill for a check for \$100 from a porter of a bank during the absence of the Teller, and refused to give it up. He was accordingly arrested, but insists upon his right to keep the bill, as the principle of banks is "no mistakes rectified after leaving the counter." The matter is to be investigated.

Mr. Remmer, a Hamburg banker, recently deceased, has left by will 100,000 francs to whoever will discover a remedy for the cholera. The Academy of Medicine at Paris to be the umpire.

The Boston Catholic Observer says, the Rt. Rev. Bishop of Boston forwarded last week to the Most Rev. Archbishop of Baltimore three thousand four hundred and twelve dollars, the amount collected in this Diocese for the relief of our Holy Father, Pius IX.

WARREED. In Plainfield, N.J., on the 13th Oct. by Eld. Lucius Randall, Mr. Isaac L. Truwood, of Montclair, to Miss ISABELL F. RANDOLPH, of New Brooklyn.

In Dunkirk, Wis., on the 23d Sept., by Eld. O. P. Hall, Mr. LAFAYETTE BARLOW to Miss MARIA WHEELER, of Dunkirk, Wis.

In the town of Madison, on the 30th Sept., by Eld. S. B. Randall, Mr. EYAN C. ROGERS, of Sangfield, to Miss CATHERINE M. BULKLEY, of the former place.

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The Governor of New Brunswick has appointed the 11th day of October, as a day of Thanksgiving, for the bountiful crops. The only article that has not yielded abundantly is hay.

Thursday, the 29th of November, has been appointed to be observed as the annual Thanksgiving in Massachusetts.

The schooner Milan, of Oswego, foundered on Wednesday last on Lake Ontario. The crew barely escaped with their lives. The damage to the cargo was \$3,000 or \$4,000—covered by insurance.

Mary Parcel, aged 58 years, was burned to death by her clothes taking fire, in Ann St., Boston, on Thursday night last.

A correspondent of the Courier states that in August last, the second Controller of the Treasury examined the accounts of Hon. Isaac Hill, late pension agent at Concord, N. H., which examination proved that gentleman a defaulter to the Government in the sum of \$13,000. The third Auditor was thereupon instructed to demand of Mr. Hill immediate payment of the amount, and in case of refusal, to furnish a transcript of his accounts for prosecution.

Mr. Griffin, a clerk in the post-office at Rochester, has been arrested on a charge of committing the series of robberies which we mentioned last week; but after a thorough examination he was discharged; his character being good, and no direct evidence being found to show that he had committed the crime, or that he had indulged in any habits of expense inconsistent with his condition.

The Board of Commissioners to adjust Mexican claims, which assembled at Washington next month, have already twelve million of claims filed before them, and more to come. They have adjudicated about one quarter of a million. The treaty provides for the payment of a sum not exceeding \$3,250,000. The Government, however, must in the end pay the amount of the demand.

A third line of telegraph wires between Boston and New York has just been completed. People can now have their choice of modes, and send their messages either by Morse's patent, or House's, or Bain's, as they like best. If competition is any security to the public, this work is likely to be well done, and at reasonable charges.

On Saturday, at 3 o'clock, a fashionably dressed lady, walking down Broadway, near Chambers-st., met with a most distressing accident. As she went along she trod on a portion of a peach, by which she was tripped up, meeting with a very serious fall. A coach was called, and she was driven home to undergo the examination of her family surgeon. It could not be ascertained whether any bone was broken or not, but the lady was in great pain.

The New Haven Palladium announces the death of Henry Trowbridge, Esq., one of the most elderly and substantial citizens of that place, for a long period the head of one of the largest shipping houses in the State. It is understood that he has left several handsome bequests to the different benevolent and religious societies of the city.

The Boston Traveler of Wednesday says, twenty-seven of the bodies of those lost in the brig St. John, were buried at Cohasset yesterday, after appropriate funeral ceremonies. A large concourse of people followed them to the grave. Up to last evening no more bodies had been recovered.

A letter dated at Palermo, Sept. 5, states that the U. S. frigate Constitution was in that port, and that Capt. John Gwinn, her commander, died on the 4th. He was to be buried on the 6th, with military honors.

Dr. Wyt, chief of the gang of counterfeiters and bogus coiners, has been arrested at Spencer, Ohio, and the officers obtained abundant evidence of his guilt; by pretending to desire to go into business. Over \$60,000 in counterfeit money and spurious coin were obtained from his dwelling, and in the woods adjoining were found plates, dies and implements for striking bills and making counterfeit coin. Dr. Wyt has kept an extensive establishment for years.

A collision has occurred at Camp Wells, Nova Scotia, between the Revenue Officers, and parties engaged as smugglers. The smugglers were armed, and several shots were fired. Finally the smugglers escaped to the American shore, with several of their number wounded.

The Wilmington Blue Hen's Chicken of the 12th inst. says: Constable Moody and others were watching at the Bridge on Monday and Tuesday night last, for fourteen slaves who had run away. Eleven of them belonged to Wm. Moffatt, and two to George Casey, both of Kent Co., Md. The slaves made good their escape.

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In Delkater, N. Y., on the 21st ult., of consumption, P. S. COOS, aged twenty-eight years. He died in good hope of eternal life.

The Governor of New Brunswick has appointed the 11th day of October, as a day of Thanksgiving, for the bountiful crops. The only article that has not yielded abundantly is hay.

Thursday, the 29th of November, has been appointed to be observed as the annual Thanksgiving in Massachusetts.

The schooner Milan, of Oswego, foundered on Wednesday last on Lake Ontario. The crew barely escaped with their lives. The damage to the cargo was \$3,000 or \$4,000—covered by insurance.

Mary Parcel, aged 58 years, was burned to death by her clothes taking fire, in Ann St., Boston, on Thursday night last.

LETTERS.

Wm. B. Maxson, S. S. Griswold, C. M. Lewis, N. C. Babcock, L. Crandall, J. P. Langworthy, T. B. Ball, E. Goodrich, S. Lewis, R. Day, B. F. Larkin, W. F. Falmesworth, E. Clark, O. Nichols, H. M. Coon, A. Campbell, S. B. Randall, P. O. Buck, O. Foster, G. K. Billing, S. S. Griswold, W. Quibell, J. Pierce.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Table with columns for Name, Amount, and Issue Number. Includes entries for J. Brown, Leonardville, \$2.00 to vol. 6 No. 52; A. M. Wood, Independence, 2.00 to 6. 52; B. B. Lewis, Hampton, Ct., 2.00 to 6. 52; R. Day, West Marion, Mich., 2.00 to 6. 52; W. H. Monroe, Milton, Wis., 2.00 to 6. 52; B. K. Langworthy, Rockville, R. I., 2.00 to 7. 14; W. Phillips, Cuba, Ill., 2.00 to 7. 16; R. Langworthy, DeKuyter, 2.00 to 6. 52; N. Saunders, Adams, 2.00 to 6. 52; John Peel, New York, 50 to 6. 30; H. Chipman, 2.00 to 6. 52; Wm. E. Maxson, 2.00 to 6. 52; Wm. Haynes, 2.00 to 6. 52; H. Chipman, 2.00 to 6. 52; W. B. Lewis, 2.00 to 6. 52; Wm. F. Larkin, 2.00 to 6. 52; Joseph Cottrell, 2.00 to 6. 52; Ohas. Mallory, 2.00 to 6. 52; Charles Grinnell, 2.00 to 6. 52; Silas Watrous, 2.00 to 6. 52; Thos. Edwards, 2.00 to 6. 52; J. W. Brown, 2.00 to 6. 52; B. F. Collins, 2.00 to 6. 26; J. Manwaring, East Lyme, Ct., 2.00 to 6. 52; Pardon Davis, Hopkinton, R. I., 2.00 to 7. 14; G. K. Billing, Thompsonville, Ct., 2.00 to 7. 14; I. C. Burdick, Westbury, R. I., 2.00 to 6. 52; H. C. Burdick, 2.00 to 6. 52; H. M. Coon, Walworth, Wis., 2.50 to 7. 14; Wait Williams, Watson, 2.00 to 6. 52.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or accounts previous to the close of vol. 5:—

Table with columns for Name, Amount, and Issue Number. Includes entries for Pardon Babcock, Adams, \$5.00 to vol. 5 No. 52; A. M. Stratton, New York, 2.00 to 5. 52; Wm. M. Utter, Whitestown, 2.00 to 5. 52; H. M. Coon, Walworth, Wis., 2.50 to 5. 52; Eliza Coon, Albion, Wis., 2.00 to 5. 52; G. K. Billing, Thompsonville, Ct., 50 to 5. 52.



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