

# The Sabbath Recorder.

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

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

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## The Sabbath Recorder.

### THE AMERICAN PRISONERS IN JAPAN.

The United States man-of-war Preble recently visited the Islands of Japan, for the purpose of rescuing several American sailors who were there held as prisoners. A narrative of the sufferings of the men was compiled for the Chinese Repository from their depositions, and subsequently published in the Providence Journal. The following account of it, which we find in the Christian Watchman and Reflector, will give our readers an idea of the suspicion with which the Japanese look upon foreigners.

It was about the 5th of June, 1848, when three boats, containing sailors who had deserted their ship on account of ill treatment, landed for food and water on the coast of Yesso. Being refused, they put to sea again, and landed further north. Sheds were built for them and food given them, but a screen was put up, and guarded by soldiers, to prevent their going into or seeing the adjoining country. "These soldiers," says the narrative, "were armed with swords and matchlocks, and their superiors were cased in mail and Japanese helmets or hats made of paper, and resembling broad-brimmed quaker hats; the men carried the match for their matchlocks at their sides."

Generally supplied with rice, on the 8th, the next day after they had landed, they went to sea and cruised down the coast. They perceived that the country everywhere was aroused. Finally, invited ashore, where mats were prepared for them, they were told that they might stay until the wind was fair to take them off. On attempting to leave in their boats, however, the next day, they found they were prisoners. They were told that officers wished to see them, that their boats were too frail for safety, and that, in twenty days, a vessel would be at their disposal. Their luggage was taken ashore and ticketed. "Five days thereafter," says the narrative, "they were again removed to a prison, and so ridiculously afraid were the Japanese of foreigners looking at their possessions, that these fifteen unarmed sailors were conducted to their lodging through a file of armed soldiers lining both sides of the street."

At the end of the twenty days, they being all the time under guard and restrained from walking about, no vessel appeared. Another twenty days passed, and no vessel. It was now near the last of July, and they were informed that they would be kept until the next January. Their own boats were refused them. Two of the number attempted to escape, but were captured in the first village they entered for food, and were taken back. A while after, "on the occurrence of a quarrel, the guard nailed Bull into a grated crib by himself for ten days; the cage was too low for him to stand up, and when he hallooed to his comrades, violating the orders of his keepers not to speak, he was jammed with a stick to compel him to be quiet; for four days out of these ten he was unable to eat."

Another month passed. An attempt at escape was made by burning through the floor of the prison, and digging under the board fence. Only three succeeded in getting out before the guard detected them. McCoy, Boyd and Bull took to the thicket behind the town, and went southwesterly towards the sea-shore. They reached it about 2 o'clock in the morning. The barking of a dog turned them from their course, so that day-light came before they could reach some boats they saw in a cove at a distance. They hid in the bushes during the day, and started for the shore at night. They were now ravenous with hunger. They saw a peasant, and asked for something to eat. He invited them into his hut, set food before them, and went straightway for the police. They were pinioned at the table, and sent back to their old quarters. Here they were fettered in large stocks, McCoy's weighing about 300 lbs., and laid out in the yard all night. In the morning, wet and stiff with dew, they and all their companions were taken to the town house. "While proceeding thither," continues the narrative, "they impetrate the vengeance of their country upon their tormentors—who tauntingly replied, 'If any officers of your country come here, we will serve them as we did the American Commodore last year, who was knocked down at Yeddo by a soldier; if the Americans took no notice of that, why should they look after you, who are only poor sailors? You are here now, and cannot help yourselves. If your ships once come here, the priests will blow them to pieces.'"

"After examination, the Governor said he was more convinced than ever that they were spies, and sent them all to prison, confining them in two small cages, which were enclosed in a larger one. That holding McCoy, Boyd, and Martin, was 18 by 8 feet square, and the other, holding all the rest, was 18 by 12, the two being about six feet apart. Both were offensive, full of vermin, exposed, to the weather, and with nothing but a small hole to crawl through in getting in. "Lousy mats and a wash-stand" were the only furniture.

"It was now the middle of December. One of the unfortunate men, a Hawaiian, hung himself in despair. His companions were not permitted to attend his burial, being scornfully rejected. It was very cold. Snow and rain beat through the cages. No bedding, not even their own clothing, was allowed the prisoners. Ezra Goldthwait was taken ill about Christmas. He became delirious, with swollen, cracked, parched tongue, pain in the stomach, and frothing at the mouth. He had evidently been poisoned, and the doctor's prescriptions, full of suspicion, only augmented the malady. "His only protection all through his illness was a thin shirt and trousers. His keeper even refused him his own blanket, although the snow beat upon him as he lay dying in his foul and noisome cage. He died at last, January 24th, the Japanese New Year. His surviving companions were scornfully refused permission to attend his funeral, as they had been that of the Hawaiian. Waters was attacked in the same way, but refused the doctor's prescriptions, and so got well. His guards told him one day that his coffin was made, his grave dug, and the day appointed for his burial! Their food was now rice and sweet potatoes for breakfast, rice and occasionally a few ounces of fish for dinner, and rice with boiled sea-weed for supper. Tea was their drink. Their captivity of course became monotonous and irksome. Their only book was the Bible, and that they dared not read, fearing it would be taken from them. "A Japanese culprit," says the narrative, "was decapitated near their cage one day, but as only one could look out of the hole at a time McCoy alone saw a lad running by the door with a head in his hand; the guards to scare them intimidated strongly that such might be their fate, but Martin says he cared very little about the threat. McCoy did most of the talking and had become rather intimate with one of the guards, who, as a great secret, told him there was another American in prison in Nagasaki."

The day of deliverance was now close at hand. On the 17th of April, 1849, more than ten months after they were first captured, a single gun was heard in the distance. This indicated the approach of a vessel. The forts soon gave the alarm with their guns, and the country was aroused. The prisoners commenced cheering in the fullness of their joy. The guard was cautioned not to tell the prisoners of the vessel's arrival, as one of them overheard, but that the forts were only scaling their guns. On the 21st, they learned that the vessel was an American man-of-war come for them, but that they would have to wait 40 or 50 days for an answer to come from Yedo. This was a terrible blow.

On the 24th, several high officers visited the prison; on the 26th, having given up all their clothes and bedding, the prisoners were carried to the town-house, where they met M. Donald, who had been long imprisoned in another island, though with less hardship and cruel treatment. They were all taken to Desima, where, says the narrative, "they were furnished with an excellent dinner—a banquet to them after fare of sea-weed, rice and fish—and allowed to amuse themselves by walking about the factory grounds, while the boat was getting ready. On taking leave, they returned their thanks to Mr. Levysheon, for his kindness to them, which indeed was shown in so many ways, and at so many times, as to call for their acknowledgements and that of all their countrymen."

McDonald's narrative is brief. He was cruising along a large island, when he landed and was captured on the 2d of July, 1848. He was taken to a town called Soya, on the island of Yesso, about 25 miles distant. He remained there a fortnight, and was then taken to Matsmai, where he arrived, after a passage of 15 days, on the 6th of September. This place, though not on the map, is supposed to be in the north-eastern part of Yesso. He was not allowed to go ashore, nor to speak with any of the people, but was otherwise treated kindly. He left Matsmai on the 1st of October, and reached Nagasaki on the 17th, when he was imprisoned in the "temple." He was taken to the town house twice, and made to go through ceremonies similar to those already mentioned. The image, in front of the door, on which he and the others were ordered to step, he says is "the Devil of Japan." It is about a foot wide, and represented, as well as he could see, a rude picture of the virgin and child—a Catholic image, of course, for which the Japanese have a most deadly contempt. On asking for his Bible, his keeper told him "not to speak of the Bible in Japan, as it was not a good book." One of the questions put to him at the town house was, if he believed there was a God in heaven. He replied, "Yes, I believe in the Father, Son, and Holy Ghost, and in our Lord and Saviour Jesus Christ." He was kept imprisoned in Nagasaki about six months. As he was a tolerable scholar, he was permitted to spend much of his time in teaching a few natives the English language—a good indication, and one that shows the Japanese not to be altogether insensible to what is useful, even if it do conflict with their usual policy. McDonald's narrative concludes as follows:

"The arrival of the Preble caused no little excitement among the government people, and the next morning (April 18th) his guard showed him a list of the troops, which had come into town in consequence, to the number of 3504 men, making, with the ordinary garrison of 650, and those previously arrived, nearly 6000 troops, besides their followers—an extraordinary force. The day before his liberation, he was requested to give the relative rank of the commander of the Preble, for the information of his keepers, which he did by counting in the order of succession from the highest chief in the United States. "First," he says, "I gave the people, (which they could not comprehend), then the President, Secretary of the Navy, Commodore, Captain and Commander; this rank was so high as apparently to excite their surprise." His information probably led to the change in the officer who went aboard the Preble the day of her departure."

JOHN ROGERS' FAMILY PUT IN THE SHADE. —We are informed by one who has just returned from the White mountains, that while on his journey from Portland to Conway, the driver stopped the stage to show the travelers a rare sight. In front of a little cottage near by were eight rosy children, who, on seeing the stage before the door, cried out to those in the house, "to come out and get some cakes and ponies," when out rushed eleven other children of the two parents, who soon made their appearance in the interesting group. The oldest child, as our informant was told by his father, was only seventeen years of age.

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### A GOOD SERMON.

It should be brief; if lengthy, it will sleep Our hearts in slumber, and our eyes in sleep. The dull will yawn, the chapel-longer dose, Attention flag, and memory's portals close.

It should be warm—a living altar-coal, To melt the icy heart, and charm the soul; A lifeless, dull harangue, however read, Will never rouse the soul or raise the dead.

It should be simple, practical and clear; No fine-spun theory to please the ear; No curious lay, to tickle lettered pride, And leave the poor and plain unprovided.

It should be tender and affectionate, As his warm theme who wept lost Salem's fate; The fire law, with words of love alloyed; Will sweetly warm, and awfully persuade.

It should be manly, just and rational, Wisely ennobled, and well expressed, withal, Not stuffed with silly notions, apt to stain A sacred desk, and show a muddy brain.

It should possess a well-adapted grace To situation, audience, time, and place; A sermon formed for scholars, statesmen, lords, With passions and mechanics ill accorded.

It should with evangelic beauties bloom, Like Paul's at Corinth, Athens, or at Rome; Let some Epictetus and Stoic esteem; A blessing Jesus is the Gospel theme!

It should be mixed with many an ardent prayer To reach the heart, and fix and fasten there; When God and man are mutually addressed, God grants a blessing, man is truly blest.

It should be closely, well-applied, at last, To make the moral nail securely fast; "Thou art the man!" and thou alone, wilt make A Felix tremble, and a David quake.

### AN INTERESTING INCIDENT.

An incident of the Cholera occurred in Bangor a few days since, which for several reasons we think worth recording. Among the households which had been entered and stricken by the fatal disease, was that of Mr. Hangley, a worthy Irishman, who has long been employed by the Commissioner of Streets. His wife, a warm-hearted, motherly woman, devotedly attached to children, and self-sacrificing to promote their welfare and happiness, was taken with the Cholera and died and was buried on Thursday, Sept. 20th. Next a lovely little daughter, seven years of age, wretched sick, and she too died, and her body was laid out and her limbs adjusted in the embrace of the King of Terrors. The father applied to Alderman Wingate for a coffin, but for some cause it could not be had immediately, and its delivery was postponed for an hour or two; during this time Mr. Hangley returned home, when the supposed dead child stretched forth her arms, with the exclamation, "Oh, Father! I have been to Heaven, and it is a beautiful place."

After the surprise and the excitement of the girl had subsided, she gave a relation of what she had seen, as she expressed it, "in Heaven."

She saw her mother in Heaven, and she was taking care of little children, many of whom she called by name, and among them she said were four children of Uncle Hangley, and three children of Uncle Casey's. "Aunt Lynch is not there now, but she will be to-morrow; and on Sunday I shall go back again."

"But," said an elder sister, "it cannot be so, dearest, for there are but two of Uncle Casey's children dead."

"Yes, I saw three of them in Heaven, and dear mother was taking care of them. All were dressed in white, and all were very happy, and the children playing. Oh! it was beautiful there; and I shall go there again next Sunday afternoon at 4 o'clock."

Mr. Hangley immediately informed Mr. Wingate that his daughter was not dead, when he, in company with Dr. Morrison, visited the house, and the little girl related substantially the same story. It seems, too, that shortly after this relation of the little girl of what she had seen and heard in Heaven, a message came from Mr. Casey, in Carmel, giving information of the death of another child, and inviting them to attend the funeral.

Of the four children of her Uncle Hangley, two died in Bangor, and two were drowned on their passage from Ireland.

We called on Saturday to see and talk with this little girl, but she was very feeble, and just then in a drowse, and we would not allow her to be disturbed. She is said to have a very thoughtful and serious countenance, and to be a very interesting child. She had no wish to live, but preferred returning to her mother. The father and sister are seriously, but very happily impressed with the relations of this sweet child, and joyfully believe the story she tells. Their house is a pattern of neatness, and they all possess hearts overflowing with affection, and are sincerely happy on account of their heavenly messenger.

"I was sorry," said Mr. H. to Dr. Morrison, in the honest, truthful simplicity of his heart, "when my good wife died, but I'm not now, but only wish to be with her." The elder sisters, too, live in joyful hope of meeting at length, and they care not how soon, if it be God's time, their dear mother in heaven, where she has been "seen" by their angel sister, who has been permitted to return to the earth and make the fact known to them.

Since the above was published, there have been a great many inquiries respecting this little girl, some of which we will now answer.

Although at the time of the seeming death of this child it was supposed that her Aunt Lynch was dangerously ill, she was alive, not having the cholera, but was attacked with dysentery. But she died the next day as stated.

On Sunday afternoon, Mr. Daniel Warren, a very worthy religious man, who has been much among the cholera patients, and feeling, perhaps, a little moved by curiosity, called to see the little girl, and addressed her cheerfully, and told her that she appeared better and would soon be well, and get out in a day or two.

"But I'm going to mother again at 4 o'clock," she quietly and softly said.

"When? To-morrow!"

"No, to-day."

Mr. Warren endeavored to turn her attention to hopeful prospects of recovery; but the little sufferer was fast sinking away—the death rattle was heard, and she soon ceased to breathe, her pulse stopped, and the fixedness of death was impressed on her beautiful countenance. She was dead.

Mr. Warren looked at the town clock in the distance, from the window, for there was no clock in the house, and it was 4 o'clock.

While pondering upon, to him, the singular coincidence in this case, and about half an hour had passed, new signs of life appeared, and again the spirit of the sweet girl returned. She asked for water, and said she was tired, and sunk away into a quiet sleep.

Since then she has been gradually recovering, but her eldest sister, who watched her so tenderly, and who would so willingly have accompanied her blessed mother in heaven, was the next taken with the cholera, and the following day died and was buried.

The father of this girl is ignorant, yet a fine specimen of a pure, warm heart, with all the unsophisticated simplicity and truthfulness of nature. He is poor. He had a large family; and he says that for the whole season he had but 2 lbs. of butter in his house, and they only had meat twice. They had lived almost wholly upon bread and tea.

"There were many of them," he said, "and his own hands must earn their living, and by prudence a barrel of flour would last them four weeks, and he must do what he could for himself, and the children, and they all were quite happy. The little boys had by their labor picked up the boards out of which his dwelling had been constructed, and he hoped, after a time, to have it all their own. Perhaps a more united, loving and contented family, where all were willing to do and suffer for each other, cannot be found. Such are the simple facts in the case, which we leave, for the present, without comment or attempted explanation.

[Bangor Whig.]

### MISSIONARY SACRIFICES.

When the Rev. Mr. V—, of the Church Missionary Society, received his instructions before the Committee, at the Church Missionary House, he manifested such a lively disposition, and expressed himself in so impressive and affecting a manner, that a gentleman present followed him out of the room, feeling desirous to obtain some information from him respecting his family. He asked, "Have you a father living?" Mr. V— replied, "I have." "Is your mother also alive?" He answered, "Yes." "Have you any brothers and sisters?" The answer was, "There are ten of us in the family." The next question was a very natural one:—"Did they give you up willingly?" Mr. V— replied, he trusted that he could say they did, adding, "On the morning that I left home, we all met round the domestic altar. My father, in prayer, commended me to the guidance, and keeping, and blessing of our covenant God; and, when we arose from our knees, I believe that one sentiment pervaded every breast. I believe that one and all could say, 'We love you, our son, our brother, most tenderly; but we all love Jesus Christ far more, and are very thankful that one of our number is called to the high privilege of making known His unsearchable riches to the heathen.'"

When the Rev. Mr. W—, of the same Society, had fully determined to go forth as a missionary, he could not make up his mind to tell his aged father of what he was going to do, as he knew it would cost him so much to part with him. He did tell his sister, and she met with this reply: "My dear brother, I have often prayed the Lord of the harvest to raise up laborers, and to send them forth into his harvest; but I have never prayed, I never can pray, that he may send you."

A short time before his departure, he put into the hand of the same friend to whom he had mentioned the words of his beloved sister, a letter, which he had just received from his father, in answer to the one in which he had made known to him, for the first time, his intention of going as a missionary to India. In the beginning of the letter were very strong expressions of affection, on the part of the father for his son, and then went on to say, in these simple and touching terms, "If the Lord hath need of you among the heathen, I dare not oppose your going forth among them, for I know what he has done for me. He gave his adorable Son, not merely to live for me, but to die as an atonement for my sin." And he bade his son go forth, with a father's blessing on his head; declaring that, as long as he lived, he would not fail to supplicate the God of all grace to be with his child, and to prosper the work of his hands.

A day or two before he sailed, in a letter dated Deal, we have this description of his departure from his father's house: "Painful, most painful, it was, to tear myself away from my much loved and very precious home. I could not bear the pain of leaving; rising early, I secretly withdrew. Through a half-open door, at the early dawn, the son stood gazing upon his aged father as he slept, and then quitted the house, undisturbed, as he trusted, by any member of his beloved family. But a faithful servant-girl, who had been, as he says, in 'happy days gone by, a pupil in my Sunday school, (and God had blessed my counsels to her), saw me, and she, poor girl, hung upon me like a sister, and would not be pacified without sobbing out her tearful farewell. As to myself," he added, "my nerves, which have sometimes been braced up to immovable firmness, utterly gave way, and I wept as I had never wept before. But I have not lost my best friend. Our Master, faithful and true, who suffers me to draw nigh to him, appropriates my strength to my day, and will not leave me nor forsake me, as I trust, till he has made me more than a conqueror, through himself who loveth me."

This devoted missionary never returned to his native land, and to his happy home. His mortal remains lie buried beneath the burning sands of India. He died of jungle fever, after ten days of severe suffering. The enemy of souls strove hard to shake his faith, but, for some hours previous to his departure, he was permitted to enjoy the sweetest peace of mind; and, in the firm faith and hope of everlasting life, through the sole merits of his Redeemer, he entered into his rest.

### THE SISTERS.

The following account of a scene in the slave market of Constantinople is taken from a work entitled "Wayfaring Sketches."

"A most interesting group presented itself before us; two young female slaves, both with most pleasing countenances, stood together, closely embraced, the arm of one closely round the neck of the other; their attitude, as well as the strong likeness between them, pointed them out as sisters. By their side was an African slave-dealer, in whose furtive countenance it seemed impossible to discern a trace of human feeling. He was armed with a large, heavy stick, with which he drove them to and fro, literally like a herd of animals. Three or four Turks were discussing, with tolerable animation, the price of one of the women; but the bargain had been struck just before we came in, and one of the party, a stout, good-looking man, was paying down the money. When this was completed, with an imperious movement of his hand he motioned to his newly-purchased slave to follow him. It was the youngest and most timid of the two sisters whom he had selected. Nothing could be more painful than to watch the intense, the terrified anxiety, with which both had followed the progress of the sale; and now it was concluded, and they knew that the moment of separation was arrived, she whose fate had been sealed, disengaged herself, and turning round, placed a firm grasp, and gazed into her eyes. Not words, not tears, could have expressed one-half of that long, unutterable despair that dwelt in that long, heart-rending gaze. It was hard to say which was the most eloquent of misery; but the Turk was impatient; he clapped his hands together. This was a well-known signal. A slight tremor shook the frame of the young slave; her arms fell powerless at her side, and she turned to follow her master. The voiceless but agonizing farewell was over. In another moment we could distinguish her slender figure threading its way through the crowd, in company with other slaves belonging to the Turk. Her sister had hid herself behind her companion, and now sat on the ground, her head sunk upon her folded arms."

And just such scenes may be witnessed in our own free land, ten thousand times in a year.

### ANSWER TO A CHALLENGE.

The eccentric H. H. Breckenridge, one of the Judges of the Supreme Court of Pennsylvania, when a young man, was challenged to fight a duel by an English officer, whom he answered as follows:—

"I have two objections to this duel matter; the one is, lest I should hurt you, and the other, lest you should hurt me. I do not see any good it would be to put a ball through your body. I could make no use of you when dead for any ordinary purpose, as I would a rabbit or a turkey. I am no cannibal, to feed on the flesh of men. Why, then, shoot down a human creature, of whom I could make no use? A buffalo would make better meat; for though your flesh might be young and tender, yet it wants the firmness and consistency which take and retain salt! At any rate, it would not do for a long sea voyage."

"You might make a good barbecue, it is true, being of the nature of a raccoon or opossum; but people are not in the habit of barbecuing anything that is human now. As to your hide, it is not worth taking off, being little better than a two year old calf."

"So much for you. As for myself, I do not like to stand in the way of any thing that is hurtful. I am under the impression that you might hurt me. This being the case, I think it most advisable to stay a distance. If you want to try your pistols, take some object, a tree, or a barn-door about my dimensions. You hit that, send me word, and I will acknowledge that, if I had been in the same place, you might have hit me."

### JUPITER AND THE SHEEP.

The sheep was doomed to suffer much from all the animals. She came to Jupiter, and prayed him to lighten her misery. Jupiter appeared willing, and said to the sheep, "I see, indeed, my good creature, I have made thee too defenseless. Now choose in what way I may best remedy this defect. Shall I furnish thy mouth with terrible teeth, and thy feet with claws?"

"Ah, no," said the sheep, "I do not wish to have any thing in common with the beasts of prey."

"Or," continued Jupiter, "shall I infuse poison into thy spittle?"

"Alas!" replied the sheep, "the poisonous serpents are so hated."

"What, then, shall I do? I will plant horns in thy forehead, and give strength to thy neck."

"Not so, kind father. I might be disposed to butt like the hog-ot."

"And yet," said Jupiter, "thou must thyself be able to injure others, if others are to be aware of injuring thee."

"Must I?" sighed the sheep. "Oh! then, kind father, let me be as I am. For the ability to injure will excite, I fear, the desire. And it is better to suffer wrong than to do wrong."

Jupiter blessed the good sheep, and from that time forth she forgot to complain.

[Losing's Fables.]

The Sabbath Recorder.

New York, November 1, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

Such is the title of a Sermon, preached somewhere in Wisconsin, by M. BENNETT, a copy of which has been placed in our hands. We know nothing of the author, having never heard of him before; but we are willing to say, that he has managed the argument for the first day of the week with all the ability the subject admits of; it requires a great deal. We have been requested to give a review of this production; and we shall attempt it, although it will occupy more room than we like to spare, besides subjecting us to the necessity of repeating what we have written scores of times.

The author takes the ground, that there is a distinction between the sabbatic institution and the day on which we are required to observe it. From this position it would, of course, follow, that God "blessed and sanctified," not the day, but the institution. But what saith the Scripture? "God blessed the Sabbath day, and hallowed it." Exod. 20: 11. In the original Hebrew it is still more emphatic—"God blessed the day of the rest, or Sabbath." And it is worthy of note, that that which God directly enjoins in the fourth commandment, is that men should remember and keep holy, not the sabbatic institution, but the Sabbath day, (the day of the rest.) It is clear, therefore, that the fourth commandment enjoins the observance of a DAY—of that particular day which God sanctified. It does not give man a license to sanctify one for himself, and then enjoin him to keep that holy. The only point remaining to be determined is, What day of the week did God sanctify? The answer is one which none but an infidel can deny. It was the seventh or last day of the first week of time. This is positively asserted by Moses in Gen. 2: 3. The reason of his sanctifying it was "because that in it [in that very same day] he had rested from all his work." It was, therefore, God's rest-day, or God's Sabbath day. And, at the risk of being charged with tautology, we say again, and wish it to be distinctly noted, that what the fourth commandment enjoins is the keeping holy of God's Sabbath day. Not that the seventh day of the first week of time is always to be kept holy, for that would be impossible. None but Adam and Eve ever kept that day. But the injunction is that God's Sabbath day should be remembered, that is, commemorated, in its weekly return.

The idea that the fourth commandment looks rather to the institution of the Sabbath, than to the day on which it is to be observed, though advocated by a host of divinity doctors, was got up for no other purpose but to justify men in their wicked departures from God's law. They talk of the institution of the sabbatic rest. Well, who ever heard of one taking rest, and yet not consuming any portion of time in doing so? How is such a thing possible? Can it even be conceived of? How then can the fourth commandment enjoin the observance of a sabbatic rest, without sanctioning some portion of time as lawful to be observed for the purpose? The thing is utterly impossible. Hence the only question is, whether the commandment leaves every man to select the time for himself, or whether it also appoints the time. What we have said shows that the time is specifically appointed. As a wise legislator, God would appoint the time, if for no other reason than to secure uniformity. It would be a great evil if men should disagree in regard to the time of observing a festival that occurred only once a year. The all-wise God was, therefore, careful to designate the exact times for the annual observances of the Jews. How much greater would be the confusion, if men should disagree about the time of a festival occurring so often as every seven days. But God had another and very important reason for selecting the day of his own rest as the proper time for men to sabbatize, as we shall see hereafter.

But let us proceed with our author. He argues that the Sabbath is not a positive, but a moral duty:—"That any enlightened Christian could believe the precept, enjoining the Sabbath, to be positive and not moral, is to me unaccountable. For, 1st. It is in the Decalogue, 2d. It is of general application, if it has any at all. Is it not inconsistent to believe, that He who is infinite in wisdom could err? Would it not be a great error to intrude a positive and temporary precept in the midst of those which are confessedly moral and indestructible?"

The author here takes for granted, that because a precept is positive, it must necessarily be temporary. We are not of this way of thinking. A precept may be both positive and perpetual. If so, we do not see that it would be "a great error to intrude it in the midst of those precepts which are confessedly moral and indestructible." Our opinion is briefly this, that a positive precept is just as enduring and indestructible as the system to which it belongs, or of which it makes a part. For instance, Baptism and the Lord's Supper are both positive institutions. The system to which they belong is the gospel dispensation; they will, therefore, continue to be binding as long as the gospel dispensation continues. They cannot be set aside, one moment, sooner; for "as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till

HE COME." Till the second coming of Christ, therefore, they must continue in force. Again, the ordinance of the red-heifer, the law concerning the scape-goat, the burnt offerings, the sin offerings, and the numerous institutions of the Levitical service, were all positive institutions. But it was impossible that they should be set aside, or done away, till the Mosaic Economy—the system to which they belonged—was ended. They were necessarily as lasting as the system of which they made a part. Now, does the Bible furnish us with no other system of religion, besides Judaism and Christianity? Judaism and Christianity both originated in the need which man, by reason of his apostacy, had of a Saviour. The one was a foreshadowing of the Saviour; the other an exhibition of him as having actually come to bring redemption to his people. But previous to the apostacy, and therefore previous to any need which man had of a Saviour, he was under a system of religion, "by which he, and all his posterity, were bound to personal, exact, entire, and perpetual obedience." This system was the Moral Law, "which, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai in ten commandments, and written on two tables." To this system belongs the Sabbath. Now, in our opinion, it was no greater error to "intrude" a positive precept in the midst of this system, than it was to intrude Baptism and the Supper in the midst of Christianity, or the law of burnt sacrifices in the midst of Judaism. So far from being an error, it was, in our opinion, consummate wisdom. For the design of a positive institution is to promote more perfect conformity to the system of which it makes a part. The design of Baptism and the Supper is to promote more perfect conformity to Christianity. The design of the positive rites of the Levitical Economy was to promote more perfect conformity to that system. And, by parity of reasoning, the design of the Sabbath is to promote more perfect conformity to the Moral Law. God acted wisely, therefore, when he intruded this positive precept "in the midst of those which are confessedly moral and indestructible." It is not a temporary precept; it will continue to endure as long as the system shall last of which it makes a part. And how long will that be? "Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

Now let us see how the author proves that the Sabbath is a moral, rather than a positive institution. He finds some fault with the various definitions which have been given of a positive precept, and then gives one himself. "A positive precept," says he, "imposes a duty on intelligent creatures, who, irrespective of the precept, have no moral interest in attending to such duty." After a few examples illustrative of the correctness of his definition, he says:—"A moral precept requires a duty of intelligent creatures, who irrespective of the precept have a moral interest in attending to such duty."

"No man can neglect to love God and his neighbor, to be kind to strangers, to be chaste, candid, truthful, honest, and benevolent, towards all, without sustaining moral injury. The neglect will induce greater distraction and perversion of his moral nature, and hence he will be more miserable in himself, and the agent of misery to others. No people, as history in the case shows, can plunge into the dark and ominous shadows of idolatry, without dwarfing, perverting, ruining, their moral natures. And we shall see that if a moral precept requires duties which we have a moral interest in attending to, that requiring a sabbatic rest is moral and applicable to all our race."

"Are our kind sympathies and better affections excited and strengthened, by often consulting and laboring together for some great interest, common to all? The Sabbath and its duties bring us thus together. Are habits of cleanliness, civility, and general good manners, induced by frequent happy, but grave and venerable assemblies? From Sabbath to Sabbath such assemblies convene to join in the imposing worship of Almighty God. Do man and beast require frequent respite from wasting toil? For this the Sabbath is mercifully provided. Does the poor dependent, sinking under the heavy hand of his grasping employer, require frequent and 'sweet release'? The Sabbath is a rest to all. Are we covetous and earth-tending in our minds; moving with greater momentum, as we have been longer without interruption in this downward tendency? The Sabbath continually interposes a barrier to the gathering force of this death stream, rolls back the tide of perverted affections, restores us to quiet self-control, and prepares us to make a better estimate of all our interests, temporal and eternal."

"Finally, is it expedient and necessary for us, as subjects of the divine government, often to perform such acts as are practical, public and abiding acknowledgments of allegiance to the King Immortal? A community simultaneously breaking away from worldly avocations, dismissing secular cares, desisting from their ardent pursuit of cherished interests, as if all were arrested by the power of Divinity, is such acknowledgment with an emphasis and energy that arrests and controls the headlong course of a revolted world. Surely, then, it must promote the moral interests of all men in all ages, to observe the holy Sabbath. And if the command to keep the Sabbath holy, were not in the decalogue, or had it not been written on stone, by the finger of God, yet it would, from the nature of things, be moral and applicable to every man."

Now, what wretchedly loose reasoning all this is! Who doubts that we have a moral interest in cultivating "habits of cleanliness, civility, and general good manners?" Who doubts that we have a moral interest in as-

sembling together for "the imposing worship of Almighty God?" Who doubts that we have a moral interest in granting to man and beast "frequent respite from wasting toil?" Who doubts that we have a moral interest in having some check opposed to the "covetous and earth-tending" disposition of our hearts? Who doubts that it is "expedient and necessary for us, as subjects of the divine government, often to perform such acts as are practical, public, and abiding acknowledgments of allegiance to the King Immortal?" And who doubts that we have a moral interest in attending to all these things, irrespective of any precept enjoining them? But have we a moral interest in getting up a Sabbath—a regular hebdomadal season of rest—for the purpose of attending to these duties, irrespective of any precept enjoining it? That is the question. Are not these duties binding, irrespective of any sabbatic rest? Is it not our duty to cultivate civility and good behavior at all times? Ought not the covetous and earth-tending disposition of our hearts to be held in check daily? Ought not the labors of man and beast to be tempered and moderated every day, so that the rest of the night will fully restore their energies, without the necessity of every seventh day in addition? And what though the Sabbath, secures an opportunity of attending to the public worship of Almighty God? Is it certain that we have any moral interest in attending to this every seventh day, any more than in setting apart some portion of every day for the same purpose? Now it strikes us that Mr. Bennett has fallen into the mistaken notion, that the Sabbath itself is a moral institution, simply because the performance of some moral duties in connection with it, is necessary to secure the full benefit of it. And we are not sure but we could utterly explode the distinction between moral and positive institutions in this way. Let us see. The Lord's Supper affords opportunity for serious self-examination. It calls for the exercise of repentance in view of our sins. It excites the heart to a grateful contemplation of the goodness of God. It requires a diligent cleansing of ourselves from all filthiness of the flesh and spirit, that we may approach the ordinance with clean hands. And have we not a moral interest in attending to all these things, irrespective of any precept commanding them? Ergo, according to the logic of Mr. B., the Lord's Supper is a moral, and not a positive institution.

That the Sabbath serves the benefit of "the poor dependent, sinking under the heavy hand of his grasping employer," by granting him "frequent and sweet release," we have no doubt. The God-breathed humanity of the institution is sufficiently obvious to every one. But that the exhausted energies of the laboring man would not be just as effectually recruited by a different arrangement, is far from being obvious to our minds. If he should work but eight hours a day, instead of ten, we do not see but what the system would wear as long as it would by working ten hours, and resting one entire day in every seven. In fact, he would be the gainer of four hours' rest by the exchange. And if such an arrangement would serve the purposes of his nature equally well, what moral interest can he have in observing a day of rest, irrespective of the precept which enjoins it? To say the very least, there is room for debate, whether he has not a greater moral interest in moderating and shortening the time of his toils every day. And if there is thus room for debate, it is not a very sagacious conclusion which our author comes to, "that if the command to keep the Sabbath holy were not in the decalogue, yet it would, from the nature of things, be applicable to every man."

So in regard to the spiritual wants of our nature. If two hours spent in devotion every day, would serve to keep the soul in communion with God just as well as twelve hours on the Sabbath, we see not what moral interest man would have in keeping the Sabbath, irrespective of the precept which enjoins it. And that the daily sequestration of so much time would answer the purpose, is true, for aught we can see to the contrary. It is true, that when we come to look at the practical working of these two arrangements, we shall find the difference to be vastly in favor of the Sabbath. But then it may be argued—and very justly for aught we can discover—that this difference in favor of the Sabbath obtains, not because the setting apart of one day in seven is, in the nature of things, better adapted to man, but rather because he does not occupy his time every day wisely and rightly. All the inference that can be drawn, therefore, from the practical working of the two different arrangements is, that man has a moral interest, irrespective of any precept enjoining it, in occupying his time every day in a wiser and better manner than he does; and that he ought, consequently, to spend less time each day in labor, and more in devotion. To infer the necessity of going on in the same beaten track, and of keeping a day of rest once a week to correct the evil, is not warranted by any rules of logic with which we are acquainted.

[To be continued.]

THE LONDON POST-OFFICE AND THE SUNDAY.—We learn from English papers, that the agitation against opening the London Post-Office on Sundays for the transmission of letters through the metropolis, continues to be vehement and unabated. It is believed, however, that the post-office authorities will persevere in the present practice, in spite of

the opposition. One curious fact has been brought to light by the discussion of the subject, which is, that the Archbishop of Canterbury, with many other high functionaries, now enjoys the privilege of obtaining his letters on Sunday. How difficult it is to secure uniformity and consistency in observing a day for the Sabbath, which has no divine sanction, but stands solely upon human authority.

MINUTES

OF THE TENTH ANNIVERSARY OF THE SOUTH-WESTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The South-Western Association met at the Seventh-day Baptist Meeting-House on Lost Creek, in Harrison Co., Va., on the 11th day of October, 1849, at 11 o'clock A. M. Bro. Samuel D. Davis preached the opening discourse, from John 17: 20, 21. After sermon, the preacher called upon the Association to organize, which was immediately done by appointing Eld. Peter Davis, Moderator of the meeting, Bro. Wm. F. Randolph, Clerk, and Bro. Jacob Davis, Assistant Clerk. These officers having taken their places, after reading the Constitution, the church letters were called for, and visiting brethren were invited to a seat in the Association, and to take part in its deliberations. The Moderator was authorized to appoint the Standing Committees for the session, and the following were appointed accordingly:—

On Preaching—Eli Bond, Wm. Kennedy. On the State of Religion—Eli Vanhorn, Lodowick H. Davis.

On Resolutions—Levi Bond, George Ford, Jesse J. Davis.

Wm. F. Randolph was appointed Corresponding Secretary, and Isaac F. Randolph, Treasurer.

The minutes having been read and approved, the Association adjourned to meet at 9 o'clock to-morrow morning. Prayer by S. D. Davis.

Sixth-day Morning.—The Association met pursuant to adjournment, when the meeting was opened with prayer by the Moderator.

Bro. James Simpson, from Ohio, appeared, and after taking a seat in the meeting, the church letters were read, from which the following statistics were taken:—

- Lost Creek, Va.—S. D. Davis, licentiate; Abel Bond, Wm. Kennedy, deacons; Thos. B. Bond, Jacob Davis, Clerks. Added 5, dismissed 9, deceased 1; total 61. Constituted 1845. Communion 24 Sabbath in March, and once in three months. Messengers—S. D. Davis, Wm. F. Randolph, Jesse M. Davis, Levi Bond, Jr. Post-office address, Lost Creek, Va.
New Salem, Va.—Peter Davis, pastor; Lodowick H. Davis, deacon; Jesse J. Davis, Wm. B. Davis, clerks. Added 16, (within the last two years) deceased 1; total 84. Constituted 1745. Communion 34 Sabbath in February, and once in three months. Messengers present, J. J. Davis, Jephth F. Randolph, S. H. Davis, George Ford. Post-office address, New Salem, Va.
Hughes River, South Fork, Va.—No returns.
Hughes River, North Fork, Va.—No returns.
Northampton, O.—Eld. S. Babcock, pastor; S. Lippincott, Jr., deacon; A. D. S. Ayers, clerk; Lenon Lippincott, licentiate. Excluded 1, dismissed 4; total 28. Communion 34 Sabbath in March, and once in three months. Constituted 1837. Post-office address, Northampton, O.
Port Jefferson, O.—No returns.
Scioto, O.—No returns.
Jackson, O.—S. Babcock, pastor; Maxson Babcock, Calvin Davis, licentiate; John Forsyth, Jacob D. Maxson, deacons; Eli Forsyth, clerk. Added 4, deceased 2; rejected 2; total 33. Communion 34 Sabbath in November, and once in three months. Post-office, Pratt, O.
Stokes, O.—Joshua Hill, pastor; Job Vanhorn, deacon; James Simpson, clerk. Added 7, deceased 1; total 29. Constituted 1842. Communion 1st Sabbath in June, and once in three months. Messenger—James Simpson. Post-office address, Mullanpapple, O.

The Moderator wishing to be exempt from the duties of that office, on account of age and ill health, was permitted to resign, and James Simpson was appointed in his place. Adjourned to meet at the call of the Moderator.

Afternoon Session.—At 3 o'clock the Association met at the call of the Moderator. The Treasurer reported that the agent of the Jackson Church had put \$12 50 in his hands; that he had paid out some by order of the Committee, and that a balance of \$2 50 was yet in his hands. He also reported, that the agent at Jackson had obtained subscriptions amounting to \$20, yet unpaid; also that \$19 was subscribed at Hampton, \$13 of which sum is in the hands of the agent; also \$4 58 on a former subscription; and the agent at Jefferson had \$6 in his hands. The agent at Stokes reported that about \$10 was collected there, and the agent at Lost Creek reported upwards of \$30 subscribed, \$26 45 of which was in his hands.

Whereas, we learn by letter from some of the churches in Ohio, that they desire a division of this Association, making the Ohio River the dividing line, therefore, Resolved, That the matter be continued until the next session of this body, and that all the churches comprising the same be requested to report their views on the subject at the next session. John Forsyth, Ezekiel P. Stout, and Job Vanhorn, were appointed the Executive Committee for the ensuing year.

The Report on the State of Religion was handed in, read, adopted, and ordered to be recorded.

Report on the State of Religion.—The Committee on the State of Religion respectfully report, that five churches have communicated by letter with this Association. It is gratifying to report that those churches are in union and peace among themselves, and that during the last year some additions have been made. We are glad also to report, that there appears to be an anxious desire in those churches reported for the advancement of the Redeemer's cause in the world, and for the divine influence of the Holy Spirit among themselves, that they may become more perfect in the knowledge of the blessed Redeemer and his kingdom in the world. Of those churches not represented, we are unable to give any particular account; but so far as we have any knowledge, we believe they are enjoying

peace and union. We acknowledge the goodness and mercy of God for his preservative care over us, and for the reviving seasons we have had during the past year, praying that God would direct us continually, according to his holy will.

Eli Vanhorn, Lodowick H. Davis, } Com. Ordered, that we adjourn to meet at Bro. Levi Bond's to-morrow evening. Prayer by Eld. P. Davis.

Sabbath Evening.—Met agreeable to adjournment; Prayer by Eld. P. Davis.

On missions, a report was received from the Executive Committee, showing that Benjamin Clement had labored a few weeks among the churches in Ohio, and showing further, that the Committee had corresponded with Eld. Azor Estee, of Petersburg, N. Y., requesting him to engage in missionary labor within the bounds of this Association, and that Eld. Estee had agreed to engage in the mission, and made his arrangements accordingly, and was ready to come on and occupy the field; and whereas it appears, from the report of the Treasurer and church agents, that some \$90 or more is already subscribed and part collected for the encouragement of the mission, therefore Resolved, That we employ a missionary for the ensuing year, and that we seriously call upon all the members of our churches to cooperate heart and hand with the Association to carry out these measures; that Eld. Azor Estee be our Missionary; also that our Corresponding Secretary write to Eld. Estee, requesting him to come into the field immediately, under the previous arrangement and future supervision of the Executive Committee; and also that the Secretary write immediately to the Executive Committee, informing them of their late appointment, and forwarding to them a copy of this resolution.

The following brethren were appointed church agents for soliciting and collecting funds for the support of the mission:—Northampton, Joel Babcock; Port Jefferson, Eli Ailes; Jackson, John Forsyth; Scioto, Richard Clark; Stokes, James Simpson; Salem, Lodowick H. Davis; Lost Creek, Levi Bond, Jr.; Hughes River, Jesse M. Lowther.

The Lost Creek Church requested the ordination of Bro. Samuel D. Davis to the work of the Gospel ministry, but there being only one ordained minister in attendance, and he choosing rather to have assistance in the work, it was deferred in hopes of missionary assistance soon.

The Committee on Resolutions recommended the following, which was adopted:

Resolved, That we renewly recommend the Seventh-day Baptist Missionary Society and all its missions, also the American Sabbath Tract Society with its operations, to the support of all its members of our churches, believing that their objects and labors should be remembered in our prayers continually, and that our prayers ought to be accompanied with contributions according to our abilities for the same objects.

The Seventh-day Baptist Publishing Society, and the Sabbath Recorder, were also recommended to the confidence and patronage of the churches and members of this denomination.

Eld. Azor Estee was appointed to preach the introductory sermon at the next anniversary, and Bro. Maxson Babcock his alternate. After instructing the Secretaries to revise the minutes, and respectfully solicit their publication in the Sabbath Recorder, the Association adjourned to meet with the Jackson Church, Shelby Co., O., on the fifth day of the week before the second Sabbath in October, 1850. Concluding prayer by Bro. George J. Davis.

JAMES SIMPSON, Moderator. Wm. F. RANDOLPH, } Clerks. JACOB DAVIS,

THE NATIONAL COMMON SCHOOL CONVENTION.

A National Convention of the Friends of Universal Education was held in Philadelphia on the 17th, 18th, and 19th days of October. The number of delegates in attendance was quite large, and the discussions were full of interest. One of the topics considered was the territorial or civil division of the States for school purposes. Another was "School Architecture, including the location, size, modes of ventilation, warming, seating, &c., of buildings intended for educational purposes." The subject of School Attendance, including the schooling of children, and the best modes of securing the regular and punctual attendance of children at school, was also debated. The delegates from the different States were called upon to give an account of the condition and prospects of the schools in the several sections from which they came, and the difficulties which stand in the way of their progress—an exercise which brought to light much valuable information, difficult to be obtained in any other way. A resolution was adopted, directing a Memorial to be addressed to Congress, asking the establishment of a bureau in the Home Department for the collection of educational information from all the States of the Union. It was resolved to hold a Convention in Philadelphia in 1850, on the 4th Wednesday in August, to appoint a Committee of Five to make arrangements for the meeting of that Convention, and to appoint a Committee of Five to draft a plan for the organization of a National Association.

The net gain of the Baptist Churches in the United States, during the last year, is, according to the Baptist Almanac, 18,057.

We solicit the attention of our readers, particularly those residing within the bounds of the Empire State, to the following just and timely remarks by the Editor of the N. Y. Tribune.

VOTE FOR FREE SCHOOLS.

The Legal Voters of our State are to determine by their ballots on the first Tuesday of next month whether their Common Schools shall or shall not be FREE to all children seeking instruction therein, as they already are in this City, in Poughkeepsie, and we believe in most of the cities and in some of the larger villages throughout the State. At present, these Schools are supported partly by State funds, partly by a tax on property, and partly by assessments on each scholar, known as "rate bills." Insignificant as the sums charged in rate-bills may seem, they yet bear very hard on many a poor laboring man with a large family of children. Five or six dollars a year are often charged in rate-bills against a man whose entire earnings, though he work hard and steadily, fall short of \$200 a year; and out of this pittance he has to pay the rent of his dwelling and feed and clothe a family of seven or eight persons. The case is even worse with many a poor widow, left destitute with three or four children to support by needlework, at which she cannot earn thirty cents per day, though she does her best. It is all she can do to clothe her children so that she is not ashamed to send them to school; to pay for their schooling, even partially, is beyond her ability. Now it is true they might go and be enered at as paupers if she could not and did not pay; but she cannot forget the time when she held her head as high as her neighbors, and it is hard to own herself a pauper while health and hope remain. So she keeps her children at home, intending to teach them herself, but famine and rent crowd her from hour to hour, and their lessons are few, hurried and meager indeed. So the boys grow up untaught in the streets, exposed to every contamination and initiated into every vice, while the girls learn too little to fit them for the sphere in which their mother once moved and too much (from her) to content themselves in a humbler; and the result is too often their ruin.

The education of children is a duty of their parents when they are able, but it is a duty of the community whether all the parents are able or not. Not for his own sake merely or mainly, but for the sake of the whole, should every child be educated. A single ignorant person is a source of peril and evil to the commonwealth. That person properly educated, might have invented something, evolved some idea, for want of which the development and progress of the whole race may be arrested for half a century. Not only as the duty of all but for the benefit of all, we insist that the education of every child in the community shall be regarded and provided for by the action and at the cost of all, and we entreat every elector who wishes well to his kind to suffer nothing to deter him from attending the polls at the ensuing election, and there depositing his ballot in favor of Free Schools.

BEGG ON THE SABBATH.—Our series of articles on the subject of the Sabbath, from the pen of James A. Begg, of Glasgow, terminated rather abruptly in the middle of Chapter X, where he was treating of the argument for a change of the day from the Resurrection of Christ. A letter from Mr. Begg informs us, that this abrupt termination was occasioned by difficulties in his own mind relative to the various accounts of the Resurrection. Having now investigated the whole subject, and seeing his way somewhat more clearly, he has resolved to publish that chapter in Scotland, at the same time that he sends the remainder of it for publication in the Recorder. His work, "to be published (D. V.) October 15, 1849," is entitled, "Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unauthorised by the New Testament Scriptures." We shall resume the subject at an early day.

THE GERMAN SABBATH-KEEPERS OF PENNSYLVANIA.—A letter from Samuel Snowberger, dated Snowhill, Oct. 20th, says:—"In company with a number of our members, I have just returned from Bedford County, where a meeting and Sacrament was held on Sabbath, the 13th inst., in a new and elegantly-finished meeting house there. A Conference was held on Firstday, Oct. 14th, to consider the propriety of again making application to the Legislature for Sabbath protection. The measure was unanimously agreed upon, and brethren Christian King, Gen. Specht, and John Monn, were appointed to make the necessary arrangements. A committee was also appointed to get a Hymn Book printed, in two volumes, English and German."

A CHURCH QUESTION.—At the session of the Presbyterian Church, at Greenfield, Ohio, last summer, Mr. Wm. Roan was suspended from communion with the Church on account of his being an Odd-Fellow. He appealed from this decision to the Cincinnati Synod, which lately sat at Springfield. After a lengthy discussion, in which the whole ground of secret orders was gone over, the appeal was sustained, and Mr. Roan restored to his church rights.

DEPARTURE OF MISSIONARIES.—Messrs. Bradley, Silsby, and Lane, with their wives, destined for the American Missionary Association's Mission at Bangkok, in the kingdom of Siam, sailed from New York last week, in the brig Ernanis. Religious services were held on board before starting.

THE ANTI-SECTARIAN CONVENTION, a notice of which we published several weeks ago, was held at Peterboro, N. Y., on the 10th and 11th days of October. Through the attention of a member, we have been furnished with a copy of the Resolutions, Address, &c., adopted by the Convention, which will appear in the Recorder of next week.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The Mail Steaming Europa has arrived since our last, bringing dates seven days later from all parts of Europe.

FRANCE.—In consequence of the illness of M. Falloux, the discussion in the Assembly on the Italian question, and the affairs of the River Plate, together with the American and Turkish disputes, have been postponed.

ROME.—The Pope is reported to be under apprehensions of a plot to assassinate him at Rome, and has therefore expressed a wish to remain in Naples during the winter.

TURKEY AND RUSSIA.—There is nothing decisive in regard to the relations of these countries. The reply of the Emperor of Russia was looked for at Constantinople on the 10th or 12th of October.

There were serious apprehensions that the Greeks in some of the Pachaies that are only partly Turkish would take the occasion of a war to revolt, being incited to such a course by Russian emissaries.

AUSTRIA.—Previous accounts of the honorable surrender of Comorn have been confirmed. The report of Gorgey's assassination is discredited.

SARDINIA.—Reports are rife of a formidable conspiracy having been discovered in Piedmont, the conspirators calculating on the sympathy of the French army of the Alps.

GERMAN EMIGRANTS.

The recent political revolutions in Europe have driven to this country a large number of persons whose loss will be deeply felt here, and who might be made very valuable here.

Another, of literary fame in his own country, on account of the political movements in Germany, had to leave, and he arrived here, hoping by his literary labors to support his family, consisting of wife, mother-in-law, and three children; but so far he has failed, and his wife, on account of their situation, seem, also to be on the brink of despair.

A merchant from the southern part of Germany, being there in good circumstances, involved in those political movements, had to flee, to escape arrest; and now, without means for the support of his wife and one child, they are from early in the morning till late in the evening picking wool, earning perhaps eighteen and three quarters to twenty cents a day.

Another, from the northern part of Germany, keeping there a Post-Office, and acting as agent for insurance offices, was ruined by the revolutionary movements. He came here with a wife and three children, and finding no other employment, he makes matches, receiving eight cents for twelve dozen; and how much, at this rate, he is able to earn may be easily imagined. His wife, a few days ago, came to me, entreating me, with tears in her eyes, for help.

for covering, and only one pillow for both to lay their heads upon. They were without bedstead, table, chairs or stove, that which they had being borrowed and taken away again by the owner, and they would be so now if some aid had not been provided for them.

A DELAWARE SLAVE LAW.

At a session of the Sussex County Court, recently held in Georgetown, a case of extreme hardship was decided, under a law which is a disgrace to the State of Delaware.

Capt. Charles Bilderback was in command of the steamboat "Portsmouth," on the line between Philadelphia and Lewistown.

The Court said the law was exceedingly strict against persons carrying slaves out of the State by water, and must necessarily be so to afford any protection. It makes the Captain liable to a penalty of \$500, whether he knows the negro to be a slave or not.

Several years since, (1846 we believe,) Capt. Charles Bilderback was in command of the steamboat "Portsmouth," on the line between Philadelphia and Lewistown.

A MOURNFUL END.—One day last week the body of a well-dressed man was found on the grounds of the Cypress Hills Cemetery, back of Brooklyn, dead, and to all appearance having been so for several days.

THE HAWAIIAN GOVERNMENT, desirous to negotiate (as we learn from the Boston Traveler) a treaty with the United States on a fair and equitable basis, and also to secure the modification of the objectionable clauses in the French and English treaties, by which the King's independence is still trammelled, has very recently forwarded here a commission to James J. Jarves, Esq., of Boston, as Special Commissioner to Washington, London, and Paris, with a request that he should act for them on these and other points.

SIR JOHN FRANKLIN NOT LOST.

Capt. Chapel, of the bark McLellan, of this port, from Davis's Straits, furnishes information which will be read with interest in the United States, and indeed in every part of the world.

About the 1st of August, while the McLellan laid in Pond's Bay, lat. 74, lon. 72, the natives of the coast came on board the Captain, an English whalerman, and gave information by signs that two large ships were then lying in Prince Regent's Inlet, and had been there fast in the ice for four seasons; and being asked with regard to those on board, whether they were dead or alive, they replied in the same way that the crews were not "asleep" (that is, not dead), but were all well.

The Englishman landed at Cape Hay, some distance from Pond's Bay, a quantity of coal and provisions with which his ship was furnished by the British Government for the use of the long missing ships, if they should chance to come there, as they would be obliged to do on their return to England.

ADVICE OF AN EXPERIENCED GOLD-DIGGER.—S. S. Osgood, the artist, has been digging gold in California for some time past, with better than ordinary luck.

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SAD DEATH.—A Boston paper has the following particulars relative to the death of Frederick Strickland, son of Thomas Strickland, Bart., of England, while ascending Mount Washington, in New Hampshire:—

Though strongly urged to the contrary, Mr. S. left Crawford's Notch House to ascend Mt. Washington, in company with a friend and a guide. Upon reaching Mr. Pleasant and finding snow, the other gentleman and the guide returned, taking Strickland's horse, who, in spite of their entreaties, resolved to pursue the journey on foot, and come down the bridle path, and stop at Pabyan's Mt. Washington House, whither his baggage had been sent.

A case has occurred in Cincinnati, of a sane woman being confined in a mad house. An order was obtained from a judge, falsely, and the woman, M. F. Neede, immured upon it. The keeper, however, before she had been in his possession a day, discovered that she had been made a victim of, and that she was not insane.

THE GREENLAND WHALE FISHERY.—The bark McLellan, recently arrived at New London from Baffin's Bay, is the only vessel ever employed in the Greenland whale fishery, from the United States.

At the last session of the Canada Legislature, the House of Assembly addressed the Governor-General, requesting that the public business might be transacted two years at Toronto and two at Quebec—the Parliament sitting half the time in each of those cities.

The Liberia Packet will sail from Norfolk for Liberia about Dec. 1. A vessel will sail from Savannah the first day of February next, if nothing unforeseen prevents.

Mr. Ezekiah Crawford, an overseer on a plantation near Shreveport, La., was recently murdered by a slave woman who poisoned his coffee, which she confessed immediately upon being apprehended, and implicated a negro man on the plantation in the deed.

Mr. Winchester Willis—son of Rev. Lemuel Willis, a Universalist clergyman formerly of Cambridgeport—who enlisted in the Mexican war, has been to the California mines, and having secured some \$40,000, recently made his father a present of \$7,000, and sent for a brother to join him, who started immediately.

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The St. Louis Reveille built that full rigged schooner has been said at Mineral Point, Wisconsin, and transported thence across the country forty miles to Galena, where she was launched. She sails direct for San Francisco, via Chagres and Panama, the design being to draw her on trucks across the Isthmus. She will reach St. Louis about the middle of November.

A correspondent from Licking Co. Ohio, writes to the N. Y. Tribune, that at the late Agricultural Fair there, Gen. Thomas W. Wilson took the premium for the best crop of Corn, the product of which, per acre, was 184 bushels. His farm is large, comprising some 400 acres, and the General is considered one of the best of Ohio farmers, who is saying a great deal. There were several competitors, none of whom produced less than 100 bushels to the acre.

A horrible scene occurred at the burning of the jail of Jackson county, Mississippi, on the night of the 30th ult. Before the fire was discovered, it had so extended as to render it impossible to save a runaway slave who was confined in one of the cells. Efforts were made to break the iron bars of the window, but they proved ineffectual, and the poor fellow perished in the flames, uttering the most piercing cries.

Speaking of the annexation of Canada to the United States, the Kingston British Whig says:—"During a recent absence from home, the editor passed through a dozen villages in Upper Canada; the sole topic of conversation among all classes and parties was annexation. Nay, in the good city of Kingston, loyal old Kingston—the stronghold of Conservatism par excellence—ninth-tenths of the people are Annexationists; and if any practical benefit could arise from signing any manifesto, they would cheerfully do it."

SUMMARY.

Over a hundred Irish immigrants left New York one day last week for their native land. They did not meet with the success they had expected here, and after some six weeks sojourn bade adieu to the Republic and went back to Royalty.

The Pacific Railway proposition is exciting a good deal of attention in the best-informed circles in Washington, and there is no room for doubt but what it will act a very conspicuous part in the deliberations of the next Congress.

The American Female Guardian Society has now in charge 100 boys and girls, under nine years of age, and funds are greatly needed by the managers.

The two house-breakers who broke into the dwelling of Hon. Daniel Webster, were sentenced at Concord to eight years' service in the State Prison.

Mrs. Lydia Jane Pierson is announced in the Lancaster County Literary Gazette and Farmer, as shortly to take possession of the editorial chair of that journal.

Rev. Dr. Weyland has consented to withdraw for the present his resignation of the presidency of Brown University.

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Eastern Association—Executive Committee. The first semi-annual meeting of the Executive Committee of the Eastern Association will be held at Pawcatuck, R. I., on the fourth day of the week next preceding the third Sabbath in November, 14th day of the month.

Notice.

The churches composing the Eastern Association are requested to forward to H. W. Stillman, Treasurer, (Western, R. I.), the amount pledged to sustain the missionary operations of the Executive Committee, as recommended by the Association at its last annual session.

Traveling Agents Wanted. FOR WOODWORTH'S YOUTH'S CABINET, one of the best and most popular Magazines of its class in America. To gentlemen who possess the qualifications of a good agent, the publisher will offer terms which cannot fail to secure a handsome income.

The money collected on behalf of Father Mathew, amounted at the last report to \$1,106. The sum proposed to be raised is \$30,000.

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are to de- clar- Tuesday School- children seek- ing to be be- lieve of the larger

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Miscellaneous.

"ALL THINGS ARE CHANGING."

All things are changing. Look on the skies! Bright with their purple and crimson dyes...

All things are changing. Look on the flowers, The radiant children of summer hours...

All things are changing. Look on the child! Like the forest's young fawn he is bounding wild...

All things are changing. Look on the world! When Spirit's young graces are just unfurled...

All things are changing. Look on the friend, Whose love we once thought could never end...

All things are changing; yet, murmur not, We should grow fond of our earthly lot...

CULTURE OF CRANBERRIES.

The cranberry (oxycoccus macrocarpus) is a native of Vermont. It is found in many swamps and wet places, among the rushes...

We have received a communication from Mr. Abiezer Alger, of Bridgewater, Mass., in answer to some inquiries in regard to the cranberry...

A writer in the Massachusetts Plowman relates an experiment in planting cranberries from the swamps, on good corn ground...

An article in the Cultivator for 1846, states that Sullivan Bates, of Bellingham, Mass., raises cranberries in great abundance...

The editor of the American Agriculturist says that Mr. William Hall, of Norway, Me., sowed the berries in the spring, on the snow...

the blackberry, and the raspberry, which would repay cultivation; and if some one else does not anticipate us, we shall probably try them at a future day.

THE LAW OF KINDNESS ILLUSTRATED.

The Philadelphia Inquirer relates the following touching incident of recent occurrence—

Only a few days since, an aged citizen of Philadelphia was waited upon by a stranger, who asked to have a few moments' conversation with him in private.

"You seem to have forgotten me, Mr. H.?" "I have an indistinct recollection of having seen you before, and the tone of your voice is not unfamiliar; but beyond this my memory fails."

"My name is Charles B., and twenty years ago I was an inmate of a Philadelphia prison, of which you were a frequent, a benevolent, a kind-hearted visitor."

"I remember, I remember," said the other, brightening, smiling, and grasping the hand of the stranger; "you look so well, have improved so greatly, that I hope, nay, I feel satisfied, that all has gone right with you."

A tear trembled in the eye of the other at so cordial and kindly a recognition; his voice failed for a moment—but then rallying again, he proceeded to tell his story.

"I am now," he said, "an equal partner in the reputable and prosperous house of & Co., of , and I have visited Philadelphia, not only on business, but with the object of seeking out and returning my heart-warm acknowledgments to my early, my ever-cherished, my often-remembered benefactor."

The old merchant wept with joy at such a reform, and acknowledged that this single incident had repaid him for the hours and days and weeks he had devoted, always prayerfully, to the blessed cause of kindness and prison reform.

NEW YORK OMNIBUSES.

A correspondent of the N. Y. Post furnishes the following interesting statistics of public vehicles:—

We have 376 licensed omnibuses now running, owned by some dozen or more different proprietors. Each omnibus costs, new, \$550, making their aggregate cost \$206,800.

The average length of each route is 3 1-2 miles, making the length of a trip down and back 7 miles. We go down 4 times in the forenoon and 4 times in the afternoon, which is equivalent to 56 miles a day, and 16,800 miles a year for each omnibus and driver, and 6,316,800 miles for the whole.

Those in easy circumstances, or who pursue sedentary employments within doors, generally use their lungs but little, breathe but little air into the chest, and thus, independently of position, contract a wretched, narrow, small chest, and lay the foundation for the loss of health and beauty.

From these accounts it seems to be certain, that although the natural soil of the cranberry is the swamp, and great crops have been successfully cultivated on uplands, and with evident improvement in the quality of the fruit.

shoulders lie upon it. On rising from the bed in the morning, place yourself in an erect posture, with your chest thrown back, and shoulders entirely off the chest; in and inhale or suck in all the air you can, so as to fill the chest to the very bottom of it...

HAMBURG TUNNEL.—The Great Tunnel at New Hamburg, connected with the Hudson River Railroad, is nearly completed. It is a gigantic work, measuring 800 feet in length; at the south end is a cut 500 feet long, 30 feet wide, and 50 feet deep...

THE OLDEST WOMAN IN THE WORLD.—The Savannah Republican notices the death of Lauriana Thower, who died in Scriven county, aged, so far as known, one hundred and thirty-three years!

SELF-LIGHTING SEGARS.—Those who indulge in the habit of smoking, may be interested to learn, that a patent has been taken out in England, by Mr. Jarvis Palmer, of Camberwell, in the County of Surrey...

A WIFE IN TROUBLE.—"Pray tell me, my dear, what is the cause of those tears?" "Oh! such a disgrace!"

THE POLAR PRIZES.—A curious production of the western prairies is a plant which has the extraordinary faculty of pointing, compass-like, North and South.

A RUNAWAY MATCH.—A marriage was lately celebrated in the parlor of the Mansion House, at Frankfort, Ky., between a runaway couple (a Mr. Noland and Miss Redman) from Fayette, which created some interest...

LAWYERS IN CALIFORNIA.—From one of Capt. Tobin's letters for the Delta, dated at Tobago, we extract the following: Of nearly two thousand passengers now between Chagres and Panama, about six hundred are lawyers, and four hundred go out with the expectation of being returned to Congress...

ANTIQUITY.—A lawyer and doctor were discussing the antiquity of their respective professions, and each cited authority to prove his the most ancient.

DEATH OF AN AUTHOR.—Edgar A. Poe died suddenly at Baltimore, on the 8th inst. Mr. Poe, says the Sun, was one of the most original and remarkable literary men this country has produced.

BURR-STONES IN GEORGIA.—In Burke County, in the State of Georgia, a large quarry, embracing an area of 17,000 acres, has been discovered; and a company named the La Fayette Burr Mill Stone Co., has been formed to work it and furnish American mill stones equal to the French burr.

ZINC PAINT.—The white oxide of zinc is made by the New Jersey Company directly from the ore, and of superior quality, being free from sulphur and arsenic, of a pure white, and blends harmoniously with oils.

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PROFITS OF MINING.—One of the California adventurers, writing from San Francisco, under date of Sept. 1, says: At the mines no two men do alike; but as a general thing they average from \$5 to \$15 per day over expenses.

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CITY GRAVE YARDS.—The burials in London average above 50,000 per annum. It is deemed that it takes above 20 years to reduce a corpse to harmless dust.

RESULT OF IMAGINATION.—We mentioned, a few days ago, that an Irish woman called at the City Marshal's office, and asked for a piece of the rope with which a man hung himself on a wharf near Charlestown bridge...

SHIP BUILDING IN NEW YORK.—The Commercial concludes a detailed account of shipping now in course of completion in the yards of this city, with the following summary:—

There are under construction, and receiving their engines and machinery, the following sail and steam vessels:—

Table with 3 columns: Vessel Name, Tonnage, and Status. Includes 5 steamers of 3,000 tons each, 1 of 2,200 tons, 1 of 600 tons, 1 of 400 tons, 4 steamboats, 11 ships of 1,200 tons each, 1 bark of 600 tons, 1 schooner of 150 tons.

Wife, make me some dumplings of dough, They're better than meal for my cough; Pray let them be boiled till hot through, And not till they're heavy or tough.

Now I must be off to the plough, And the boys, when they've had enough, Must keep the flies off with a bough, While the old man drinks at the trough.

THE VALUE OF THE ANNUAL CONSUMPTION OF ivory in Sheffield, England, is about £30,000, and about five hundred persons are employed in working it up for trade.

THE CINCINNATI NONPAREIL says that a machine is in operation for making brick which feeds itself, and delivers the brick without hands, and presses them so hard that they are ready to be laid into the kiln when they come from the mould, and one machine will turn out 25,000 per day.

MR. BUCHANAN has presented to the National Institute, at Washington, a coat of mail, consisting of breast, back and helmet. They were captured in one of the battles of the Mexican war.

THE GREAT BARRINGTON Courier of last week, acknowledges the receipt from Mr. Plowden Stevens, of N. Marlborough, of a tomato, of his own raising, weighing two and one quarter pounds, and measuring eighteen inches in circumference!

AN ILL-FITTING tailor, making a gentleman's coat and vest too small, was ordered to take them home and let them out. Some days after, the gentleman inquiring for them, was told that his garments happening to fit a countryman of his, he had let them out at a shilling a week!

THE NEWARK Sentinel received a delicious specimen of peaches taken from a grafted wild horse plum tree. One peach is ten inches in circumference. This is the second year the graft has produced peaches.

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

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding their information on Cattle, &c., &c.

THE TEACHER'S DEPARTMENT will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to teach in the coming year.

GOOD BOARD IN PRIVATE FAMILIES \$1 25 to \$1 50! Parents from abroad should furnish their children with a little pocket money, as many temptations may be avoided.

REGULAR MAIL LINE BETWEEN BOSTON AND NEW YORK via Stonington and Providence. Inland route, without ferry, change of cars or baggage!

FOR BOSTON, VIA NEWPORT AND FALL RIVER. BY THE splendid and superior steamers BAY STATE and EMERALD STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound.

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