

The Sabbath Recorder.

DITED 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.

For the Sabbath Recorder.

"NINE COMMANDMENTS."

Not long since, I purchased a book of an agent of the "American Tract Society," entitled, "Thoughts on Popery," written by William Nevins, D. D., "late pastor of a church in Baltimore." In this book the author holds up to public view many of the errors of the Catholic Church, in a clear and faithful manner quite peculiar to himself. I read the book with interest, and believe it calculated to do good. But I confess I felt mortified, as a Protestant, when I read his article under the above caption. The following scriptures, and the like, kept running through my mind: "Physician, heal thyself;"—"And think thou this, O man, that judgest them which do such things, and doest the same, that thou thyself shalt escape the judgments of God?" In this article the Doctor charges the Catholics with "basely going into the holy of holies, opening the ark of the covenant, taking out the tables of stone, and obliterating one of the commands which the divine finger wrote on it." This is a very grave charge, and if true must throw upon the offenders a responsibility too great for erring mortals. Although the Doctor has worked himself into a passion of horror and disgust, yet he, and the Tract Society who have endorsed his sentiments by publishing his book, are in my humble opinion no less guilty than are the Catholics. It is true, that they have not left any of the commandments out of the Decalogue; but what better have they done? While they print them all, they disregard one of them, and trample it under foot every week they live. At the same time, they charge those who do regard it with "heresy," and reject from their churches any who, from among themselves, attempt to keep it, and that frequently without giving the accused the privilege of self-defense. They cry out, "Away with him, for it is not fit that he should live." They hold it in disfellowship. They shut their pulpits against a defense of the fourth commandment. They exclude its defense from their so-called "Sabbath Conventions." They charge its friends with disorder, if they attempt its defense in their Conventions, and put them down by cries of "order, order," all over the house, until disorder every where reigns. They stigmatize its advocates as *Judaizers*, and call the fourth commandment *Judaism*. They heap these and the like epithets on both it and its friends, and are studiously laboring to get it legislated out of existence by forcing another commandment, made by men, upon the people in its place. Thus they "make void the command of God" both by their precepts and "traditions." They do, to all intents and purposes, blot out one of "God's holy commands." They make it a mere shadow in its best days, and number it among the things of "bondage, that neither we nor our fathers were able to bear."—A MERE DEAD LETTER, that is only to be named with reproach when speaking of its obligatory character. And every where they cry against its friends, "These men do exceedingly trouble our city, teaching customs that are not lawful to be observed, being Christians." If this is its character—if it is not to be obeyed—it is not a command; it may once have been, but it is not now. This same Tract Society has published books and tracts, affirming that the fourth commandment is abolished. What better off, then, are the Doctor and the Society, than the Catholics in this respect? All their talk against the Catholics on this subject is like "spitting against the wind."

But they say, perhaps, that they do not teach that the commandment is abolished, only as it relates to the day. Well, that alters the case, to be sure—only one half of the command abolished! I am not sure, after all, but they will come out ahead of the Catholics. The Catholics have but "nine commands," and they have nine and a half. They are, therefore, half a command ahead, unless they allow the one the Catholics divided to be two, which they think they cannot do, for, they say, "two halves only make one whole." Half a command—"how that sounds!" But let us see. "Sin is a transgression of the law." "Where there is no law, there is no transgression." So, where there is a half of a commandment, there can be only a half of a sin. This is a new lesson in theology. But as these men believe in "investigation," let us go on. "The wages of sin is death." The wages of a half sin must be a half death. The sinner goes to hell; but what must be done with the poor half-sinner, who is not quite fit for heaven, nor yet bad enough for hell? If it were not for one thing, we might send him to purgatory; but that would be too much like the Catholics—we cannot bear that thought. We might send him, with his half sin, to heaven; but that is, going half way over to Universalism, and that will not do. What must be done? This is a case

that should be referred to the "court of errors."

I think it would be well for Protestants to be a little careful how they meddle with the eyes of Catholics, until they have got the beams out of their own eyes. Then they might know better how to manage the case. The Doctor says, that if the Catholics "would confess for this once that they have been wrong, he would drop the matter, and say no more about it." But I should like to have him and the Tract Society go a little farther, and forsake; for it is somewhere written, "He that confesseth and forsaketh, shall find mercy." Mercy is what is needed in this case. Protestants make themselves look quite awkward in the view of the Catholics, when they talk in such strains of abhorrence about their "leaving out one of the commands," while they at the same time admit that "the Fathers put in the place of the Sabbath the day we call Sunday;" and to deny it, is only to make themselves look more ridiculous in their eyes, and add offense to offense. V. H. Scott, N. Y., Oct. 17, 1849.

ANTI-SECTARIAN CONVENTION.

This Convention was held Oct. 10th and 11th in the Presbyterian Church in Peterboro, N. Y.

W. W. CHAPMAN, of Chenango, was President.

Z. BROCKETT, of Herkimer, was Vice President.

J. COPELAND, of Madison, and S. R. WARD, of Cortland, and A. PRYNE, of Onondaga, were Secretaries.

The Business Committee consisted of GERRIT SMITH, of Madison, and ABRAHAM PRYNE, of Onondaga, and Eld. SCOTT, of St. Lawrence. They presented to the Convention the following six Resolutions, Address, and Letter. The Resolutions and Address were adopted. The Letter was approved of and ordered to be printed, and the Resolution contained in it was adopted.

1st. Resolved, That the Christian church of a place is God-made, and not man-made; comprising all the Christians, and none but the Christians, of such place.

2d. Resolved, That to select a church from the Christian brotherhood of a place, is to reject the church, as God tenders it, and to make, in its stead, a sectarian church.

3d. Resolved, That in determining whether a given person of our locality shall be received into our church-fellowship, the only pertinent question is, not whether he agrees or disagrees with us in his faith and practice, nor whether he honors or violates certain requirements of Christianity; but, simply whether, in our judgment, he is a Christian.

4th. Resolved, That every rightly-conducted church is a simple and thorough democracy; subject to no other ecclesiastical authority than its own, acknowledging the equal right of all its members to exercise their respective gifts in the worshiping assembly; and choosing for its pastor, whom it will, among the "ordained" or "unordained," the "licensed" or "unlicensed."

5th. Resolved, That a small share of the wealth, which even in a single generation, sectarian rivalry wastes in its undue multiplication of pastors and in its undue multiplication and costliness of houses of worship, would, in the hands of a united church, suffice to bless the whole world with a faithfully preached gospel.

6th. Resolved, That as the right to practice medicine consists in the ability to practice it, and as the right to practice law consists in the ability to practice it; so, also, does the right to preach the gospel, instead of being derived from "apostolic succession," or "ordination," or "license," consist simply and solely in the ability to preach it.

Address of the Anti-Sectarian Convention, held in Peterboro, N. Y., Oct. 10th and 11th, 1849.

In that memorable prayer, offered by the Lord Jesus Christ, on the eve of his return to heaven from the scene of his earthly services and sufferings and sorrows, is the petition, "THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." But, notwithstanding this petition, that the world might believe, that Christ is "the sent of God," and that Christianity is not an imposture; and, notwithstanding more than eighteen centuries have passed away since it was uttered, the world is still perishing in unbelief. Not a third of its inhabitants are even nominal Christians—and, compared with the number of nominal Christians, how very few are the real Christians!

Why remains this prayer so long unanswered? The reason is at hand. Christians refuse to do that which must be done ere it can be answered. They refuse to be "one." They are taught on the Saviour's authority, that should they consent to be "one," the world would thereby be converted to God. Nevertheless, they refuse to be "one," and thereby the world remains estranged from God. They are willing that Christians of the same opinions should be "one"—that Christians holding the same views in respect to baptism and the Sabbath, in respect to this doctrine, or that rite, should be of one church-fellowship and one church-sect. But to conform to the Saviour's prayer, that they all, however diverse from each other in their faith, may, nevertheless, be "one"—that they all, however diverse from each other in their practice, may, nevertheless, be "one"—to conform to such a prayer, even though it be the Saviour's prayer, they are utterly unwilling.

Upon this world, which is so wicked, and wretched, and ruined, by reason of its intolerance, and licentiousness, and slavery, and wars, and numberless other crimes—which is, in short, so "dead in trespasses and sins"—Christians do, indeed, look with pity. To

redeem and bless it, they would not only "go into all the world, and preach the gospel to every creature," but they would, also, make endeavors, more or less earnest, to bring their respective denominations into a state of friendly communication with each other. All this, however, is insufficient. The Saviour's remedy for the wickedness, wretchedness, and ruin of the world still remains indispensable. Would that it might be applied! But, inasmuch as the oneness of Christians is this remedy, Christians will not apply it—for they are in the bondage of their sectarian education, and will, therefore, not consent to be one.

What, then, can be done, that this world may be recovered from its rebellion and ruin? The power of sectarian education must be broken; and they, who have been its subjects, must come truly and deeply to believe, that Christians are all one—are all members of the mystical body, of which Christ is the Head, and that this body is, as the Scriptures repeatedly teach, the church. Having such belief, they will no sooner think of separating themselves into sects and different fellowships, than of tearing asunder the members of their natural bodies.

Christians, will you not consent to put forth a mighty effort to disenthrall yourselves from sectarianism? We are well aware that your religious training and your concern for your reputation and other personal interests will counsel you to the contrary. We are well aware, that to dare to stand forth against the sects is to dare to lose caste and the means of livelihood, and to suffer great odium and innumerable persecutions. Nevertheless, by all that is precious in the blood of Jesus Christ, and in the souls for whom that atoning blood was shed, we beseech you to put forth a mighty effort to disenthrall yourselves from sectarianism. Delay not to repudiate your sectarian names. Delay not to open the arms of your church-fellowship as wide as Christ opens his, and to receive all whom you believe he receives. You believe that he looks upon the Christians of a place to be the church of such place. Look upon them, then, in this light yourselves. Fear not that because of their mutual differences, all the Christians of a place can not remain in the same church-fellowship. They must remain in it. The gospel makes no provision for their separation into various church-fellowships. In whatever event such separation takes place, and whatever the excuses, which are offered for it, it is satan, and not God, who prompts it. No difficulty—no impossibility even—in agreeing upon a pastor, or upon the forms of worship, or upon aught else pertaining to church relations, can exonerate the Christians of a place from their obligation to assemble together, and to recognize each other as fellow church members. No dissimilarities can be allowed to part those from each other who are one in marriage. Much less can any dissimilarities be allowed to part those from each other who are one in Christ.

That sectarianism will come to a speedy end we dare not hope. Intemperance, licentiousness, slavery, war, are all strongholds of satan. But in sectarianism he has a far stronger hold than in any of these. In these, he masters but the wicked to fight for him. In sectarianism, however, he masters the righteous also. Of all the abominations of earth, none is so much sanctified by the favor and support of the righteous as sectarianism; and, hence, none is so difficult to be overthrown. But there is power with God to overthrow every sin; and to that power would we, in faith, humility, and prayer, betake ourselves for the overthrow of sectarianism; and we would, moreover, summon all to do likewise, who believe with us, that the division of Christians into sects does more than all things else to relieve the conscience of the wicked, to render ineffectual the word of God, and to delay the salvation of the world.

But, though we may not hope that so soon as in our day sectarianism will be driven back to the pit, whence it sprang, we nevertheless, feel sure that our day is not too soon in which to begin to drive it back. Hence it is, that we have inscribed upon our banner, and with the purpose, God helping us, of keeping it inscribed there, "THE CHRISTIANS OF A PLACE ARE THE CHURCH OF SUCH PLACE." The great truth contained in this motto, will yet be apprehended and acknowledged by all who love our Lord Jesus Christ in sincerity. May God hasten the blessed time!

Letter from Gerrit Smith to the Anti-Sectarian Convention, held in Peterboro, Oct. 10th and 11th, 1849.

DEAR BRETHREN:—You believe both in the necessity and fact of a divine revelation. You believe that short-sighted and ignorant men need divine guidance, and that he has it in the Bible. Like other Protestants, you subscribe to the doctrine, that the Bible is, in all matters of religion, the *whole* rule of faith and practice. But, like them, do you not also practically repudiate this doctrine? While I rejoice in your freedom from sectarianism, I am afflicted with the apprehension that many, if not, indeed, most of you, admit authorities in your religion, which are entitled to no place there. How large a share of Protestants are ever ready to go to Church History to settle controverted questions! (We of course mean by Church History, other than Bible Church History.) How often, for instance, do they quote from this uninspired source to justify the practice of infant-baptism and of baptismal sprinkling and affusion, and the practice of observing Sunday as the Sabbath, and the practice of dividing Christians into sects? We are not denying that these practices are authorized by the Bible. Possibly they are—all of them. But, whether they are, or are not, there is no liberty to go away from the Bible to find authorities for them—no liberty to seek in Church History, or any where else than in the Bible. To take such liberty, is to be guilty of virtually adding to God's words, at the risk of incurring God's plagues. You dread Popery. But, brethren, can we be safe either from Catholic or Protestant

popery, or from impairing the power and beauty of Christianity, at any, or even every point, until we sternly and steadfastly insist that in spiritual things, the Bible shall be exclusive authority? Right here—here in the assumed partnership of Church History with the Bible, or rather in the overshadowing of the Bible by Church History—is the great origin of the corruption of Christianity. She had never been corrupted from her simplicity, and had never been made to minister to sectarianism, and had never been made to cover the greatest crimes, and abominations, had the Bible been left to be her only text-book, and the only decisive evidence of her character and claims. Moreover, an exclusively Bible Christianity had, long ago, spread her triumphs over the whole earth. Pardon me, brethren, for asking you to adopt the following Resolution:—

"Resolved, That inasmuch as the Bible is exclusive authority in religion, it is in the light of the Bible only, and not partly in the light of Church History, or any thing else, that we are to decide what must be our religious beliefs and practices, and, that having so decided—whether it be in respect to sectarianism, baptism, the Sabbath, or any other doctrine or duty of Christianity—we must, as for the life of our souls, and at whatever expense to the inferior and transient life, faithfully abide by, and scrupulously carry out, our decisions."

Such a Resolution, coming from such a body, can not fail to do good. And how peculiarly proper it is, that such a Resolution should come from such a body! You are met to oppose sectarianism, and how can you oppose it more successfully than by taking your stand in behalf of a purely Bible Christianity!

Never, in our country, so much as at the present time, has the inspiration of the Bible been called in question. On the right hand and on the left, it is sought to supplant it with human authorities. How needful, therefore, that every friend of this God-given Book should contend, that the Bible, the whole Bible, and nothing but the Bible, shall be authority in religion!

Fraternally yours,
GERRIT SMITH.

"I CAME FOR WAR, I GO FOR PEACE."

In April of thirty-six, a student left the walls of college and went to McKean County, in Pennsylvania, to visit an aged mother. This is one of the new and sparsely inhabited counties of that wealthy State. Its inhabitants are subjected to many physical and many more spiritual privations. Few churches are still fewer of God's ministers were there. The surrounding destitution stirred the spirit of our young friend, and in accordance with the wishes of several pious persons, he commenced in a small school-room a series of religious meetings. A deep religious interest was the result. The room became too strait, and the meetings were removed to the Court House at the county seat. Conversion followed conversion. The report went out into the surrounding settlements, and many were induced to attend the meetings. A man of gray hairs was seen making his way towards the Court House, in company with the worshippers. He was a man of notorious villainess, and a scourge to the neighborhood. He had not gone to the town to attend the meeting, but to prosecute some of his neighbors. Curiosity drew him to the court room, and he heard, probably for the first time in many years, the Gospel of the grace of God. He was pricked in his heart, and asked, "What shall I do to be saved?" Pointed to the Saviour of the chief of sinners, he soon learned how freely Jesus can forgive. On the Sunday evening before he left for home, he arose in the conference meeting, and spoke with much feeling, of the mercy of God shown to him, and the great change which he had experienced. "I came here, said he, for war, but I am going home for peace. I once hated my neighbors, and I came here to prosecute them, but I am going home to ask their forgiveness, and try to do them good." And he did. He established worship in his own house, went about confessing and exhorting among his neighbors, and, as the result, God converted a goodly number of souls.

Here we see, I. The peaceful influence of the Gospel. Heralded by the song "peace on earth, and good will to men," when it enters the heart, it disarms and subdues enmity and leads at once to acts of benevolence. Let us pray for the spirit of the Gospel. Let divided churches, or alienated individuals, pray for that spirit, and strife will cease. 2. Christian charity will invariably lead to acts of benevolence. Reader, have you the spirit of peace? If so, you are happy indeed. If not, O pray for it without ceasing. God will forgive and bless you, "even as you forgive those who have trespassed against you." [Watch & Rea.]

CHILD'S EVENING PRAYER.

A few evenings since, while on a visit to a pious female friend, her sprightly little daughter came in to bid her mother "Good night." The child was told first to say her evening prayer, which she did with great apparent reverence and propriety. It seemed so beautiful and appropriate that we requested a copy, and give it to our readers, thinking that other mothers may wish to teach it to their children. [Pres. Treats.]

AN EVENING PRAYER.

Jesus, tender Shepherd, hear me!
Bless thy little lamb to-night!
Through the darkness be thou near me,
Watch my sleep till morning light!

All this day thy hand has led me—
And I thank thee for thy care;
Thou hast clothed me, warmed and fed me—
Listen to my evening prayer.

Let my sins be all forgiven!
Bless the friends I love so well!
Take me, when I die, to heaven,
Happy there with thee to dwell!

HOME.

The old grey mansion looks upon the woods,
The lawn lies green beneath the mellow light;
I hear the olden song of falling floods,
That fills the silent hollow of the night.

That is the chamber window whence I sprang;
Those the old oaks of many centuries,
In whose great leafy boughs I loved to hang,
And make strange playmates of the mighty trees.

The stream I leapt in boyhood dashes down
In falls and mossy windings as of yore;
Still sleeps the sunlight on the hill's dense crown,
Whose base is ocean-swept with ceaseless roar.

And once that year seemed music—once I lay
In the rich orchard, underneath the sky,
In childish visions all the summer day—
It seemed the whisper of eternity.

All the long solitary years of life
Forgotten, I am now again a child;
Forgotten all the earnest toil and strife,
Behold me wailing, petulant, and wild.

Again a child; O were it true indeed,
That I might meet you, playmates of the past,
Nor this unresting spirit inly bleed
With a poor happiness which may not last.

Again to mock the chasm with ardent leap,
Again to thrill the glades with ardent breath;
O! toilsome dream—in distant lands ye sleep,
Unknown, save to the icy eye of death.

And could we meet, with hair grown thin and grey,
And care marked sadly on each weary brow—
Aunt not those who dashed the flashing bay,
And rocked and shouted in the windy bough.

Again a child; those waving branches then,
Where the last echoes of the stream rejoice,
Might yield that forgotten form again,
And I might once more hear my mother's voice.

Where southern suns under bright heavens lie,
That voice has haunted oft the summer air;
O come thou now, beneath a northern sky,
And teach thy sorrowing child another prayer.

(Copied by request from the Albany County Advocate.)

ANNIVERSARY EXERCISES AT ALFRED.

In my peregrinations I happened to be present at the Examination and Anniversary of the Alfred Academy. This Academy started about ten years since, under the immediate supervision of W. C. Kenyon, A. M., and has had a steady increase, so that instead of occupying but one building, it now finds use for four; and instead of one teacher it has now thirteen. The North Hall, occupied exclusively by gentlemen, is five stories in front, 38 by 52; South Hall, same size and height, occupied exclusively by ladies; Middle Hall, three stories high, and 96 by 48, occupied by the Principals and their families; West Hall, 62 by 72, two stories high, occupied by students who board themselves. The first three overlook the pleasant little villa below, which before the Academy was—was not. This institution is supplied with extensive apparatus, a manikin, a telescope, &c., the whole cost of buildings and all, is over \$17,000. The buildings are warmed by the improved method of heated air.

For the current year its catalogue numbered 450, exceeding the number in attendance at many of our colleges. Second to none in the State in point of numbers, unless it be the Albany Academy, we are confident it is none in thoroughness and discipline of mind. The New England industry and mental disposition of the Principal have imparted a force to those under his instruction, which makes them but new editions of himself.

Of the exercises of the "Anniversary Day," let the 3,000 who witnessed them, speak. Though interesting as they were, still, compared with the examination, they were but as "a drop in the bucket." For it is impossible in a production of four minutes' length to exhibit that research of thought or discipline of mind, which may be discovered and brought out during the course of an examination. Having attended several in various parts of Western New York, I can unqualifiedly say, that I never attended one so thorough.

The demonstrations and discussions of the most difficult propositions and examples in trigonometry—the development of the logarithmic series and formulas in Bourdon, showed minds trained to a very high state of intellectual discipline, and which need not fear a challenge for better explanations or solutions, from students in any of the best colleges in our land.

The same thoroughness was seen in the classical department. The various inflections were accompanied with a ready understanding of the almost numberless rules for suppony, contractions, observations, exceptions and remarks, and reasons for the same; in short, thoroughness, from the "model class," upward, not one, for a few, but the whole, were thus thoroughly trained. Already have they sent out those who took but one year to graduate.

I understand that many at first complain of the trying ordeal through which they pass, and a few parents, who have more sympathy than reason in reference to the best good of their children, indulge their grievances by allowing them to stay at home. But those who do remain, and stand the test, this examination clearly showed, are to become lights and guides to those who follow after, and like "stars in the firmament, shine clearer and brighter as each successive generation shall have passed away."

If there is any one thing, or the want of any one thing, which characterizes our institutions of learning at the present day, it is the want of that discipline of mind which is to make the student a sound thinker, independent, and ready to make a practical adaptation of the branches studied, to the various and common pursuits of life. And he must be blind to the signs of the times, who cannot see that the wants of the age require minds of more than ordinary training and discipline. Not only do the signs indicate this want, but a ready eye can call for them. It is as age in which indolence, popery and other unwholesome influences, are gaining an ascendancy, and prevailing to an alarming extent. Better, far, for the parent to withhold the patrimony necessary to strengthen and support the physical being of his child, than to deprive him of that intellectual food which is to expand and develop his spiritual being.

Now, too, the journey of months is but so many days, and even our thoughts are not our own, unless we keep them locked in the empire of mind, for as soon as expressed, by the agency of electricity, they are almost instantaneously transmitted to the uttermost parts of the earth.

Then with such facilities for sending out the Light and Truth to surrounding nations, and for evangelizing the world, tell me, there is no call for well-trained, and highly-disciplined minds, and just such the Alfred Academy is sending out.

My thoughts were dwelling so intently on the conclusion—I had almost forgotten to state that immediately at the close of the anniversary exercises the Hymenal Altar was placed upon the stage, and there, in the presence of the assemblage in the grove, Mr. Jonathan Allen, A. B., late of Oberlin College, and Miss Abigail A. Maxson, were sacrificed, willing victims to the justice of its claims. Each compose a part of the present Board of Instruction—omnibus of strength in this Institution, for in "union there is strength." VIATOR.

JOHN ROGERS AND HIS "NINE CHILDREN." AC.

A writer in the Cambridge (Mass.) Chronicle thus puts at rest the vexed question—How many children had John Rogers?—which has puzzled all readers of the Old New-England Primer:—

How often have children been puzzled by the ambiguity of the expression, "nine small children and one at the breast," not knowing whether the last named was intended to be included in, or added to, the number first mentioned. Sometimes they tried to solve the difficulty by counting the heads of the children in the picture; but the artist, modestly declining to meddle with matters beyond his business, used in the old Primers, to leave the matter as much in the dark as he found it. A glorious indistinctness in the picture renders it utterly impossible to distinguish the children of the Mary from the common crowd; and thus in obscurity the matter remained for nearly two centuries.

In the recent edition—"with an historical introduction by H. Humphrey, D. D., President of Amherst College,"—and in the "one of which over one hundred thousand copies have lately been circulated by the Massachusetts Sunday-School Society, the publishers have attempted to settle the matter by giving us a distinct picture, in which the spectators are left out, and the wife and nine small children, besides the one at the breast, are plainly represented.

The earliest published history of the martyrdom is "Foxe's Acts and Monuments of these latter and perilous Days," printed in London, A. D. 1563, only seven years after the death of Rogers, and while the numerous family were living. It contains the following statement:—

"His wife and children, being XI in number, X able to go out, and one sucking on her breast, met him on the way as he went towards Smithfield."

A person inclined to skepticism as to the accuracy of the proposed correction, may perceive a slight degree of ambiguity in the language of Foxe; therefore I produce another evidence. In Middleton's Evangelical Biography, Vol. 1, page 302, we read: "His wife and ten children by her side, with one at the breast, met him by the way." As the matter is one that has become hallowed in the minds of many by early associations, they may be unwilling to change their long cherished views without still further testimony of the correctness of the alterations. For their benefit I will give one extract from a recent publication—the result of great research and a work of the Highest authority on historical and other matters pertaining to the period of which it treats: "The Annals of the English Bible by Christopher Anderson, London, 1845." On the 26th page of the second volume may be found this passage:—

"The people were giving thanks for his constancy, but there among the crowd, they met him the wife, whom neither Gardiner nor Bonner would permit him to see. * * * * * the eldest now nearly seventeen years of age; the youngest, or the eleventh child, an unconscious babe now hanging at the mother's breast!"

Thus it has been shown from the highest English authority—the earliest and the latest—that the true number of Mr. Rogers' children was not nine, nor ten, but eleven. The error may at first have been merely typographical—arising from the transposition of the numerical letters XI, as originally printed in Foxe. Later historians, copying at second hand, have helped to perpetuate the error.

THE SIN OF DOING NOTHING.*

In an old religious magazine there are the following questions on the words, "Curse ye Meroz." The writer says:

"By whose authority? The angel of the Lord."
"What has Meroz done? Nothing."
"Why, then, is Meroz to be cursed? Because he did nothing."
"What ought Meroz to have done? Come to the help of the Lord."
"Could not the Lord do without Meroz? The Lord did do without Meroz."
"Did the Lord sustain them, any loss? No; but Meroz did."
"Is Meroz, then, to be cursed? Yes, and that bitterly."

"Is it right that man should be cursed for doing nothing? Yes, when he ought to do something."
"Who says so? The angel of the Lord."
"That servant who knew his Lord's will, and did not according to his will, shall be beaten with many stripes." Luke 12: 47."

A mass of the private correspondence of Calvin has been discovered in one of the French libraries, and is about to be published. Fears have been expressed, that the Minister of Public Instruction, who is a Jesuit, will compel some mutilation of the letters relating to Popery.

The Sabbath Recorder.

New York, November 8, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

We introduced Mr. Bennett's Sermon to our readers last week. We will now give them a little farther acquaintance with this remarkable production. One of the most extraordinary things we find in it, is his denial that the design of the Sabbath is to commemorate the work of creation. Read his language:—

"If it should be asserted, as it sometimes is, that the end of the sabbatic institution is to commemorate creation, there is reason to dissent. The error consists in putting one of the media, through which the end is to be reached, for the end itself."

After denying that the design of the Sabbath was to serve as a memorial of creation, it was, of course, due to his hearers that he should inform them what was its design; and, on this point, he has expressed himself very "safely."

"It may safely be concluded, that the final cause or end of the sabbatic institution is to foster and perpetuate in the mind of man, a saving knowledge of the being and character of God."

We think just so, Mr. B.; it is a very safe conclusion which you come to. We agree with you perfectly. But is not this the "final cause or end" of every other institution enjoined in the Scriptures? Is it not the end of Baptism, of the Lord's Supper, of the Passover, of all the sacrifices of the law? Is it not, in short, the final cause or end of the whole system of Divine revelation? To bring man to a saving knowledge of God, and to perpetuate that knowledge in his mind, is the grand object for which Christ died. It is the ultimate design of both dispensations, the Mosaic and Christian; and all the providential dealings of God with his people, from first to last, have this object in view. Whatever sagacity our author evinces in discovering that the Sabbath is included in the number of those institutions which ultimately look to the accomplishment of this great object, we doubt not our readers will give him full credit for. But though this be the final cause or end of all the institutions of religion, the Sabbath included, it may be just as "safely" concluded that each particular institution has its own particular and immediate design. And the immediate design of the sabbatic institution is to commemorate creation; Mr. B. to the contrary notwithstanding. It was a trick of sophistry in Mr. B.—not very honorable to him if he intended to mislead; not very creditable to his intellect if he did not himself perceive it—thus to draw away his hearers from the consideration of the immediate and direct design of the Sabbath, by holding up before them its ultimate design. The consciences of men tell them, that the ultimate design of all the institutions of religion is "to foster and perpetuate in the mind of man a saving knowledge of the being and character of God." And when Mr. B. told his audience that this was the "final cause or end" of the sabbatic institution, we doubt not that their consciences responded Amen. The most of them were probably plain, unsophisticated people, unaccustomed to the acuteness of logical discrimination, and therefore not likely to make any distinction between the immediate and ultimate ends of a religious institution. If we had been present, and told them that the immediate design of the Sabbath was to serve as a memorial of God's wisdom, power, righteousness and goodness, as displayed in creation, we doubt not that their consciences would have just as readily responded Amen. And here would have been an apparent conflict between the honest dictates of conscience. There being such a conflict, how would they decide? Of course, in such a case, they would be very apt to decide in accordance with their preconceived opinions and prejudices; and Mr. B. would consequently seem to have the advantage in the discussion. But, if he is an honest man, we put it to him before God, that he has no business to secure a triumph in this way. He triumphs, not over man, but over God's truth; temporarily and apparently only, it is true, for in the end truth shall sweep away every vestige of falsehood. We put it to Mr. B. again, and with all solemnity, that he owes it to those plain, honest-hearted people, whom his wily sophistry has misled, to undeceive them—to show them the clear distinction between the immediate and ultimate ends of the sabbatic institution—to stand up like a man, or rather like a Christian, and confess his error. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." Mal. 2: 6.

But admitting that the end of the Sabbath is "to foster and perpetuate in the mind of man a saving knowledge of the being and character of God," does it make no difference in what way we undertake to secure that end? We acknowledge, that provided the end be certainly attained, the mode of attaining it is of little consequence. But we cannot admit, that any one mode is as likely to attain it as another. Indeed, our author himself seems to admit as much. He says, "that labor and rest, in proportions of time the same as those in which God labored and rested, is a suitable and efficient means there-to." We go farther; we maintain that such a mode of attaining the proposed end

as man would suggest, is not as "suitable and efficient" as the mode which God has enjoined. And here, again, our author agrees with us. He says "that to celebrate those acts of infinite power and goodness which most clearly demonstrate his being and forcibly illustrate his character, are wisely ordained."—[ORDAINED, that's the word]—"as a medium through which to reach the end, a saving knowledge of God." We suppose him to mean, that God has ordained the celebration of his acts of infinite power and goodness, as the proper and sure method of attaining a saving knowledge of him. If he does not mean this, we do not know what he means. We hope to make it appear, before we have done, that the commemoration of God's rest day has been wisely ordained for this purpose. [To be Continued.]

PRESBYTERIANISM vs. CONGREGATIONALISM.

For many years past, the Congregational and New School Presbyterian churches in the vicinity of New York have joggled on together very good-naturedly and comfortably, each looking with sympathy upon the efforts of the other, and both regarding with comparative indifference the efforts of their "sectarian" neighbors. About a year ago, however, a paper was established in New York, and edited with talent and spirit, which gave considerable prominence to the peculiarities of the Congregationalists. The Presbyterians also established a paper, upon a liberal basis, in the conduct of which their best talents were enlisted. Under the influence of these papers, the Congregationalists have been growing more congregational, and the Presbyterians more presbyterian. On the 16th ult., the New School Presbyterian Synod of New York held a meeting at Montrose, Pa., which was attended by upwards of one hundred ministers. About the first business which came up, we are told, was a free conversation on the state of the churches, with a view to the preparation of a pastoral letter. Dr. Cox said, "As a denomination we want more of the esprit du corps; until lately we have scarcely had enough to keep together." He enlarged on the importance of church extension.—

"If nothing else waked us, the ferocity of these migratory Congregational bodies ought to do it. Hear them warning every thing and every body against that great Presbyterian barathrum, which is so soon to engulf us, unless Congregationalism fills it up! But they can't fill it up, any more than we can go to Boston and fill up the great barathrum of Congregationalism there. It would be in as good taste, as gentlemanly, as Christian, for us to do so, as for them to do what they are now doing to us. They were sadly mistaken about their progress. People were not willing to live on floating islands; they wanted some sure foundation on which to build, something far better than this pseudo-Congregationalism-Independency! He loved the old-fashioned Congregationalists; he always would love them, and they ought to love us, and do love us; but this flimsy degener was another matter."

Dr. Stiles enumerated four causes of the want of the esprit du corps; 1. Episcopacy, proselyting the men of wealth; 2. This new-fashioned Congregationalism, or Independency, driving the wedge to split us every day, and all the while warring against us as if we were more in their way than anything else; 3. Worldliness; 4. An excess of catholicity, an over-liberal spirit among us." He "had no fear of sectarianism;" there must be "union among us in order to church extension."

Dr. Skinner followed. He commenced by saying, that "nothing he had heard for many years had pleased him so much as the speeches of Drs. Cox and Stiles. In every possible way, and by every possible means that were right, the denominational spirit which had lately sprung into existence ought to be fostered in our church. He verily believed that God had suffered these Independent Congregationalists to come out against us; yes, specifically against us, more than against Episcopals or anything else, for the express purpose of waking us up!"

At a later stage of the meeting, Rev. Erskine Mason, D. D., from a committee appointed a year ago, reported on the subject of the New York Presbyterian; that the Committee had attended to their duty, and issued the paper "as the organ of the Synod of New York and New Jersey;" that "nearly all the difficulties have been overcome;" that "the pecuniary affairs connected with it have been satisfactorily arranged, and a firm basis for future operations laid, which determines the question of permanency," and now "it is designed to give a more distinctive character to the paper, as the organ of constitutional Presbyterians."

Mr. Hatfield said that inasmuch as the Synod had authorized the publication of the paper, "they ought to regard it as the child of the Synod;" and every member should not only consider himself as an agent, but as a correspondent." As all were aware, they were driven into this matter by absolute necessity.

Mr. Duffield remarked on "the anxiety with which he had marked the earliest germ of a denominational spirit that had been developed in our body, and the delight that had experienced in finding, since the last General Assembly, that constitutional Presbyterians were no longer a body without a soul." These extracts will suffice to show that in the neighborhood of New York Presbyterianism and Congregationalism are rapidly assuming an antagonistic attitude. The prospect does not alarm us; on the contrary, we are glad to hear these people acknowledge, that there is some "sectarianism" among themselves as well as among other denominations. It is to be hoped that the lesson they are now learning will serve to modify the harsh judgments they sometimes pass upon others.

THE SUNDAY BEFORE GOING BACKWARD.

Great efforts have been made, both in this country and in England, to secure a reform in the manner of keeping what is commonly called "the Lord's Day" or "the Christian Sabbath." Railroad directors, mail-contractors, and post-masters, have been plied with all sorts of arguments, except Bible arguments, to induce them to oppose Sunday labor. They have been told that more money can be made without such labor than with it, that the public can be equally well served, and that the influence of men in the community will be greatly increased by opposing it. These are strong arguments, surely; and they have prevailed in many cases, as the stopping of railroad trains and the opposition to Sunday mails testify. But we have always had suspicions that a reform based upon such arguments would be incomplete and short-lived. Two facts have come to light within the past few days, which so strengthen our suspicions, and corroborate the opinions we have frequently expressed on the subject, that we copy and place together the full accounts of them, to which we solicit particular attention.

From the Boston Christian Watchman and Reflector. Deceitful the Sabbath.

We learn that the Directors of the Boston and Worcester Railroad have determined, in spite of the opposition of a strong minority, to run a train of cars on Sunday, into the City from Newton in the morning, and out after public worship. This is ostensibly to accommodate church goers from the country to the city, but it is doubtful if enough will improve the opportunity to pay a tithe of the expenses. If profit accrues to the company by this desecration of the Sabbath, it will be from other persons than church goers. But, even if the entire population of Newton, and other towns near depots, were to leave their homes on Sunday morning in the cars, and attend church in this City all day, the outrage upon conscience, religion and public opinion, would be none the less flagrant.

The Directors, in thus openly desecrating the Sabbath, have assumed a fearful responsibility. They have done just what Sabbath-breakers will every where applaud, and furnished the little combination of Sabbath opposers in this State with fresh food for their disorganizing agitations, and inspired them with new hopes of essentially affecting an abolition of all laws designed to uphold and sanctify the day of rest.

The movement we now condemn is a defiance of public opinion. No actual necessity demands it; the sternest requisitions of society forbid it. If tolerated, a bolder step will be taken, a more diffusive evil will follow, other corporations will take heart, and Massachusetts railroads, running out from the metropolis to almost every point of New England, will be cited as evidences of degeneration in the descendants of the Pilgrims. Let the Directors and Stockholders of the Boston and Worcester Corporation bear in mind these possibilities, these probabilities, nay, these certainties. It is not too late for them to retrace their steps.

From the London Correspondence of the Independent. Sunday Post-office Work in London.

A resolution of the post-office authorities, to commence Sabbath labor in the London office, has caused considerable excitement, not only in the religious public, but amongst the merchants and traders of London generally; and there was a large and influential meeting held on Wednesday to protest against it. The manner in which this has been attempted is truly disgraceful, inasmuch as it was sought to be effected under cover of a fraudulent pretence of lessening post-office labor generally on the Lord's Day. The case is precisely this: Throughout the country Saturday is a blank post day; that is to say, no country post-office dispatches any bag to London on the afternoon of that day, but the cross post communication is kept up. The effect of this is somewhat to lighten the Saturday labor in the country, and to give the London office rest. The dispatches from London on Saturday night are enormous, and many tons of letters and Sunday papers are precipitated upon the country offices on Sundays for distribution. The new scheme, which proposes to be for the relief of the country offices, does not suppress the Saturday night's dispatch from London, but limits the Sunday deliveries in the country to one. The country towns will still have to be traversed by the postmen once, and the country messengers, the rural postmen, will still have to labor their seven days, and know no rest. On the other hand, the country post-offices are now to make a dispatch to London on Saturday evenings; thus throwing a vast mass of correspondence on the London office on Sunday for the first time. The real motive for the change, but to which not the least reference has been made, is this: A very large portion of the whole correspondence of the country is now centralized on London, and thence distributed; as there is no dispatch to London on Saturday evenings, there is a loss of, in many cases, twenty-four hours in the distribution of a letter. For example, a letter posted on Saturday at Exeter, in the west of England, for Norwich in the east, would have to remain at Exeter till Sunday evening; now, it is said, Exeter shall dispatch on Saturday, and the general office in London shall forward on Sunday. Doubtless this is a very important change; the suspension of the post on Saturdays, particularly since the circulation has been so centered on London by the railway system, has been the cause of much inconvenience, and apart from the religious view, and the relief of the great body of overworked London post-office clerks, there is much to be said for it; but the odious thing is, that an insulting and lying pretence of Sunday relief is put forward to cover additional Sunday labor, and because it is not now proposed to deliver in London on Sundays, the authorities persist in attempts to mystify the religious public.

The Bishop of London, with some thirty of his clergy and a vast number of "bankers, merchants, and churchwardens," waited in a deputation upon Lord John Russell, to induce his interference and direction, that the new arrangement should not be carried out. Lord John called to his assistance the Chancellor of the Exchequer (Sir Charles Wood,) and the Postmaster General (Lord Clancarde,) in receiving the deputation. Some

of their arguments he met by statements of what was new—there have always been a few officials on Sabbath duty even in London, for the purpose of sorting and forwarding letters to the ministers of State, therefore the principle was not new; the new arrangement would lessen the Sunday labor over the whole country, though it might add somewhat to that done in London; the general religious arguments could not hold good against the strong reasons of a political and social character which demanded the change. The Bishop of London pleaded with much warmth and pertinacity, but Lord John was argumentative and obstinate, and would give no hope that the new measure would be given up. The regulation will therefore come into force. The a priori argument in favor of the new regulation is on an extended scale, by simplifying and symmetrizing the official routine, and will at the same time abridge the Sunday labor in the provinces. The drawback is in its latent tendency towards a general opening of the post-office for all purposes on Sunday, in the metropolis as well as in the country. Good people dread this tendency, and say they see in it but another evidence of the general advance of irreligion.

SECRET SOCIETIES.

To the Editors of the Sabbath Recorder.—I am obliged to "One of the Initiated" for so promptly answering my inquiries. At another time I intend farther to notice his article. At present, I am disposed to meet, as directly as I conveniently can, the apparent desire of your correspondent to have something offered upon the resolution of the Conference.

As the communications of your correspondent evidently originated in an impression, that the views of the Conference on the subject were not correct, and being aware that others entertain such views of the case as he appears to, I intend to present, in part at least, the view of the subject which led me to vote for the resolution. But in this article, which must unavoidably be short, I wish to make a few preliminary remarks, in order to guard against some danger which attends the investigation of this, as well as other subjects.

I intend to avoid, in treating on this subject, pronouncing upon the virtues (comparatively) of those who do and those who do not belong to Secret Societies. It is not, however, that I have no opinion on this point, or that my opinion is so unfavorable thereupon that I choose to keep it out of sight. I have several reasons for guarding against such a course, either of which will show the importance of doing so. The first is, that to do so does not come within the range of my subject, as the resolution in question says nothing on that point. The second is, that the introduction of that topic confuses the mind, rouses the passions, and renders the perception of the truth next to impossible, when, otherwise, it would be seen in the clear and strong light of a demonstration. I may notice, that when the practical influence of Secret Societies comes under consideration, there will be found more liability of really or seemingly falling into a comparison of the virtues of the members of Secret Societies and others, than when the other parts of the subject are being handled. And yet it is necessary that we unflinchingly investigate that department of the subject. The propriety of these remarks will be better understood when we remember that professors of Christianity, and members of the same churches, take the most opposite views of this matter. In this connection I will admit, that it is possible, for anything that I know, for persons to regard Secret Societies as consistent with Christianity, though I do not know how it is that they can arrive at such a view. If others understand the mode of reasoning by which, and know it to be a fact that, they do come to such a conclusion, it may afford them satisfaction; but it does not yield me any advantage in judging of the matter. So, whether others can comprehend it or reap any advantage from it or not, there is one thing that I know, which is of importance to me, namely, that in opposing Secret Societies I am clear of any wish to injure any person, either my covenant brethren or others. I therefore am able to proceed in this design with a conscience void of offense in that respect.

In my next, I shall try to say something by way of argument.

A MEMBER OF THE CONFERENCE.

A CLERICAL SUIT FOR LIBEL.—Rev. Joy H. Fairchild, of Boston, has commenced a suit for libel against Rev. Dr. Adams, laying the damages at ten thousand dollars. It seems that in 1845, Mr. Fairchild was tried and convicted by an ecclesiastical council for a breach of the seventh commandment. Subsequently the Suffolk South Association, of which he was a member, took up the subject, and passed a vote excluding him from that body. A certified copy of this vote having been furnished Mr. F., he sent a printed letter to each member of the Association, asking that the vote be rescinded, for the reason that the causes of his exclusion, as set forth on the records, were false and libelous. His letter closed as follows:—

"I further ask, that you will notify me officially, that the vote has been thus rescinded; for as it now stands, I am told, by a competent judge of the law, that it is a perpetual libel, re-affirmed by the admission of every new member into your body, and especially will this libel be renewed by a vote not to rescind it."

At a meeting of the Association, held in August last, it was voted not to comply with the request of Mr. F. In consequence of this refusal, the action has been commenced against Dr. Adams, as one of the members of the Association, each member being equally liable to a similar action.

TROUBLE IN THE SLAVEHOLDERS' CAMP.—A question has arisen in the bosom of Southern society, says the Independent, which will create more trouble than could be made by a score of abolition societies at the North. With the continually increasing intelligence and capacity of slaves, and the continual pressure upon the market of the agricultural products of slave labor, there is a growing propensity among the slaveholders to extend the sphere of employment for the slaves by putting them forward into mechanical trades. The mechanics object to working by the side of slaves, and complain of the competition of slave labor as putting down prices below the rate at which freemen can live. A meeting of journeymen was held, Sept. 20, at Petersburg, Va., at which it was

Resolved, That we regard the teaching of any negro any branch of the mechanic arts, as prejudicial to the interests and injurious to the morals of the white class; and that we will not work for any employer who shall take a negro into his employ for the purpose of learning any branch of mechanic arts."

On the other hand, the Hamburg Republic, South Carolina, thinks slaves ought to learn all trades, because, "it is certainly the interest of the South to be as independent of the North as possible;" and it is quite at "a loss to understand the policy of those who raise a hue and cry against the Wilmot Proviso, and in the next breath contend for excluding slaves from the most profitable occupations, merely to keep those places for Northern laborers." And the Rome Southerner, Georgia, denounces a gentleman who delivered a lecture before the Mechanic's Society at Macon, because he held it "not to work at any mechanical trade in company with negroes," and "purposes to dignify the trades by excluding the competition of the negroes."

DECREASE OF MINISTERS.—The decline in the number of candidates for the gospel ministry, among the Old School Presbyterian Churches, is occasioning considerable anxiety. The venerable Dr. Alexander expresses the opinion, that while the primary cause of this evil is "the withholding of the influence of the Holy Spirit from the churches, there is another cause which is likely to go on increasing unless properly removed, and that is the inadequate provision made for the support of ministers." He says that in the Free Church of Scotland every pastor receives from the Sustentation Fund at least \$600 per year, and efforts are being made to increase that fund so that every pastor will receive \$750. The Doctor remarks, in conclusion, that "unless better provision be made for the support of ministers of mediocre talents, you may rest assured that the decrease in the number of candidates which has already begun will go on."

AMERICAN BIBLE SOCIETY.—The receipts for the month of October were \$24,500; expenses, \$72,055. Grants of Scriptures were made to Missions, to a Baptist church in New Jersey, to the American Union Missionary Society for Siam, on the application of Mr. Tappan to Indiana, to the American and Foreign Christian Union, to the Cherokee Nation, to J. Demarest at Rio Grande, to the American Seaman's Friend Society, to Hayti, to Panama, to California, to Smyrna, and to various other places in our own and foreign lands. Five new societies were recognized as auxiliary; two in North Carolina, one in Georgia, one in Texas, and one in the Choctaw Indian Nation, called the Choctaw Nation Bible Society. A letter from the French and Foreign Bible Society showed the progress of the work of Bible distribution in France, the great demand for increased funds, and the extensive calls that are constantly made for the Bible in that wide and interesting field.

REVIVAL IN WALES.—A paper published at Utica, N. Y., the organ of the Welsh Congregationalists in the United States, says that the southern part of Wales has been wonderfully blessed with the out-pourings of the Holy Spirit. "To the Church at Kendal, three hundred have been added. The Rev. Mr. Hughes, of Downais, received on one Sunday four hundred and forty-seven additions to the Church under his care. Such a gracious visitation has never before blessed the mining regions; thousands of converted souls are young in this second Pentecost revival; and its influence is extending daily."

DEPARTURE OF MISSIONARIES.—On Sabbath afternoon last, the brig Lowder, Capt. Brown, sailed from New York for the West coast of Africa, having on board Rev. J. L. Mackey and wife, Rev. G. W. Simpson and wife, and Rev. J. Best, missionaries for Gaboon; J. S. Brooks and wife, and Sarah Kinson, for the Mendi mission; Adolphus Pike, for Sierra Leone; Jos. Berry and wife, and Mrs. M. Webb for Liberia, mostly missionaries under patronage of the Presbyterian Board of Foreign Missions. A farewell meeting took place on the previous evening, in one of the New York churches, at which appropriate religious services were conducted.

THE BIBLE FOR THE ARMENIANS.—The Board of the American Bible Society has made an appropriation of \$5,000 to aid in publishing the entire Bible, with marginal references, for the use of the Armenians in Turkey. The edition will consist of 5,000 copies, and is estimated at \$15,000, which sum will be required in the course of the next three years.

BAPTIST ANNIVERSARIES IN BOSTON.

The meeting of the Massachusetts Baptist Convention was held last week. It appears, from the Treasurer's Report, that the whole amount received by the Board is \$4,064—\$1,678 of which has been paid to feeble churches of the State; to the American Baptist Missionary Union \$200; American Baptist Home Missionary Society, \$1,358; Education Society \$17; to the support of the Missionary \$125; printing and incidentals \$86. Reports from the different Associations were then listened to.

The Convention assembled again in the evening, and listened to the reading of reports from the various churches; after which a few remarks were made by Rev. Mr. Fitz, Missionary of the Convention. A Committee of one from each Association was appointed to average an increased assessment of \$2,000 on the churches, for the support of an additional Missionary. After which the Convention adjourned.

The Convention on Ministerial Education was organized by the choice of Governor Briggs as Chairman. Rev. Mr. Caldwell presented his Report, suggesting the following topics for the consideration of the Convention: 1st. What qualifications ought to be required of an applicant, in order to entitle him to the benefactions of the Society; 2d. The amount of aid that shall be given to the student, and the restrictions under which it shall be given; 3d. At what institutions shall the beneficiaries be allowed to pursue their studies; 4th. The course of study and training which shall be required of the beneficiaries; and 5th. What rule of action shall be adopted in relation to the collection, disposition, and disbursement of funds. The Board asked the advice and direction of the Convention upon these several points, and a Committee of three was appointed upon each subject, to take it into consideration and report.

Rev. JOHN SHORE.—A public breakfast was given to Mr. Shore, at Radley's Hotel, London, by the committee who have acted in his behalf; Edward Swaine Esq., in the chair. Speeches by Rev. J. H. Hinton, A. Reed of Norwich, T. Binney, and Dr. Boaz of Calcutta; and a letter was read from Sir E. Eardley, regretting his absence through indisposition. In his speech on the occasion, Mr. Shore said:—

"The prison, if you go with a good conscience and a good cause, is not the worst place in the world. I can truly say, that I left it with far greater reluctance than I entered it. I realized there, more than I had ever done, the gracious presence of my God, sustaining and comforting me. It has also brought me to feel, that with regard to the Lord's people, he will mercifully give them grace equal unto their day."

SLAVERY UNPROFITABLE IN KENTUCKY.—A writer in the Louisville Examiner has clearly shown by statistics, that slavery has diminished the wealth of Kentucky during the last eight years. In those counties where the number of slaves has increased the most, the amount of taxable property has decreased the most. From 1840 to 1848, the whole increase of taxable property in the State has been only five hundred thousand dollars; and in eight adjoining counties, where the number of slaves has increased the most, the assessable property has decreased five millions. In four counties where the slaves decreased, the value of property increased \$1,347,686.

SUCCESS TO THE RUNAWAYS.—A correspondent of the N. Y. Tribune, writing from Baltimore, under date of Oct. 29, says he is informed, on the best authority, that not less than two hundred slaves have absconded from their masters in Maryland within the past five months! These, at the lowest valuation, were worth \$100,000; so we may judge of the annual loss to the slaveholders. Of late the absconding slaves have increased three-fold, and their success in eluding the most expert of our officers and police-agents has been remarkable. Very few in proportion, are ever caught again, and some families whose wealth consisted chiefly in their slaves have been greatly reduced in their circumstances.

FINING A SCHOOLMASTER FOR WHIPPING A SCHOLAR.—In Boston, the other day, the case of a schoolmaster, who was sued for damages on account of inflicting an undue punishment upon a pupil, was decided against him in the Common Pleas. It seems that one of his boys had been accused of stealing grapes. On being charged with the offense, he denied it. The teacher then punished him severely with a ferule and cowhide. The blows left black and blue marks on the body of the child, who was only twelve years old, and he did not get over their effects for a fortnight. The Court decided that the punishment was unreasonably severe, and the Jury rendered a verdict for the plaintiff in the sum of \$110.

BURA'S SEVEN-MILE MIRROR is one of the most truthful panoramic representations we have ever looked upon. We do not claim to be connoisseurs in the fine arts, and we shall not, therefore, venture any criticism upon the artistic skill of the painting. But we know what pleases us; it is when the painting is executed with such striking faithfulness to nature, that we do not have to examine a long time, and puzzle our wits to know what it is the artist has intended. So far as we are acquainted with the scenery upon the St. Lawrence, the Mirror is a most exact and beautiful delineation of it. We advise our friends to visit it. It is exhibited every evening at the Minerva Rooms, 406 Broadway, and is well worth the price charged (twenty-five cents) for admission.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

By the steamship *Hibernia*, seven days later news from all parts of Europe has come to hand.

There is no later news from Constantinople or St. Petersburg, and of course we have no solution of the difficulty between the Porte and the Autocrat; the general belief, however, among well-informed critics, is said to be, that Russia will pocket the affront, rather than provoke a collision with France and England.

The Hungarians who were at Comorn are coming to America with Klappa at their head; and those who are at Widdan are about to be transferred to the Isle of Candia by the Turkish government. From there they can easily get off to England. The report that Bem has turned Turk is confirmed, and it is said that Dembinski and others have done the same, and are now officers in the Turkish army.

A treaty between Austria and Prussia was signed at Vienna September 20th, and ratified by Prussia on the 10th ultimo, which provides that Austria and Prussia should assume the administration of the Central Power of the German Confederation, until the 1st of May, 1850, unless this power be transferred to a definite power before that period.

Accounts from Rome are the reverse of satisfactory. The return of the Pope still talked about, but when it may take place is still the subject of conjecture. There has been a misunderstanding between one of the Cardinals and M. de Courcelles, and the Frenchman, being offended at a letter received from the ecclesiastic, complains of the number of traitors still tolerated in the Eternal City. The point was transferred to His Holiness, who disapproved of the Cardinal's conduct, and threw him overboard.

Gen Haynau in his administration of the military affairs of Hungary loses no opportunity to deserve the bloody epithet that has been so universally applied to him. He has thus far succeeded in murdering, under the guise of a Court Martial, thirteen Hungarian Generals who delivered themselves up at the close of the war and induced their soldiers to lay down their arms.

Count Bathany, the Prime Minister of Hungary, has been shot under circumstances which forever will make the Austrian name synonymous with cruelty, treachery and dishonor.

To render the last hour of this brave and accomplished nobleman as bitter as possible, he was sentenced to a malefactor's instead of a soldier's death. To avoid the ignominy of a halter, the wife of the patriot had a dagger conveyed to him in his linen, with which to anticipate his doom. The Count did not succeed in the suicide, but his throat was so much injured by the wound he had inflicted that he prevented his murderers from strangling him with the cord. He fell pierced to the heart by the bullets of Austrian soldiers—his last words being "My country forever." Some ladies of the highest class endeavored to dip their hands into the blood of the fallen patriot, but were prevented by the Austrian bayonets.

BURIED ALIVE.

The Youngstown (Ohio) Republican, of Oct. 26, says: A Scotchman by the name of McIntosh was last week engaged in this village in walling up a well for Mr. Grute—the well was thirty feet deep, the wall had been raised ten feet—when, in removing the lower tier of cribbing preparatory to raising the wall still higher, Mr. M. discovered the sand and gravel moving. Thinking it only a slight quantity that had commenced sliding, he adjusted the short planks over the top of the wall part, to prevent the dirt from falling into it. While doing this, the cribbing above gave way with a crash, which was followed by a general caving in from all sides, when in an instant he was covered with slabs, plank and dirt, to the depth of ten feet, he being about twenty feet from the surface. It was supposed that he was instantly killed, but the life of a fellow-being might be sacrificed by neglect, operations were immediately commenced for getting him out. The earth in that place being composed of quicksand and gravel, it was necessary to commence by curbing. In a few moments two or three hundred persons were collected, anxious to assist, but from the narrow limits of the curbing, only three or four could work. After about four hours, and after descending fifteen feet, a voice as from the grave was heard to say: "Be careful, the dirt is slipping in around me!" It was ascertained that he was outside the new cribbing, and that the whole body of loose earth above him was arrested by the diagonal position assumed by the old curbing in falling, leaving him room to stand erect, being imbedded to the hips in the sand that had run in around him. Tons of quicksand and gravel being supported above him by the accidental position of slabs and planks, every precaution was necessary to avoid disturbing them. In this situation, his life resting upon the stability of sliding sand, he was doomed to suffer four hours more, till by handfulls the dirt was carefully cleared so as to get within the curb, from which he was lifted into the open air, amid the deafening cheers of the anxious spectators. The cave-in occurred at about 3 P. M.; he was rescued about 1 1/2 at night.

A DIFFICULTY AT MACAO.

In a recent communication from China, we have a bit of news of some importance. On the occasion of a Roman Catholic procession at Macao, (which is under Portuguese authority,) an Englishman, who had just landed from a British ship-of-war, was ordered to take off his hat as the host passed him. In answer to this, he lifted his hat for a moment and immediately replaced it and kept it on his head. He was instantly seized, maltreated, and thrown into prison by the Portuguese Catholic authorities. Upon this, the commander of the British ship sent on shore demanding the instant release of the Englishman. The Portuguese then inquired if this release was asked as a favor, or demanded as a right. The answer being made that it was demanded as a right, the Portuguese Governor refused to admit it, and retained the man a prisoner. The English commander then declared, that if the man was not restored to his liberty within a certain

number of hours, he would take him by force, whatever might be the consequences. So little regard was paid to this threat, it being deemed quite impossible that the armament of a single ship could put it in execution, that the Portuguese Governor was absent from his post the same day on business or pleasure in the country. But the British commander, true to his word, when the stated time had passed, and the Englishman had not been released, went on shore with a small but determined band, forced open the prison, and brought away the prisoner in safety. In the conflict a Portuguese was killed, but we know of no other fatality.

THE CHEROKEE NATION.—The Tablequah Advocate of the 8th ult., contains the proceedings of the National Council, which met the previous week. Hon. James Kell, of Delaware District, was elected President of the National Committee, or Upper House of the Legislature, and Hon. Six Killer, of Going Snake District, Speaker of the Council. The two branches elected the District Judges and Solicitors, a list of whom is given by the Advocate. The message of John Ross, the principal Chief, was received and read, and is published in the Advocate; 500 copies of it were ordered to be printed in English, and 500 in Cherokee, for distribution among the people. The message is well written, though short, and speaks of the tranquility, health, and general prosperity of the nation, the exemption of the Cherokees from the ravages of the cholera; their improvement as manifested by the increase of temperance, religion, and education; the payment of the public debt, for which purpose the Chief recommends the levying of taxes, or the appropriation of a portion of the money annually paid to the nation by the United States; the carrying out of the Treaty stipulations of 1846; the withholding of the School Fund by the Indian Department. He recommends that a delegation be sent to Washington to adjust all matters pending with the Government. The message says, that owing to the Report of the Superintendent of Public Schools not having yet reached the Chief, he cannot give the details respecting the condition of the District Schools, but the buildings for the male and female seminaries will soon be ready for use. The Supreme Court of the Nation was in session at Tablequah. The Indian Mission Conference of the Southern Methodist Episcopal Church was to meet at Riley's Chapel, two miles from Tablequah, on the 25th, and Bishop Paine was expected to preside.

THE TEA CULTURE IN AMERICA.—We have late advices, says the N. Y. Tribune, from the Tea plantation of Mr. Junius Smith, at Greenville, S. C. His plants are in blossom, and as healthy and flourishing as those of China at the same stage of growth. Everything looks as favorable, and Mr. Smith feels abundantly encouraged. He expects to place fresh tea on the tea-tables of London and Paris in twenty days from his plantation. He has a large number of plants, and tea seed enough for half a million more. The Black descriptions blossomed some time since, but lately the Green plant descriptions have also blossomed. Mr. Smith is collecting about him quite a force of laborers, having recently sent to the North for about twenty hands. He has also made very successful efforts to grow the fig and almond. His next year's crop will be quite an important one. Should Mr. S. succeed in introducing the growth of the tea plant into the United States, he will certainly deserve the gratitude of the whole country.

ANOTHER HARD CASE UNDER A SLAVE LAW.—The Norfolk (Va.) Herald, of Oct. 24th, says that Captain Woodford, of the schr. Thomas G. Pratt, who was committed to jail by the Mayor, on the 6th inst., charged with abducting a man slave named Henry, the property of Mrs. Jennings, was brought up before the Hustings Court of this city for examination, and, after a full hearing of the evidence and of counsel, was acquitted. Capt. Woodford, it will be remembered, while on his way from Fredericksburg to Providence, R. I., put into this port for a hand to assist in working his vessel, and shipped Henry, not knowing him to be a slave, but without requiring of him the requisite evidence of his freedom. After proceeding to sea, his vessel springing a leak, he was compelled to put back, and the slave, alarmed at the thought of returning, became very much excited, and in a fit of delirium, thereby induced, jumped overboard and was drowned. Capt. Woodford has had three weeks confinement in the walls of a prison, and will have to pay for the negro—a pretty severe penalty.

ESCAPE OF SLAVES.—The Baltimore Clipper says four or five valuable slaves, the property of Col. Edward Lloyd and Mrs. Tilghman of Talbot county, escaped on Saturday night. A reward of \$1,000 is offered for the apprehension of two of them belonging to Col. Lloyd. Two others made their escape on Sunday night from the Bayside, both of whom, however, were caught on Monday evening and lodged in Eastern jail. One of the runaways was a woman belonging to Col. John Tilghman, of Queen Anne's county. The Centerville Sentinel, in referring to the many escapes of slaves, says: If something is not done, and that speedily too, there will be but few slaves remaining on the Eastern shore of Maryland in a few years. They are running off almost daily. Four sets of bills offering rewards for runaway negroes were printed by us last week. Col. Edward Lloyd offers \$1,000 reward for the apprehension of two. James L. Bryan, Esq. offers \$300 for one. Charles Stevens, Esq. offers \$200 for one; and Messrs. James and Franklin Bright offer the same for another, belonging to the estate of their father.

SAD AFFAIR AT ST. LOUIS.—Two Frenchmen, who are said to be persons of wealth, brothers, but evidently insane, took apartments on Sunday night at Barnum's hotel, St. Louis. During the night one of them rose and going to Barnum's room shot him, it is thought fatally, from a gallery through a window. A man named Macomber was also fired at and wounded. Another boarder named Albert Jones, hearing the noise, came to ascertain the cause, and was shot dead on the spot. Two other persons named H. M. Henderson and Hubble, were also wounded before the madmen could be secured. It is said the same persons made an attempt upon the life of the landlord at Alton, but were prevented. They refuse counsel and say that they will plead their own case.

PROPOSALS FOR EXTENDING THE TELEGRAPH LINE TO SAN FRANCISCO.—Henry O'Reilly proposed, in 1847, to carry the lightning telegraph from Philadelphia to Fort Leavenworth. Now that he has built five thousand miles, and contracted for the construction of other three thousand on this side of the Mississippi, it is presumed that his views will receive a proper degree of attention. In a letter to Col. Chambers, Chairman of the Committee of Arrangements for a Convention at St. Louis, to consider of the practicability of a railway to connect the Atlantic and Pacific, Mr. O'Reilly earnestly urges the necessity there is for the immediate completion of the Western division of the telegraph line, from the Mississippi to San Francisco, five hundred miles of which are already under contract, from St. Louis to Fort Leavenworth. He contemplates a daily express mail across the Rocky Mountains, and shows that with the help of the U. S. troops, not otherwise employed, and a very moderate grant from Congress, his scheme is quite feasible. [Tribune.]

IMPORTANT TO HOLDERS OF LAND WARRANTS.—J. W. Simonton, of Washington, has put the following question to the authorities of the General Land Office:—"Is it necessary, to render an assignment of soldiers' Land Warrants valid and receivable at the Land Office, it should be filled up by the original holder when sold by him, and so of each party through whose hands it may pass before reaching the Land Office for entry?" Mr. Butterfield, Commissioner for these Warrants, replies that as assignments made prior to the issue of the warrant are null and void, it is material that the date of assignment be filled up when made. The mere leaving a blank in the document for the name of the assignee to be afterwards inserted does not vitiate the assignment where it is fair and regular in other respects. Before a warrant thus assigned can be located, the name of the assignee must be inserted, and it will be presumed that it is done by the authority of the original assignor; and will be receivable at the land offices, unless fraud shall be alleged and sustained.

INDIAN MATTERS.—One of the Western papers says that John Drennen, Esq., lately appointed Superintendent of Indian Affairs in the West, passed up on the 11th ult., with \$322,000 in specie to distribute among the Indian tribes in November and December next. The amount paid out annually to the Choctaws, Chickasaws, Creeks, Cherokees, Osages, Seminoles, and other small tribes, amounts to \$330,000. The Choctaws appropriate money to the support of missionaries and schools, and are making rapid progress in civilization. The Seminoles and Osages prefer remaining in a rude state; and very little change has occurred with the other tribes within the last few years.

SUMMARY.

At a logging in the town of Lime, on Saturday last, says the Watertown Journal, a man named Ferdinand Rowe struck an old man by the name of James, knocking him down and then jumping upon his breast, breaking his bones and killing him almost instantly. Liquor, it is said, was the cause of this brutal outrage. Rowe is now in jail.

Dr. Peter Wendell, Chancellor of the University, died at his residence in Albany on Monday morning Oct. 29th. Dr. W. was a native of Albany, and died at the age of 64 years. In 1833 he was chosen by the Legislature as Regent of the University, of which body he became Chancellor on the death of Hon. Stephen Van Rensselaer in 1842, and to which last office he has since been annually re-appointed.

The Telegraph Companies, diverging East, West and South, from 5 Hanover-street, sent off and received one day last week, 722 messages. Among the number was one of 5,000 words, and another of 3,000 words each. There are three other offices in the city not included in the above. The above shows the extent and importance of the Telegraph business, which is yet in its infancy.

Directors of the New York, Albany and Buffalo Telegraph Company decided, at their last meeting, to put up a third wire from New-York to Buffalo as soon as practicable, exclusively for the business of those two cities and the business west of Buffalo, which now meets with great interruption in consequence of the business of local offices.

It appears by a report to the Philadelphia County Board, that nearly a quarter of a million dollars has been paid out of the County Treasury since 1836 for the suppression of riots. This sum does not include the bill which has yet to be footed for the riot on last election night, which will probably bring the amount quite up to a quarter of a million.

Dates from Cape Haytien to the 11th Oct. have been received at Boston, with a list of the newly appointed nobility, consisting, as we learn, of 5 Princes and 15 Dukes. A letter of congratulation had been received by Solouque from the English Governor of Jamaica. The French lord aloof and have not yet recognized the Government.

A son of Thomas H. Benton stabbed a Mr. Lyons of Louisville, on Wednesday night. Mr. Benton was about accompanying a lady from the parlor of the Weissiger House to her room. Mr. Lyons proposed to join them. Mr. Benton was offended at the proposition, and soon after, in an adjoining parlor, the stabbing took place.

The Mineral Point Tribune mentions the discovery of a fine quarry of Marble, apparently very extensive, in Richland county. The Tribune suggests that a block of this marble be procured and sent, as Wisconsin's tribute, to the Washington Monument Association.

The Dansville Chronicle announces the death of Mr. Moses M. Van Campen, in the 94th year of his age, at Angelica, N. Y. He was one of the first settlers of that county. "His blood was poured out like water, in several Indian battles, and his fame as a warrior stands recorded upon the page of his country's history."

Three free negroes were recently sold each into twelve months bondage, for sojourning in Louisville, Kentucky, contrary to the statute of the State made and provided in regard to the free negroes of other States.

A Philadelphia correspondent of the National Era says of Mrs. Francis Ann Kemble that, fully recognizing to the last moment Mr. Butler's lawful claims on her as his wife, she sent him a check for twenty thousand dollars, being the earnings of her reading of Shakespeare, which he, of course, declined to receive and returned to her. It is also said, that she resisted the application for divorce made by Mr. Butler no farther than a sense of duty, and an opportunity of presenting to the world the merits of her case, and character as a wife, required; and when this was accomplished, she withdrew further opposition.

The ship *Berlin*, Captain Smith, from Liverpool, arrived at New Orleans the other day with two hundred immigrants. During her passage there were 43 deaths on board, the first having occurred when the vessel was 12 days out, and the last on her 29th day. Forty-one of the deceased were steerage passengers; the other two were Robert Robinson, the carpenter of the *Berlin*, and Thomas Baumsey, a seaman, belonging to the crew.

The St. Paul Chronicle announces that a treaty was effected on the 9th ult. with the Half-Breeds, for the land lying west of the Mississippi, bordering upon Lake Pepin. It is bounded on the River about 35 miles, extending back 15 miles, making some 320,000 acres, purchased for \$200,000, or about 60 cents per acre. The land is said to be of good quality generally, having some fine situations on the Lake, and a number of improvements made by the Half Breeds.

L. J. Papineau has written a letter in the *Quebec Independent*, in which he comes out strongly in favor of annexation to the United States. The *Toronto Globe*, on the contrary, comes out with a declaration of warm attachment to England, signed by 2,000 men of all parties there. A Toronto Annexation Manifesto will, it is said, appear about the 1st of next month.

Hon. John Greig, of Canadaigua, was chosen Chancellor by the Regents of the University of New York, vice Dr. Peter Wendell, deceased. Mr. G. declined the post, whereupon Hon. Gerrit Y. Lansing, of Albany, was chosen.

In the U. S. Circuit Court at Boston, on Wednesday, before Judge Woodbury, the case of Herrick Aiken vs. Calvin Foster was committed to a Jury—being an action for infringing the plaintiff's patent for a new and useful improvement in tool-sockets. A verdict was rendered for plaintiff of \$1,224, damages.

The South Presbyterian Church in Brooklyn recently made a move, with great success, to pay off their debt, amounting to about \$14,000. The pastor, Rev. Mr. Spear, presented the subject in a very happy manner, urging the congregation to remove that which, to any Church, was a great obstacle to permanent prosperity. The result was a subscription of \$11,000.

The Milwaukee Gazette says that on one day, not long since, there were seven hundred loaded wagons coming into that city with produce, of which upwards of five hundred bushels were filled with wheat—about 21,000 bushels, besides flour. Allowing 45 feet to each team, the whole in one procession would make a line five miles long.

Resolutions in favor of the Annexation of Canada to the United States have been introduced into both Houses of the Vermont Legislature. Papers of all parties advocate the measure, too, together with political meetings and Conventions in all parts of the Northern States.

The girls of Fairhaven, Conn., who struck for higher wages for opening oysters, have obtained their demands. They now receive two and one half cents per quart, instead of two, as heretofore, for opening the bivalves.

A memorial has been prepared for presentation to the Ohio Legislature, praying for a grant of \$5,000 a year for ten years, to be devoted to the removal of negroes to Liberia. The memorial states that the American Colonization Society has had within its offer 10,000 slaves, on condition that it shall bear the expenses of their deportation.

Mr. J. M. Barrett, of Ohio, who was arrested at Sparta, S. C., some time since, on a charge of circulating incendiary publications, or something of that sort, has been tried and acquitted. He is now at liberty. The sympathies of a large portion of the community about him appear to have been with him.

A colored woman named Charlotte Drose, residing at 22 Clark-st. N. Y., died last week at the extreme old age of 113 years. As she was upwards of 40 years of age at the time of the Revolutionary War, she recollected all its events and its heroes, and many other curious things long previous to that memorable era.

By a recent decision in the case of Boosey vs. Purdey, tried in the English Court of Exchequer, it appears that no foreign author can enjoy a copyright for his writings in Great Britain, except through an international arrangement between the two countries. Thus it seems that American writers cannot after this be benefited by the republication of their works in England.

A man named Thomas Short, now in jail in Mississippi, has made a confession of his connection with a banditti, composed of men in high and low life, from Missouri to Mexico. The disclosures are of a startling character.

A Grindstone in use in the Providence Franklin Foundry burst in pieces on Tuesday, in consequence of accelerated speed, when a fragment struck an iron bar four inches thick with such force, that it broke it.

A Mr. Lane, in Cincinnati, has a dog one year old, named Leo, whose dimensions are: length, 9 inches; height, 5 do; measures round, behind shoulders, 8 do; weight, 2 lbs. 1 oz. This dog is supposed to be the Tom Thumb of the canine world.

The trial before the Supreme Court at Syracuse, of Louis F. Corning vs. Richard S. Corning, for assault, terminated on Wednesday, in a verdict of \$3,000 for the plaintiff.

The whole of the public lands in Mississippi, amounting to \$0,175,080 acres, have been surveyed and brought into the market. Of the public lands in Mississippi, 11,135,040 acres remain unsold.

There is said to be a very dangerous counterfeit float, a one dollar bill on the State Bank of Ohio, Ripley Branch, D. P. Evans, Cashier, Swan; President.

It is estimated that in little more than twenty years, the export of cattle from Aberdeenshire to London alone, has amounted to 150,000.

Col. John Smith of Georgia, has gathered this season, from an acre and a quarter, 158 bushels of corn—weighing 57 lbs. to the bushel.

The editor of the Westminster (Md.) *Carrollian* has seen a pair of corn containing within a fraction of eleven hundred grains.

Girard College contains at present two hundred and nine orphan boys, all under 12 years of age.

A letter from Havana, dated Oct. 19, says that 400 slaves have been landed and disposed of on that island during the last six weeks.

The Hartford Times says that Dr. Bushnell of that city, has been acquitted of the charge brought against him of promulgating errors touching the fundamental principles of his church.

The rush for California is still on the increase, and whole families, rather than individual members, are now making preparations to start for the gold region. At this point 28 vessels are up for California.

The Hudson River Road is doing a very large business. One train a few days since consisted of 10 passenger cars containing 550 persons.

His Excellency, Sir John Harvey, has issued an order to admit hay and straw, free of duty, into Nova Scotia, in order to meet the deficiency of hay which has arisen from the failure of the crop.

Martin Van Nostrand, a policeman, injured at the Astor-Fulton Riot so as to lose the use of one of his eyes, was voted \$300 by the Board of Assistant Aldermen.

At Frieberg, in Baden, eleven young peasant girls have been arrested and imprisoned for adorning with flowers the graves of fallen Republicans.

John C. Carey, a journeyman carpenter, of St. Louis, has fallen heir to an estate in Pennsylvania valued at from \$100,000 to \$200,000.

Jesse Ramsbottom has been found guilty of the murder of his wife in Greene Co., Ohio, and sentenced to be hanged on Friday, January 25.

The Camden and Amboy Railroad Company have reduced the fare for second class passengers by the 12 o'clock train to Philadelphia to \$2.

The Towanda Bridge across the Susquehanna has been nearly destroyed by fire.

LETTERS. Daniel Coon, James Summerbell, J. R. Irish, C. H. Maxson, S. W. Webb, B. S. Brown, H. W. Stillman, G. Crandall, B. G. Stillman, Y. Hull, P. Knight.

RECEIPTS. The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:— H. Maxson, Hopkinton, R. I. \$3 00 to vol. 6 No. 52 R. E. Capron, " " 2 00 " " 6 " 52 S. F. Babcock, Westery, R. I. 2 00 " " 6 " 52 Silas Maxson, " " 2 00 " " 6 " 52 A. C. Harris, " " 2 00 " " 6 " 52 A. C. Green, " " 2 00 " " 6 " 52 Corydon Clark, " " 2 00 " " 6 " 52 J. Maxson, " " 2 00 " " 6 " 52 J. Maxson, Jr., " " 2 00 " " 6 " 52 C. Maxson, " " 2 00 " " 6 " 52 W. C. Nash, " " 2 00 " " 6 " 52 G. W. Berry, " " 2 00 " " 6 " 52 G. W. Noyes, " " 2 00 " " 6 " 52 J. Fenner, 2d, Locustville, R. I. 2 00 " " 6 " 52 H. Lanphear, Ferryville, R. I. 2 00 " " 6 " 52 S. F. Randolph, Plainfield, N. J. 2 00 " " 6 " 52 P. W. Randolph, " " 2 00 " " 6 " 52 Y. M. Burdick, Elgin, Ill. 2 00 " " 6 " 52 G. Evans, DeRuyter, " " 2 00 " " 6 " 52 J. R. Irish, " " 2 00 " " 6 " 52 Th. Stillman, " " 1 00 " " 6 " 52 D. C. Burdick, Lincolnton, 15 50 on account.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:— Thomas B. Brown, New York, \$5 00 Simon F. Barrows, New York, " 5 00 BENEDICT W. ROGERS, Treasurer \$ 00 Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Geo. B. Utter acknowledges the receipt of the following sums on old accounts of the Sabbath Recorder, or towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer. David Gardner, DeRuyter, \$4 00 to vol. 5 No. 52 Gordon Evans, " " 3 00 " " 5 " 52 Wm. Stillman, Jr., Westery, R. I. 1 00 " " 5 " 13

Receipts for the Missionary Society. The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report in the Recorder:— George F. Maxson, Columbia, Ark. \$4 50 W. F. Randolph, New Salem, Va. 1 75 M. F. Randolph, " " 1 25 H. F. Randolph, " " 1 25 Joseph Goodrich, Milton, Wis. 10 00 Mrs. A. E. Babcock, Wisconsin, 4 00 Edward Whitford, Adams, N. Y. 10 00 E. W. Whitford, " " 5 00 Silas Maxson, " " 5 00 Daniel Babcock, Wisconsin Collection at Church in Independence, N. Y. 7 00 A. Maxson, Friendship, N. Y. 4 00 1st Ch. in Genesee, towards a life membership, 18 00 Church in New Market, N. J. 35 00 David Dunn, " " 10 00 David B. Rogers, Waterford, Conn. 1 50 Noyes Spicer, " " 1 50 C. S. Rogers, " " 2 00 C. C. Maxson, " " 1 25 O. Maxson, " " 1 00 E. T. Beebe, " " 4 00 C. Stillman, " " 2 00 Elias B. Champlin, " " 75 Green Rogers, " " 3 00 Sarah G. Rogers, " " 3 00 E. Darrow, " " 2 00 A. Collins, " " 2 00 Mrs. D. P. Rogers, " " 5 00 Cole J. Berry, " " 3 00 George C. Stillman, " " 4 00 Julia M. Rogers, " " 4 00 Lester T. Rogers, " " 3 00 Lester T. Rogers, 2d, " " 4 00 T. R. Rogers, " " 1 50 David Brooks, " " 50 T. S. Rogers, " " 4 00 Church in New York, " " 4 00 Abel Stillman, Poland, N. Y. 3 00 Church in Plainfield, N. J. 70 50 Church in Petersburg, N. Y. 10 00 Azor Estes, " " 5 00 Paul Stillman, New York, 10 00 Ch. in Berlin, to make J. H. Cochran life mem. 4 00 Lydia Green, " " 1 00 A Friend in Alfred, N. Y. 1 71 At Church in Brookfield, N. Y. 9 07 Sabbath School contribution at Pawcatuck, R. I. 6 03 Martha Bright, " " 5 26 Zebulon Rogers, " " 5 26 David Rogers, " " 5 26 Sally Rogers, " " 5 26 H. F. Rogers, " " 5 26 Susan A. Rogers, " " 5 26 Friends at Mystic Bridge, Ct., to make Wm. B. Maxson, W. B. Lewis, and Wm. M. Barber life members, 63 75 R. Langworthy, Hopkinton, R. I. 5 00 David Langworthy, " " 2 00 Sarah Langworthy, " " 40 00 2d Church in Hopkinton, R. I. 28 50 I. Burdick, being divided of the A. S. D. B. M. S. 5 26 W. M. Falmestock, Borden, for life membership 42 00 1st Church in Hopkinton, R. I. { F. M. \$1500 } 45 08 { F. M. 3008 } 32 50 Church in Housfield, N. Y. 4 50 2d Church in Brookfield, N. Y. 3 88 W. B. Gillett, New Market, N. J. 1 00 Church in DeRuyter, N. Y., for life membership 25 00 Collection at Hopkinton, R. I. 63 00 A. S. Clark, Broadbald, N. Y. 2 00 M. Hawley, " " 2 00 E. C. Hawley, " " 2 00 Peter Burdick, Nio, N. Y. 1 50 Church in New Salem, Va. 1 50 Wm. A. Babcock, Leonardville, N. Y. 1 00 J. Langworthy, Alfred, for life membership, 25 00 Benedict W. Rogers, N. Y., to educate a Chinese child, 25 00 A. D. FITSWORTH, Treasurer.

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 Annual Meeting of the Stockholders of DeRUYTER INSTITUTE will take place at the Institute on Tuesday, the 4th day of December next, at 6 o'clock P. M., at which time five Trustees are to be elected in the place of Ethan Stillman, Arza Coon, Matthew Wells Jr., Edward Whitford, and Robert Langworthy, whose term of office expires on that day. Immediately after the election, the Trustees will meet and organize for the year.

Proclamation. By HAMILTON FISH, Governor of the State of N. York. A sense of gratitude to Almighty God for his numerous manifestations of goodness during the past year, calls for a public expression of thanks from a People who have experienced the full measure of blessing which have been extended to us.

It becomes a grateful and Christian people to acknowledge these mercies, and to render thanks to their bountiful Giver. I do therefore designate Thursday, the twenty-ninth day of November, instant, and do recommend its observance by the People of this State, as a day of Public Thanksgiving to Almighty God.

In WITNESS WHEREOF, I have hereunto signed my name, and affixed the Privy Seal of the State, at the City of Albany, this first day of November, one thousand eight hundred and forty-nine.

HAMILTON FISH. By order of the Governor: ROBERT H. MORRIS, Private Secretary.

