

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

OUR FOREIGN MISSION.

Farther Extracts from Mr. Carpenter's Letter.

We have occasionally proofs that we are in a heathen land, and recently one which came pretty near home. On the 10th of February my teacher was apprehended and put in custody by the city magistrate upon the charge of being in debt to a certain house-builder. The history of the affair is briefly this: While Chung, my teacher, was acting as teacher to Mr. McDonald, an English merchant, he introduced this house-builder to McDonald, who engaged him to build a house. But soon the builder showed himself to be unworthy of the trust committed to him, and before the house was completed he was dismissed, and a part of the original price withheld in consequence of non-fulfillment of the contract. Some months passed; Chung being now in my employ, the builder, finding that he could get no more from McDonald, came upon Chung in the night with a band of ruffians, demanding money. As he refused to recognize the claim, they beat him severely, stripping from him most of his clothing. They used him so hard that he felt himself obliged to promise money to rid himself from them, and save his life. He made his complaint to the magistrate, and had the carpenter apprehended. But he was soon liberated, and using the note extorted from the teacher, got him apprehended upon the charge of being in debt. He immediately applied to me for help. I went and obtained McDonald's testimony that the payments were always made to the carpenter himself instead of Chung, presented this to Mr. Griswold, the American Consul, and asked him to interfere. He at first simply inquired of the magistrate why my teacher was detained in custody. When he received the reply of the magistrate, he immediately made a demand for the liberation of the teacher. He was accordingly liberated forthwith. But since his liberation he has been and is now sick, confined to his bed. Whether he was poisoned by being confined in such a filthy place, or whether his disease is something else, I can not tell. He relies upon a native physician to heal him. In thus availing myself of the power of our Consul in a case so plain, did I do right? I felt myself rather obliged to defend the teacher in this way, for three reasons: 1st. According to the treaty I had a right to do it as much as I should my cook who lives in the house with me. 2d. It was his only hope of a speedy liberation. 3d. When he was apprehended his testimony in self-defense was not admitted on the ground that he was in the employ of a foreigner. This was prima facie evidence of his guilt.

The winter has been rather mild; no snow has made its appearance. It frequently freezes a very little during the night, which is melted as soon as the sun makes his appearance. On the 10th of February we saw dandelions in bloom; on the 15th, plum trees were in blossom. And now, March 7th, peach blossoms are just beginning to unfold themselves. The wheat fields look beautifully. In some, the grain is twelve inches high, thick and flourishing. The rich soil about here is deep. I know not whether it is ten, or twenty, or fifty feet deep. Were the land freed from the mounds, and brick tombs, and naked coffins, which are almost everywhere in the way, it would be by far the best agricultural country I have yet seen. But, as it is, a great amount of produce is raised from it.

The Rev. Mr. Edkins, belonging to the London Society, has taken up his residence temporarily at the hills, about 30 miles west from this place. And, what is more, he occupies rooms in an idol temple. This I suppose is for the purpose of acquiring the language more rapidly, as it will oblige him to use the Chinese in all his intercourse. The British Consul has made some arrangement with the Chinese authorities here which allows British subjects free access to the hills. It is a pleasant trip in good weather. They go all the way by water in a small canal. The tide carries them a part of the way.

Mr. Shuck has established a school in a little village about fourteen miles south-east from Shanghai, where also he goes on Sundays to preach, or sends some one. The school is taught by a native, but supplied in part with Christian books, and his wages are paid in whole or in part. The little hamlets are thick in that vicinity, so that a word could be heard by thousands. It would be interesting, healthful, and perhaps useful, if we could make excursions into the country.

Rev. Mr. Muirhead, of the London Society, has a regular preaching place about fourteen miles from the city in another direction; he preaches in an idol temple. I know not how large his congregations are. But these things show what may be done even now. Who knows that such things will not be done more frequently hereafter? Dr. Medhurst and others have been in the habit of making excursions for distributing tracts and talking to the people.

Rev. Mr. Farmer, who early after his arrival at this place, as you know, openly avowed his intention to oppose us in every way he could, declaring that we were not missionaries, and he could not treat us as such, has just returned from Ningpo, whither he had taken a trip for his health. His health is not improved, and to-morrow he is expected to sail for his native home. Soon after his arrival here he expressed to Bro. W. that he had come to settle here permanently, putting considerable emphasis on the last word. How easy it is to be disappointed. Bishop Boone's health remains feeble, but I think he is resolved to die in the field.

In visiting my teacher yesterday, I expressed a gratification that he had read through the gospel of Matthew, and a desire to know whether, if he should be called away, he could rely upon the Lord Jesus Christ to save him. He expressed a conviction that Jesus was able to save the souls of men; but did not say that he was yet prepared to cast himself upon his mercy. I addressed a few words to his relatives who were present, upon the cause of disease and death which hurries men by the thousand to the grave, and spake to them of the resurrection and eternal judgment. Solemnity appeared to rest upon their minds. These relatives consisted of his mother, sisters, and cousins. I mention it as an instance and proof that foreigners may sometimes have access to the families of the natives. We have frequently visited the natives, but are always placed in the reception room, and are not expected to go farther, excepting our wives, who are often invited to visit the more retired apartments. But in this case we were invited to go up stairs and through several rooms to the sleeping apartment of the teacher.

March 10—Sabbath eve. A good number at the meeting. Preached from Matt. 4: 12-16. Morning service also well attended. The number of attendants rather increasing. In walking out into the country we fell in company with a man who resides some miles from the city, and was walking homeward, to whom we presented as much of gospel truth as our time would allow. He seemed interested, and when we parted he gave us a hearty good-bye. This is a sample of what often occurs. It is a sort of sowing broadcast. May God grant a harvest in due season.

Yesterday we received the sad intelligence that Rev. Mr. Yates, of the Southern Baptist Board, is losing his eyesight, and that it is in consequence of an affection of the optic nerve. His wife has been sick a long time, and her disease is probably incurable. That Mission seems to be deeply afflicted. Dr. and Mrs. James were drowned before reaching their field of labor. Rev. Mr. Tobey started for home in consequence of the ill health of his wife. They have stopped, however, at Hong Kong. Now Mr. Yates is disabled, and Mr. Shuck suffers much from a disease which is wont to prostrate foreigners. Surely, it becomes us to walk softly before God. The Mission at Amoy has also recently lost two of its most valuable members, Rev. John Lloyd and Rev. W. J. Pohlman.

March 12. It is with feelings of sorrow that I record the loss we have sustained. Last evening our teacher was called to pass through the valley of the shadow of death. We feel that we have lost a friend. As soon as his spirit had taken its exit, his mother and wife's mother came to us for sympathy and aid. Bro. W. and I immediately repaired to the house. We had often heard the funeral wail of relatives upon the decease of friends, but none had sounded in our ears like this. Soon after we entered the room the lamentation was hushed for the time being. The attention of the relatives was fixed, even at this solemn moment, upon obtaining redress for the injuries inflicted upon the person of the deceased by the carpenter. I put them off at first, telling them that death was an important event, which we ought to consider well, and again spoke to them of the resurrection of the dead. Today Mrs. C. and I went together. Mrs. C. entered the room a little while before me. The wife, mother, mother-in-law, and one or two sisters of the deceased, gave free scope to their feelings in loud lamentations, which were continued for some time after I entered the room. We remembered the injunction of the inspired Apostle, with which in this instance it was not difficult to comply, "Rejoice with them that do rejoice, and weep with them that weep."

Chung-see-sang had been in my employ about nine months. He was a man of fine talents. He was active and faithful in the performance of his duties—not an eye servant. He always treated me with respect, and we had contracted a mutual friendship of a very agreeable character. His conversational powers were extraordinary, and he always took pleasure in interesting us in this way. From the grosser superstitions and idolatrous practices of his countrymen, he seemed in a great measure free. While in

health, and also on his dying bed, he pronounced the doctrine of Jesus to be excellent, and the day before he died he expressed his belief that Jesus was able to save the souls of men. Whether this was merely the testimony of a partially enlightened judgment, or whether he felt the force of the truth which he uttered, can not be known till the judgment of the great day. His relatives say that a little before he died he requested them to put his little son under my instruction when he shall have acquired a sufficient age. He is now about two years old. The little fellow is the image of his father, and if his mother shall be willing to part with him, and my life should be spared, I should be disposed, I think, to take him. We could not take him now unless we should hire some one to take care of him. Perhaps in two or three years we might do it without an extra hand.

March 15. Yesterday I called again to see the afflicted family of our late teacher. We now have their warm friendship. May we have wisdom and grace to improve this advantage for their good. Chung's father has been dead several years. His wife, mother, wife's mother, and several sisters, some of them married, together with domestics, all amounting to about thirty souls, live in the same house. There was a willingness expressed that the wishes of the dying father should be carried out, and that the child should be placed with us to be instructed, when he shall have attained a suitable age. The age of seven was talked of. Perhaps, however, they may be willing to part with him sooner if it should appear to be desirable. The mother distinctly manifested a willingness to comply with the wishes of her deceased husband. When the time shall arrive, however, she may feel differently. I told them that I would write to my friends in America to see if they would furnish me with the means to feed and clothe as well as instruct the child. The little fellow has the same peculiar expression of countenance which his father possessed, an expression which indicates no ordinary degree of intelligence. Such a child would afford better promise than the majority of children. Perhaps before it will be time for me to take him, some one of our friends in loved America will be found who will delight to furnish means to carry forward this project. Twenty-five dollars a year would be sufficient, I think. If I should undertake to train up this child in the nurture and admonition of the Lord, I should insist upon having him live with us.

REV. MR. NOEL—INTERESTING INCIDENT.

President Mahan, of Oberlin, on his recent journey to the Paris Peace Convention, whilst sojourning in London, had a personal interview with this celebrated man, at his own house. In one of his letters in a late number of the Oberlin Evangelist, he relates the circumstances of the interview, as follows:—

"Since my sojourn in this city, I have obtained what I most earnestly desired—a personal interview with the Hon. and Rev. Baptist Mr. Noel, whose recent secession from the Church of England, together with his book published in connection with that event, has excited so much interest in England and America. I accompanied Dr. Burns to his (Mr. Noel's) residence, a few miles out of the city, on Friday, the 11th instant, (August). The previous evening he had received the ordinance of baptism by immersion in one of the Baptist Churches in this city. We called early in the evening in order to be sure of finding him at home. We accordingly had the privilege of uniting with him in his family devotions. He invited me to conduct the services. For obvious reasons, however, I requested him to perform the duty. No stranger could give utterance to the sentiments proper to a husband and father in the circumstances in which Mr. Noel then was. It was the first time in which he had met his family and household around the domestic altar, after sealing with the ordinance of baptism, in the only form now deemed by him truly scriptural, his new position before the world, as a Christian, and as a Christian minister. The scene was truly a solemn and impressive one. The portion of Scripture then read was a part of Matt. xvii., containing an account of Christ's transfiguration on the Mount. After commenting on the evidence there presented of the real glory and divine majesty of Christ, he observed that the visible appearance of Moses and Elias there demonstrated the doctrine of immortality, not merely as a theory but as a fact. The great question with us should be, not what our position among men, mortal like ourselves, may be, but what shall it be in that untried and changeless state into which we are all, ere long, to enter. To prepare for that state is the great mission of life. The prayer which followed was in harmony with the truths thus presented, and the circumstances of the husband and father at the time. The family of Mr. Noel, it should be remembered, belong to the nobility of England. His eight children, of course, were candidates for intermarriage with that nobility. But a few weeks previous, few families stood higher among the highest than his. His brother is a Peer of the realm, himself a 'Chaplain of the Queen, and, at the same time, one of the most popular and influential ministers of the Established Church. Into what a deep eclipse have the

worldly prospects of that family been thrown by the act of secession and baptism of the father—an act by which he has descended from the high position which he formerly occupied, to an association with one of the 'least of all the tribes of Israel.' How important, then, for the father to turn their attention from the vain which thus obscured their visions of earthly glory, to behold brighter visions of immortality.

After a short season spent in the service of the Evangelical Alliance, Mr. Noel is to commence preaching in a large Chapel set apart for him in London. His church is to be constituted on the most Christian principles; whilst the minister occupying the pulpit is to be Baptist, the church, with all its offices, privileges, and immunities, is to be equally open for all who give evidence that they are born of God. No other test of membership or standing is to be required. The church of brother Burns is constituted upon the same principle.

CASE OF FATHER ACHILLE.

The correspondent of the Times gives the following account of this famous man, who is now confined in a Roman dungeon, accused of murder, and of being a recusant priest. Some ten or fifteen years ago there lived in the town of Viterbo, about 37 miles from Rome, on the road to Florence, a young man and a beautiful girl, who were tenderly attached, and who desired to marry. The friends on both sides opposed the union, and after all hope was extinguished, and the impossibility of again meeting proved, a second edition of Abelard and Heloise actually took place; the lover became a priest, and the beloved retired into a nunnery and took the veil. I know not how convents and nunneries were managed in those days, but it would appear that the priest found means of visiting the nun, and that several interviews took place, which occasioned much scandal in the respective establishments and in the neighborhood. The bishop of the diocese interfered; orders were given which would separate for ever the imprudent pair; but a last meeting, in spite of every difficulty, was managed, and on the morning after the nun was discovered dead, evidently poisoned, in her cell, and the friar was not to be found, nor could any trace of him be procured. Whether the nun poisoned herself in despair, on being parted from her lover, or whether the friar administered to her the dose, is a question still legally undetermined; but the flight of the latter was considered to be evidence against him, and as he was not present to defend himself, the people of Viterbo imagined he was guilty, and so the matter was lost sight of and nearly forgotten. The friar went to the United States, after having visited Malta and Great Britain, and in the course of time abjured the Roman Catholic doctrine and embraced the Protestant faith. He became a member or agent of the Missionary Society, and when the late Republic flourished at Rome, the Pere Achille returned to this part of the world, and with the zeal of a convert, labored in his vocation as a distributor of Bibles and an expounder of Protestant doctrines. He had full liberty of speech and action under M. Mazzini, but when the Republic expired beneath the fire of French artillery, things took another turn, and one of the first acts of the restored Government was the arrest of the missionary and his incarceration in the Church prison. A double accusation weighed against him—first the death of the nun at Viterbo; and secondly the ecclesiastical crime of being a recusant priest.

THOROUGH DISCIPLINE.

The British Banner, a London paper, gives the following account of a recent difficulty in the Episcopal congregation under the care of Rev. Dr. Tyng. From this statement, which is an extract of a letter from a correspondent in New York, it appears that some of the ministers of that communion are in favor of inflicting the penalties of discipline on the dead, in accordance with the usages of Rome! The writer says:—

"A highly respectable citizen and merchant, who had for thirty years, up to a recent date, been a communicant at St. George's Chapel, N. York, and was a member of many religious and benevolent associations, was offended at the conduct of his pastor, the well-known Dr. Tyng, a person of undoubted talent, and a recent well known traveler in your country. The difficulty arose about some secular concerns; and Mr. Woolley being a vestry-man, opposed the doctor's measures in relation to the erection of a new and more elegant edifice, now one of the sights of our city. The controversy waxed warm. Mr. Woolley had recourse to the press, and the end of it was, Mr. Woolley was refused the communion, if not excommunicated. From the decision of his pastor, he appealed; but before the appeal was considered and acted on, he died. When his friends applied to a certain Episcopal clergyman to read the burial service over the corpse, he declined, on the plea that he could not or would not do so for an excommunicated person. The public feeling was shocked at this; and as soon as the circumstances became known, and that was immediately, Dr. Tyng himself requested permission to perform the service, as did two other clergymen of the Low Church. The party who gave offense, then endeavored to retract his steps by some sort of an apology, and thus the matter stands for the present."

THE BURNING PRAIRIE.

BY LUCY LARCOM.

Some four years since, we met, at a meeting of the "Improvement Circle" of the Factory Girls of Lowell, the author of the following lines, who was presented to us as the author of a series of pleasant parables in the Lowell Offering, which, in our view, were something more and better than successful imitations of the German legends in this agreeable department of literature. She has since left her loom, and is now, if we mistake not, a school teacher in the West. We thank her for her kindly remembrance of us, and commend her spirited lines to the notice of our readers. That they were written by a young woman whose life has been no long holiday of leisure, but one of toil and privation, does not indeed enhance their intrinsic merit, but it lends them an interest in the eyes of those who, like ourselves, long to see the cords of caste broken, and the poor necessities of aristocratic exclusiveness—irrational and unchristian like ours—vanish before the true nobility of mind—the natural graces of a good heart and a useful life—the self-sustained dignity of a spirit superior to the folly of accepting labor degradation, and usefulness a calamity, and which cannot count as comfort and unclean the duties which God has sanctified. [National Era.]

Evening shows her dusky mantle o'er the boundless, Here and there, like ships at anchor, in the moonlight stands a tree; While the stars that nightly travel o'er the highway of the skies, Bend upon earth's weary pilgrims, still and clear, their earnest eyes.

Now the constellations brighten; like a stern and warlike lord, Bright Orion leads the pageant—he of gleaming belt and sword. In his wake glide forth the Pleiades; by the pole-star leaps the Bear; Down the star-paved road, in silence, rides the Lady in her Chair.

But behold! an earthly glimmer rises 'neath the starry beam! Far along the Prairie's border, how the ruddy fringes gleam! See the red flames darting forward, sparkling through the withered grass, While the lurid smoke, up-rolling, stains the azure as they pass.

Who the distant blaze enkindled? Can it be some savage clan, Flung out the winged wild-fire to afflict the pale-faced man? Nay; for Mississippi's water speeds no sachem's light; And beside the dark Missouri are the Indians' wigwags few.

'Tis the farmer's mighty besom;—thus he sweeps the fertile plain; Lays it bare unto the baptism of the softening vernal rain. Where the billowy flame is rolling, shall a warmer sun behold Verdant pastures richly laden—harvests tinged with wavy gold.

Brighter visions burst upon me; for the dear enchantment, Hopes, Bids me look into the future, through her magic telescope. Lo! a glorious blaze ascending! purer, loftier doth it grow; Every ridge and swell revealing, softened in the mellow glow.

'Tis the central fire of Freedom, lighted on the nation's heart; O cynosure of hapless millions, fadeless peace its rays Truth and love, their white wings waving, sit and fan it all day long; And to meet its warmth and brightness, ever pours a grateful throng.

Let it blaze! The Pilgrim's watch-fire, kindled first on Plymouth Rock, Must not die upon the Prairies, nor with futile flicker-tongues mock. Every lofty cabin window shall reflect its steady light; And beyond the red horizon it shall make the country bright.

Then the gazers of the nations, and the watchers of the skies, Looking through the coming ages, shall behold, with joyful eyes, In the fiery track of Freedom fall the mild baptismal rain, And the ashes of old evil feed the Future's golden grain.

LOOKING-GLASS PRAIRIE, ILLINOIS.

A BAD TEMPER DISCIPLINED.

Little Mary once struck her brother during his absence from the house. The stick in her hand had a sharp knot, which went clear through his cheek, making an ugly gash. The blood flowed in a stream; the boy screamed piteously, and Mary was exceedingly alarmed. She had no animosity against her little playmate; on the contrary, she loved him dearly; and when her mother, who was called to the room by his screams, came in, her little daughter had thrown her arms around his neck, and was joining her cries to his, while the red blood poured full in her face.

"When the mother had made inquiries, she took the boy away to dress the wound—and the girl went up stairs without a word, and crept under the bed. There she sat and sobbed for several hours. Her mother, discovering where she had gone, said not a word to her, believing that it was best to leave her for the present alone. Her own heart was much pained to hear her dear child's grief, but she was willing to let her suffer for a while, in hope that it might be made a lasting lesson to her.

"I came in a little while before night, and learned how matters stood. It was a season to me of great interest and responsibility. Upon my own action here might depend the future conduct of this child. Her violent temper had been often checked by punishment, and she had been frequently enough told of its evil consequences. Now it had led her to a great crime; and if not at once restrained, my little daughter might grow up wicked and miserable.

"I considered a while how I should act—and having humbly asked guidance of the Father of all, I took my seat in the room where the affair had happened, and took the knotty stick in my hand. Then I called out in a kind voice, 'Sister, come here to me.' She was always an obedient girl, and she instantly crept out and came down to me. Never shall I forget the expression of her countenance, as she looked in my face. She had wept until her eyes were greatly inflamed; but they were dry, and in her face was a look of the most profound humility and grief that I ever saw. She walked slowly to my side, and bowed her head on my knees. I said—

"My daughter, some naughty person has hurt your little brother very much. His cheek is cut open; and I think there will at ways be a scar there as long as he lives."

Will my daughter tell me who did it? I heard a little sob, and then she whispered, 'It was me.' I continued—'If the stick had struck his eye, he would have been made blind.' She commenced weeping. I said, 'If it had struck his temple, it might have killed him.' She gave a low scream, and said, 'Oh, pa!' I continued, 'Yes, the blow you struck would have killed your brother, if some one had not turned it aside. There was some one in the room, who saw how angry my daughter was, and when she struck the sharp knotty stick into her little brother's face, he turned it aside, and saved his life. Do you know who it was?' She looked up into my face with a look of almost happiness, and said, 'It was God, pa.' 'Yes, I continued, 'no one but God could have done it. He has saved my boy's life; but how sorry he must be that any little girl can have so bad a heart as you have. God never can love the bad girl, in this world or in the next.'"

She wept now more bitterly than before. I took her hand and led her into the room where her brother lay asleep. His face was bound up, and it was very pale.

I asked her softly, 'Is little brother alive yet?' She started as if smitten with a horrible thought, and uttered an ejaculation of grief. This awoke the boy, who, casting his eyes about and seeing Mary bathed in tears, reached out his arms and called her. It was electric, and hardened must have been the heart which could behold this sweet reconciliation without tears.

That night, as we bowed around the sacred altar of family service, tender hearts were ours; and the angels who watched to carry our offerings upward, saw the tear-drops glittering in the fire-light, and heard low sobs, as we united to ask the seal of God's approbation upon this reconciliation on earth. [Banner of Peace.]

TWILIGHT CONCERT OF PRAYER.

In Tolland county, Conn., there existed, some 25 years ago, an association of ladies who by their prayers and efforts, rendered efficient aid to the Rev. Mr. Nettleton's labors. This society also sent a Mr. Patterson, who was accustomed to labor with Mr. N., to East Tennessee, whose labors there were greatly blessed.

Mr. Patterson proposed what was called the "twilight concert of prayer for the revival of religion." Most of the churches throughout all that country entered into an agreement to observe this twilight concert of prayer. Where the family could come together at that hour, they would then have their evening worship, and in that exercise, pray particularly for the revival of the cause of God, and the conversion of sinners. When it was not convenient to call the family together, each one, in his closet, or on his journey, or wherever he might be, alone would lift up his earnest prayers to God, for the salvation of souls. Thus, over a wide land, from evening to evening, a vast volume of prayer for showers of divine mercy, went up to the throne of God.

We are not for neglecting the ordinary means of grace and supplying their place with what are termed extraordinary means, but if Christians could be stirred up to such a union in prayer all over our State or country, who would not expect the windows of heaven to be opened and a blessing too large to be received shed down.

NATURAL HISTORY AND IDOLATRY.—Dr. Wilson, of Bombay, one of the most accomplished scholars now in the missionary field, writes as follows relative to the bearing of natural history upon idolatry:—

"As there is only one species of rock known here, within a circle of some hundred miles, and that contains no organisms, numbers of the natives have come to me from the city and its neighborhood to see the fossils collected in other parts of India, the west of Asia, and Europe, which I have brought up for purposes of illustration. Some of the Brahmans have not had the courage to touch the remains which I have of the Mastodon, Dinotherium, and other extinct animals, under the belief that they are the veritable bones of the *Rackhasas*, or devil-giants, whom their Shastras feign to have disturbed the earth of old! When I entered into explanations, they not unfrequently themselves made applications of them hostile to the cosmogony of their own sacred books. In this matter, I endeavor to give them all the help which truth requires, directing them at the same time to the relations in which man, the head of God's works below, stands to the Great Creator. The study of no branch of science, we have long found, is so inimical to idolatry as that of natural history. To this branch of knowledge all missionary candidates should pay particular attention."

DENOMINATIONS IN THE UNITED STATES.

The Christian Almanac for 1850, recently published by the American Tract Society, gives the following estimates of the different denominations in our country:—

"The regular Baptists are put at 667,760; and churches at 8,205; more than 250,000 likewise are embraced in Anti-Mission, Campbellites, Free-Will, &c. Methodist Episcopal, 629,670; South, 465,533; Protestant and others, 81,000. Presbyterian, Old School, 192,033; New School, 155,000; Congregational, 127,196; other Presbyterian sects, 140,000; Dutch Reformed, 32,840; German Reformed, 69,750; Protestant Episcopal, 67,550; Lutheran, 163,000; Roman Catholic, 1,231,300; Christian Connection, 325,000. Papists include every body belonging to them—men, women, and children, and most of the others only communicants."

True modesty blushes for every thing that is criminal. False modesty is ashamed of every thing unfashionable.

The Sabbath Recorder.

New York, November 22, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

We have devoted more time, already, to the examination of Mr. Bennett's sermon, than we intended to do. We do not mean to take our leave of him, however, until we have shown him that his production is not unanswerable. The commemorative character of the sabbatic institution is a point which we are not disposed to yield, unless we are furnished with more solid reasons for doing so than any which he has offered. God had revealed himself to Israel as the self-existent Jehovah. Ex. 3: 14 and 6: 3. It was to worship such a God that they were sanctified, or set apart, from the rest of mankind. And what was the token that it was the self-existent Jehovah, rather than some such deity as the heathen worshipped, who had constituted them his people? The token was the Sabbath. "It is a sign between me and you, throughout your generations, that ye may know that I am the LORD that doth sanctify you." Ex. 31: 13. See also Ezek. 20: 12. For, inasmuch as it holds me forth as the Author of creation, it exhibits me as the eternal, self-existent God, and thus in the most marked manner distinguishes me from all the idol gods of the heathen nations. It follows, therefore, that whenever a nation renounces idolatry, and acknowledges the God of Israel, the Sabbath becomes just as much a "sign" of the relation thus established, as it was between God and the Israelites. Is it not perfectly ridiculous, then, to urge the fact that it was "a sign between God and the Israelites," as a reason that Christians have nothing to do with it? Do not Christians worship the God of Israel? See Rom. 3: 29. Mr. B., of course, will not urge that Christians have nothing to do with the Sabbath. He admits that they are concerned with the institution, though not with the seventh day. But we have seen that this distinction is without any foundation.

"The time of celebrating the Christian Sabbath cannot be objected to on the ground of its tendency to limit the institution. From the time, there is no such tendency. Again, what is there, connected with the celebration of the Christian Sabbath, to render it nugatory, as a means to the end? Does the beginning (no matter when) of the septenary cycle, the seventh day of which we sanctify, deprive us of receiving as cheering, edifying, impressive, and lasting apprehensions of the being and character of God, as we would if the cycle began at any other date? Unless God interposes directly to make it otherwise, the number of the day on which a celebration occurs, cannot, in the remotest sense, affect its efficacy or utility, provided those interested are satisfied with the number. When, for reasons satisfactory to the good people of this Union, Independence is celebrated on the third or fifth of July, as is often the case, no one therefore supposes the means will be so vitiated as that the end will not be fully attained. What sane man would say, 'When I hear recounted the numerous and priceless blessings which, as a citizen of the United States, are mine, my bosom will not be warmed with the sweet emotions of gratitude, my heart will not glow with a generous love of my country, because it is on the third?' 'In vain will the orator with moving pathos paint the super-human fortitude, the death-daring devotion, the god-like energy of our sires in the cause of liberty; their blood will not, as usual, run and rush through my boiling veins, till my whole being kindles in emulation of their deeds, ineffable admiration of their character thrills my soul, and I stand proudly assured, that I am a son of those who dethroned despotism, and forever placed Freedom on the throne of the West, because 'tis on the fifth?' The utility of the celebration is not in the least modified by the number of the day, be it third, fourth, or fifth."

In reply to all this stuff, which some perhaps may call argument, we would simply ask Mr. B. whether he ever knew a community of people to celebrate Independence day on Friday, or on Tuesday, when the Fourth of July occurred on Sunday? Did he ever know them to deviate more than one day from the true anniversary? When they cannot celebrate it on the true anniversary, do they not always put the celebration as near to it as possible? And is not this equivalent to a confession, that just in proportion as they depart from the true anniversary in the time of their celebration, they regard it as departing from the strict character of a commemoration? The truth is, that the people all have such a sense of the fitness and propriety of celebrating Independence only on the true anniversary, that they never deviate from it, except for the sake of giving way to a celebration which, they suppose, devolves upon them with greater obligation. It is only for the sake of honoring what they consider to be higher authority, that they ever consent to celebrate Independence on the third or on the fifth. Destroy their confidence in this higher authority, and they will at once, prompted by a deep-rooted sense of fitness, celebrate it always on the fourth.

Whether Christians who observe the first day of the week receive "as cheering, edifying, impressive, and lasting apprehensions of the being and character of God," as they would if they sabbatized on the seventh, is a question to which Mr. B. appears to think no one will venture to give a negative. But, admitting the fact to be so, it still does not prove that the end of the sabbatic institution is fully obtained by such observance. For, as we have before shown, the institution is designed not only to promote the good of those who actually observe it, but also to serve as a testimony to others.

observance does not testify to others, that God made the world in six days, and rested on the seventh. It does not serve as a standing witness against atheism and idolatry. We should be sorry to say, that a devout Quaker does not receive 'as cheering, edifying, impressive, and lasting apprehensions' of the work of redemption, as those who do honor the institutions of Baptism and the Lord's Supper. Yet we are confident, that a system of faith which repudiates these ordinances, has a tendency to darken the mind with reference to the work of redemption. We are just as well persuaded, that if those who observe the first day of the week, to the rejection of the Bible Sabbath, do receive as clear and just apprehensions of the character of God, it is in spite of the tendency of their system. But we have not room to prosecute the subject farther this week. (To be continued.)

SECRET SOCIETIES—No. 2.

It will be proper just here to present the resolution of the Conference, which has become the occasion of these remarks. It reads as follows:—

Resolved, That this Conference is conscientiously of the opinion, that Secret Societies are necessarily—in their organization fundamentally, and in their influence practically—adverse to Christianity; and therefore most earnestly and solemnly entreats the churches and members of this denomination, by all the motives which Christianity inspires, to dissuade their brethren from all connection with such Societies.

I think we may embrace the matter contained in the above resolution under the two following propositions:—

1st. That in organizing a Secret Society something must of necessity be embraced as fundamental to the organization, which is adverse to Christianity.

2d. That the practical influence of Secret Societies is also adverse to Christianity.

I will now speak of the first proposition. I suppose it to be self-evident, that in organizing a Secret Society it is necessary to lay it down as a fundamental arrangement, element or principle, that the meetings of the Society shall be held, and its business transacted, with closed doors against all except its members and such as are being initiated. I suppose, that without such a provision a Secret Society cannot be created, and that with such a provision any Society must be a Secret Society. The members of such bodies sometimes deny that theirs are Secret Societies, because they have no secrets, or none except the pass-word. That any such Societies, in times past or present, have or ever had any important or valuable secrets, I never supposed. But whether they have the possession of a secret should not be mistaken for what constitutes a Society a Secret Society. The provision by which any Society separates itself from community at large, and meets exclusively by itself, is what constitutes it a Secret Society. No matter what valuable knowledge it may possess, or how profoundly ignorant it may be; no matter what or how much important business it may transact, or whether it absolutely does nothing; it is a Secret Society in spite of itself, and subject to the objection I am about to urge. The thing, abstractly and specifically, which I take it upon me to say is adverse to Christianity in such an organization, is the arrangement adopted to secure the secret meetings. Does some one say that I have not defined the thing I object to, because I have not told what the arrangement consists in to which I object? I reply, that I care not what it may consist in, for that makes no odds to the question here. The arrangement in the case may be any contrivance which ingenuity can invent, or imagination paint—it is not the form or kind of the contrivance to which I object, but this, rather, that, be it what it may, it is a contrivance to secure the secret assembling of the Society which adopts it. But it will be asked, why I object to such an arrangement? I reply, because it is in violation of the common confidence or common faith of society. It is in itself odious and suspicious. No one would think such a rule had been suggested by the demands of a good cause. To know that it is a constitutional law in any Society that it shall meet and do its business in secret, is to know that it has a function for evil—a mould for mischief. It is not, I allow, a demonstration, that its designers intend mischief; indeed, they may intend good, notwithstanding this monstrous deformity in their arrangements therefor. Yet it cannot be denied, that this arrangement is just what would be naturally suggested by a design, and adopted in order to consummate a wicked purpose. Many virtuous persons may adopt, laud, and magnify this plan; men may, in order to gratify curiosity—a strong weakness of many persons—take the pledge of such organizations, and, in connection therewith, do many great and good things, and at length these Societies become very popular; and in the halo of glory thrown around them, men may lose sight of and forget the native and inherent ugliness of this organic feature of their system when nakedly viewed. But when that glory shall have faded away, this ugliness will unchangeably remain. Its perpetuity, and the perpetuity of human perception and sensation, are identical. Every expression of this feature casts insult on society. It signifies distrust, of disregard to, and design against society. For nothing else is known to prompt to such a course. But it is known, that such principles do, and that good-doing does not. Jesus Christ has asserted this doctrine. If it be urged that those who adopt the provision of secrecy do intend good, I will allow that it may be so. But I deny that their good design prompted the

measure in question. Misapprehension as to how they may do the good they wish, might lead to the choice of such a method; but a disposition or conscious desire to do good must always suggest a contrary course, for the well-known reason that all men love—and most of them to a fault—to proclaim all their good works, that they may have praise for them. Farther, good design always makes one who entertains it bold, and divests him of every feeling like being in need of secrecy. Nor would the thought of secrecy ever enter the mind, but for the existence of evil principles or agents 'some where. One might observe secrecy in doing good in order to escape the designs of the wicked; or to avoid ostentation, which is incompatible with genuineness or purity of motive, according to the instructions of the Saviour respecting alms-giving; or for the same or very similar reasons as in the case of admonishing a brother privately when he offends us, or in praying in secret. But this is not adopting secrecy as a constitutional law of a Society, and covering all its movements thereby. The species of secrecy enjoined in these particulars in Scripture, is applicable mostly or exclusively to single individuals, as such, and cannot at all serve to justify the use of a pledge of secrecy as a cover for the transactions of a Society. A gross and great mistake is sometimes made by confounding these directions to individuals to practice particular virtues privately, with organizing a Society on the scheme of secrecy. Very few things are more dissimilar. The whole import and significance of the plan of organizing a Society for charitable and benevolent purposes on the scheme of secrecy, is adverse to Christianity, for Christianity claims to be designed and fitted for the accomplishment of those objects in the highest sense. But it has, as a system, no provision of secrecy. In so much, therefore, as the principle of secrecy is held necessary to fit an organization to accomplish those objects, in so much it is condemnatory of and adverse to Christianity. As a system, the secret organization opposes the system of Christianity for the accomplishment of these objects. However much Christianity may arouse the depravity of the human mind, and thus occasion opposition to its claims, it never allows its votaries to employ any measures which, in their own nature, are in violation of common confidence in community—which are suspicious and indicative of designs against society. But, on the contrary, it undertakes its purposes by operating with open doors, or in open halls, or out of doors beneath the broad heavens, and by publishing all of its rules, principles, doctrines, and practices, to the whole family of man. I repeat it, then, that the provision of secrecy under consideration is an insult to the common sense of men; that the position which it assumes is directly in contradiction of the scheme of Christianity; and that, in despite of all the immaculate purposes, intentions, designs, and doings of all the good and great and wise who adhere thereto, and there may be many such.

A MEMBER OF THE CONFERENCE.

MR. STEPHENSON ON THE SABBATH.

REV. ANDREW STEPHENSON, Pastor of the Reformed Presbyterian Church in Eleventh Street, New York, has recently preached two sermons in opposition to Mr. Morton's "Vindication of the True Sabbath." A brief synopsis of these discourses may be not uninteresting to the readers of the "Recorder."

The first was preached from Heb. 4: 9, 10—"There remaineth, therefore, a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Mr. Stephenson commenced by giving an exposition of the text. This rest, said he, is not heavenly rest, for two reasons: 1. Because "we who believe do enter into rest,"—not, we shall, but, we do, enter into it. 2. Because the word here translated rest (sabbatismos) is not the same used in the context, (katapsusis); and the Holy Spirit intended by this to intimate, that he meant a New Testament institution. This word is never used in the New Testament in relation to heavenly rest. Again, the great design of the Apostle in this epistle was, to persuade the Jews to give up their ceremonial rites. He was reasoning with a Jew, and of course a "thus saith Jesus Christ" would have no weight with him. Every Sabbath is founded upon some great work, and a rest of God consequent upon it. Now, this sabbatismos is founded upon some great work of God the Mediator, and his resting from it.

The preacher then deduced this doctrine from the text, That there is a Sabbath day under the New Testament dispensation, entirely different from that observed under the Old.

This doctrine he proceeded to discuss, and remarked—

1. We have reason to expect this change; for, (1.) it entirely coincides with God's dealings with his church in former times. There have been three different Sabbaths—the creation Sabbath, which was founded on the rest of God the Creator; the Jewish Sabbath, which was founded on the rest of God the Redeemer, when he introduced his people into the promised land, into which unbelieving Jews could not enter; and the New

Testament, or Christian Sabbath, spoken of in the text. The first Sabbath was instituted under the covenant of works, the second under God's covenant with the Israelites when he took them by the hand to lead them out of the land of Egypt, while the Christian Sabbath is instituted under the covenant of grace. The covenant of works was not yet dissolved when the Jewish Sabbath was instituted, therefore the day was not changed; but it was dissolved when Christ rested from the work of redemption, therefore the day, as well as the institution, was changed. (2.) We have reason to expect this change, from the great difference between the covenant of works and that of grace. The Creation and Jewish Sabbaths had the rest at the latter end of the week, to signify, that under the covenant of works man could have no reward till after he had worked for it, while the Christian Sabbath has the rest in the beginning of the week, to intimate that in Christ we enter upon the enjoyment of our rest at once, without waiting to merit the reward by our works.* Indeed, continued he, I suspect that those who plead for the seventh day secretly wish to go back to the covenant of works, and work out their own salvation by the deeds of the law.

2. There is provision made for this change in the fourth commandment. The whole sum and substance of this commandment is in these words, "Remember the Sabbath day, to keep it holy." There is a difference between the day and the institution, which is pointed out in this commandment. To say that "the Sabbath day" and "the seventh day" are synonymous, is a gross misuse of terms. It is no where said that God blessed the seventh day;† Thus there is provision made for this change in the fourth commandment itself.

Mr. S. then remarked—

3. This change is predicted in Isaiah 65: 17, 18—"For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But ye shall be glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy."‡ The new heavens and the new earth are the work of our redemption, which the Mediator finished when he made his atonement, while the former are the visible heavens and earth which God made in six days. As these are no more to be remembered under the Gospel dispensation, of course the old Sabbath, which was designed to commemorate them, will give place to another to commemorate the work of redemption. If the Christian Sabbath is not a commemoration of the work of redemption, this work has never been commemorated by the church.¶

Mr. S. next remarked—

4. This change of day is clearly indicated by Christ in Matthew, 9: 15—"And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." It is known that Christ lay in the grave the whole of the Jewish Sabbath. That was, on that account, a day of mourning and fasting, and not a day of joy, as the Sabbath should be. The Saviour referred to this fact, when he said, "And then shall they fast."§

Mr. S. finally remarked—

5. This change is clearly taught in the text. The Christian's "sabbatismos" is an entirely different thing from God's "katapsusis" and the Jew's rest in Canaan; and, as the opinion of many learned divines, that the believer's sabbatismos will be enjoyed in heaven, has been shown, in the introduction, to be neither good sense nor sound theology, it remains clearly proved, that the New Testament Sabbath is a different day from the seventh of the Old.

In conclusion, Mr. S. noticed the objection, that Adam and all his posterity were bound in the covenant of works to keep the seventh day of the week holy, and no other. This, said he, is the Goliath of the argument of the opposition; and if it can be fairly disposed of, much will have been gained. If he continued, Adam and his posterity did promise in that covenant to keep the seventh day of the week, then, brethren, you had better see to it. I say, if they did. But, if the objector means Reformed Presbyterians, with all due deference, I beg leave to say that they admit no such thing. Adam and his posterity never bound themselves to keep any particular day, but only that day, whichever it might be, that God would afterwards appoint. The seventh day could not be specified in the covenant of works, for the following reasons: First, because this covenant was made before the seventh day. Second, because it will not do for us to consult the dim page of Adam's heart to know the times and circumstances of worship. Third, because we are not bound to go to that old covenant to learn our duty.¶

Mr. S. then closed with an intimation that he would, on another occasion, resume the subject, and show which day of the week is the true Christian Sabbath.

(A report of Mr. Stephenson's Second Discourse is in type, but we are compelled to defer it until next week.)

* "Who hath known the mind of the Lord, or who hath been his counsellor?"—Rom. 11: 34.

† "And God blessed the seventh DAY, and sanctified it; because that in it he had rested from all his work which God had created and made."—Genesis 2: 3.

‡ "O, brethren, I perceive that these texts are an eye-sore to you, and that in your hearts you wish they were out of the Bible. If you loved them you would not flatly contradict them."—"Vindication," page 56.

§ "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3: 13. When this promise shall have been fulfilled, it will be time enough to commemorate the new creation of which the prophet speaks.

¶ "And when he had given thanks, he brake it, and said, Take, eat, this is my body which was broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come."—1 Corinthians 11: 24, 25, 26.

¶ "And they (the disciples) returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment."—Luke 23: 56. This is the day to which Mr. S. (not Christ) refers.

¶ "This law, (the law of the covenant of works), after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables."—Westminster Confession of Faith, chap. 19.

ENGLISH CONGREGATIONALISTS AND SUNDAY-POST-OFFICE BUSINESS.—We learn from the Independent, that at the recent meeting of the Congregational Union, a discussion on Sabbath observance was raised, upon a motion for a memorial to the Government against the proposed increase of labor in the General Post-office on the Lord's day. A memorial was adopted; but there were two sets of opinions expressed before it was finally concluded upon. Dr. Massie, of Manchester, was opposed to a memorial, and to any interference with the Government in the matter. He appeared to think that such interference would recognize the claims of Government to legislate on religious questions; and also that it was not the province of the Union to interfere with arrangements regarding the State servants in public offices. The memorial, having first been made more comprehensive, so as to include all post-offices, was adopted.

CONSISTENCY ECCLESIASTICALLY SUSTAINED.

At a recent Convention of the Presbyterian and Congregational churches of Wisconsin, the following minute was adopted with only one dissenting voice. It is such a rare instance of consistency in the treatment of a slaveholder being supported by an ecclesiastical body, that we take pleasure in recording it. The question arose, as we read the minute, whether the Presbyterians and Congregationalists do not sometimes practice "close communion." But we will not take the reader's thoughts off from the minute by pressing that question here. The Convention says:—

"Whereas our delegate to the General Assembly of the Presbyterian Church at Philadelphia (Rev. S. Peet) has reported to us that he declined to attend the communion with that body because Rev. Dr. Leach, a slaveholder, was appointed to take part in the exercises, and that he privately offered his objections to Dr. Leach against receiving the sacrament of the Lord's Supper from his hands; and therefore,

"Resolved, That the position of our delegate to the General Assembly of the Presbyterian Church, in declining to receive the sacrament of the Lord's Supper at the hands of a slaveholder, is in accordance with our often expressed views, and meets our cordial approbation."

DEATH OF REV. IRA M. ALLEN.—By a letter from Dr. J. G. Candee, dated in camp near San Diego, Oct. 4, 1849, the New York Recorder has received the painful intelligence of the death of Rev. Ira M. Allen late Secretary of the American and Foreign Bible Society, who started for California last winter. It took place August 30th, on the Rio Gila, about 120 miles from the Colorado. The health of Mr. Allen was such that he complained during the whole journey. He was much enfeebled by an attack of diarrhea, which seized him on the Rio Grande del Norte, and continued several weeks. It was finally checked, but returned again in a few days with a power that would not yield to medical skill, and after several weeks of suffering and anxiety, the patient died. His remains were buried on the morning of the thirty-first of August on the banks of the Rio Gila.

A ROMAN CATHOLIC'S ESTIMATE OF COLPORTAGE.

The following fact, says the American Messenger, was related by a friend. We have reason to believe that other intelligent Catholics regard the system of colportage in the same light. A gentleman from the States, while on a visit to Montreal, was invited by a citizen, who was a Roman Catholic, to share his hospitality. In the course of the visit, when conversation turned upon the subject of religion, the Catholic remarked, that they had no fears in reference to all that Protestants had done in past years, but had rather laughed at their movements, for they had utterly failed to reach the Catholic people. "But," added he, with apparent emotion, "you will now succeed. Your colporteur system is doing the work successfully. Those active, faithful men, go right into our families, and they will succeed."

THE SUNDAY AT RIO.—At Rio Janeiro, the shops and stores are open, and all sorts of work is going on throughout Sunday as on other days of the week. A letter dated Sunday, June 18th, says:—

"This has been a celebration of some saint, and it was accompanied by fireworks, firing of guns and cannon, ringing of all the bells, and bonfires, exactly as we celebrate the 4th of July at home. There are exhibitions at the theaters, bull-fights, cock-fights, and horse-racing, as on the other days of the week."

To the Editors of the Sabbath Recorder:—

Will you, or some of your correspondents, answer the following questions through the medium of the Recorder?

- 1st. Are church-members, who are about removing from the bounds of their respective churches, entitled to letters showing their standing in said churches?
- 2d. If on requesting such letters, the church votes that the request shall not be granted, are not the applicants entitled to a statement from the church of the reason or reasons for refusing their request?
- 3d. Should members who have requested letters and been refused, be advertised as non-resident members, while their requests in writing are still before the church?
- 4th. Should such members be reported as dismissed from the church which has refused to grant their request, while they remain unconnected with any other church? R. C.

A "CHATEL" FOR SALE.—The following, which we find in a paper published in Norfolk, Va., speaks more than volumes of argument against that most infamous system of wrong the earth bears up. Mothers, sisters, daughters, read it; then refuse, if you can, to give your influence against a system which makes merchandise of the virtue and beauty of your sex.

NOTICE.—For sale, a colored-girl, of very superior qualifications, who is now in Mr. Hall's Jail in Norfolk. She is what Spectators call a Fancy Girl—a bright Mulatto, a fine figure, straight black hair, and very black eyes—remarkably neat and cleanly in her dress and person. I venture to say, that there is not a better seamstress, cutter and fitter of ladies' and children's dresses, in Norfolk or elsewhere, or a more fanciful knitter of bead bags, money purses, &c.

Any gentleman in Norfolk or Portsmouth who may wish to purchase a girl of this description, (whom I consider the most valuable in Virginia,) may take her and try her a month or more at my risk, and if she does not suit and answer the description here given, may return her to Mr. Hall.

The cause of offense for which I intend, (though reluctantly) to sell her, is that she has been recently induced, by the persuasions of some colored persons, to make her escape to the North, in which she failed, and is now for sale. Apply to the subscriber, in Suffolk, or to James Murdaugh, Esq., or C. C. Robinson, of Portsmouth, for further information. JOSEPH HOLLADY.

PUBLIC MEETINGS IN PARIS.—The following remarks on this subject are from the pen of Mr. Syme, who is writing in the Christian Citizen a description of the Peace Congress in Paris:—

"It is a melancholy but instructive fact, that there is no room set apart for what we understand in Britain and the United States as 'public meetings.' There is no 'Faneuil Hall,' no 'Exeter Hall.' The Parisians, always denied the liberty of meeting and discussing their rights, have only been habituated to yell forth their wrongs from the trench or barricade. The Peace Congress Committee might have obtained, through the courtesy of the French Government, the old Chamber of Peers, or possibly the hall of the National Assembly; but the only public rooms available for this convocation of two thousand peaceful, rational people, were theatres and music saloons. There can never be a healthy public opinion in France until the public meeting becomes one of her social institutions."

SEAMEN'S CHAPLAINS.—The Rev. T. H. Newton of this city, and late of the Princeton Theological Seminary, has been commissioned by the American Seamen's Friend Society, as a chaplain to seamen at St. Thomas, in the West Indies. The Rev. J. Morris Pease of New York, has also just been commissioned by the same Society for a similar service at Rio de Janeiro, the capital of Brazil.

SPUNKY.—The Morristown (Ohio) Presbyterian church lately met to consult about selecting a pastor, whereupon they unanimously resolved, that they would give no encouragement to any man that would read his sermons, and would pay nothing for read sermons. If this does not bring "the readers of the gospel" in Ohio to their senses, what will? So says the Presbyterian Herald.

ANOTHER SABBATH ACCIDENT.—On Sabbath last, (commonly called Saturday,) a train of cars on the Michigan Central Railroad came in collision with the freight train at Ypsilanti, horribly mangle Mr. Ferguson, the baggage master, and slightly injuring several others. This is the second Sabbath accident on that road within a short time. Their boasted strictness about running cars on Sunday does not, it seems, protect them against accidents on the Sabbath.

STILL ANOTHER.—On Sabbath last a man named Thomas McGrath was crushed between two railroad cars at the corner of Tenth and Washington streets, Philadelphia, and died shortly after the occurrence.

STEAMBOAT EXPLOSION AND LOSS OF LIFE.—A terrible steamboat explosion occurred at New Orleans on the 15th inst. The steamer Louisiana, bound to St. Louis, when starting from her wharf, burst both her boilers, shattering her to atoms, and also badly injuring the steamers Storm and Boston, which were lying alongside. The Louisianians was crowded with passengers, and were also the other two, which had just arrived. It is supposed that, altogether, 200 lives were lost, beside many wounded. The levee was strewn with the dead and dying. Dead bodies, legs, arms and heads, were scattered in every direction, and the sight presented was most awful. Cause supposed to be carelessness.

NEW YORK ELECTION.—The recent election in the State of New York resulted in sustaining the New School Law, by which gratuitous instruction is secured to every child in the commonwealth. Of the eight State Officers elected, four are Whigs and four Democrats. In the New Legislature, the parties will be tied on a joint ballot—the Whigs having 17 in the Senate and 83 in the Assembly, while the other party have 16 in the Senate and 65 in the Assembly. The State Officers elected are as follows:—

- Freeman G. Jewett, of Otsego, Judge of Appeals;
- Washington Hunt, of Niagara, Comptroller;
- Christopher Morgan, of Cayuga, Attorney General;
- Levi S. Chaffield, of Onondago, Treasurer;
- Alvah Hunt, of Onondago, Treasurer;
- Fredrick Follett, of Genesee, Canal Commissioner;
- Hessiah C. Seymour, of Rockland, State Engineer;
- Darius Clark, of St. Lawrence, Prison Inspector.

General Intelligence.

LATER EUROPEAN NEWS.

By the steamer America, seven days later news from all parts of Europe has been received.

The French Ministry have been dismissed or forced to resign, and the President has formed a new Cabinet, which is said to represent his views, and those of a majority of the National Assembly.

The Russian Autocrat has relinquished his design of bullying the Sultan of Turkey into a surrender of the Hungarian Refugees, and has informed the Turkish Envoy, that he will be satisfied with the expulsion of the Patriots from the Turkish territory.

Measures have been taken by the Porte for the location of the Polish and Hungarian refugees. The former had been conveyed to Shumla, while the latter were lodged in good quarters at Silaslego and Rubchick.

The fiends who are nicknamed rulers in Austria, not satisfied with the human gore they have shed, still continue their sanguinary career. Several additional murders have been added to the already fearful list.

The National states that the French Government has prohibited the entry into France of the Piedmontese journals, La Journal l'Italic del Popoli, published by Mazzini, and has also interdicted the passage through its territories of the numbers addressed to England and America.

SHIPWRECK AND LOSS OF LIFE.—The Mobile Advertiser, of Nov. 8, says that the bark Elijah Swift, D. A. Nye master, from New York, bound for New Orleans, with 39 souls on board, of whom eight were women and children cabin passengers, was wrecked on the 30th of October.

Several robberies of gold dust have been detected among the lots received last week by the Empire City. When the robberies took place can not be discovered, but they were very ingeniously effected.

Three negroes ran away from their owners, in St. Louis, a few days ago, and were arrested in Illinois and returned to their masters. They made several attempts to escape.

The Southern Argus states that for some time past, a system of purloining letters from the mail between Richmond and Murfreesboro, N. C., has been successfully practiced.

The first session of the thirty-first Congress commences on Monday, Dec. 3. The Senate will stand, Democrats 34, Whigs 24, Free Soil 2, Hale and Chase. The House stands, Democrats 110, Whigs 106, Free Soil 14.

The steamer Constitution arrived at St. Louis, Nov. 14, with emigrants from New Orleans, having upward of 30 cases of cholera on board, 17 of which proved fatal before the steamer touched the wharf.

Purser Wilson, who died in Boston recently, has left about \$30,000—after the decease of his sisters—to the town of Belfast, Me., for the purpose of general education.

Judge Parsons, in Philadelphia, has just settled an important principle. He has fined a gentleman who drives a pair of fast horses, one hundred dollars for running into a family vehicle on Broad street, in that city.

A female of great personal attraction and bewitching address, has been passing herself off at Cincinnati, as the authoress, Mrs. Ellis, by which means she collected about \$500 for subscription to a periodical which she alleged she was about to publish in Philadelphia.

The coal mine discovered by Professor Ridgway, in Cranston, R. I., has been opened, and about sixty tons of good anthracite coal have already been got out.

The "Asmolean" is the title of a new weekly paper just commenced in New York, and zealously devoted to the interests, tastes and doctrines of our Jewish population.

AMERICAN SAILORS ON EXHIBITION.—Late news from Lahaine, received at New London, Ct., makes mention of the arrival at the former place of the American whaler Mi-nerva, Capt. Seabury. Capt. S. reports hearing from the Alert, Green, in the first part of the season. Being in on the Tartary Coast, the Captain sent two boats' crews in after wood. They not returning as expected, he sent the third boat, which was also detained. The ship was thus left with a single boat's crew, and continued standing off and on for two weeks or more before he had any intelligence of the boats. They finally all returned to the ship, and related that, when they landed, the natives made them prisoners, and took them back through the country and villages for the purpose of exhibition. They were treated in the kindest manner during their imprisonment. When their keepers had exhibited them to their satisfaction, they restored their boats with every article belonging to them. Not even the smallest article was missing.

CHINAMEN IN SAN FRANCISCO.—A San Francisco paper, of Sept. 29, says: We are so fortunate as to be located in a section of the town where large numbers of Chinese have pitched their tents, and we have remarked with much interest, the character and habits of these people. From early morn until late in the evening, these industrious men are engaged in their occupation of house-builders, of which a great many have been exported from China, and the quietness and order, cheerfulness and temperance, which is observable in their habits, is noticed by every one. Search the city through and you will not find an idle Chinaman, and their cleanliness exceeds that of any other people we ever saw.

LARD OIL.—In Cincinnati it is calculated that 11,000,000 lbs. of lard will be run into lard oil this year, two sevenths of which aggregate will make stearine, the residue oil, say about 20,000 barrels of 43 gallons each. There is also an establishment in that city extensively engaged in extracting the grease from the residue of the hog, which will probably this year operate in this way on 30,000 hogs. This concern alone is expected to turn out this season 3,000,000 lbs. of lard. Of stearine 3,000,000 lbs. have been made in one year in these factories, and they can make 6,000 lbs. of candles per day average throughout the year.

SUMMARY.

A correspondent of the N. Y. Tribune, writing under date of Schoharie, N. Y., Nov. 13, says: The dwelling-house of David Becker, a parsimonious and very aged man, of Carlisle, in this County, situated on the Albany and Cherry Valley Turnpike, was broken into and entered early this morning, and robbed of a large quantity of specie, amounting to about \$4,000. The burglars, four in number, ransacked the whole premises, breaking in their progress six iron locks on various tills, boxes, and drawers. Their booty consisted in part of two tin trunks, full of dollars, a six quart pail, filled with quarters, to say nothing of stockings, &c.

The Erie (Pa.) Observer informs us that in a sheep recently killed near that place, the lungs were found to contain half a pound of lead, in shape resembling a tree. The animal was apparently in good condition, and the lungs not diseased nor injured by their lead.

A man named Cannon, a book-keeper in New York, who had been in the habit of using that dangerous drug opium, on Friday night jumped from the window of his room in the second story of a house in Pearl street, and crushed himself on the pavement so badly, that he died while being carried to the hospital.

The Cleveland (O.) Herald says that Mrs. H. Brown, and Mrs. R. Fuller, of Willoughby, spun a race on the 21st of September, each of them spinning seven runs of woollen yarn in thirteen hours. Having come out even, they are determined to try it again.

The Wabash and Erie Canal, when finished to the Ohio river, will be 375 miles in length in Indiana, and including the eastern end of it, which lies in the State of Ohio, will be 450 miles in length from Toledo to Evansville, the longest canal in the United States.

The boilers and cylinder of the steamboat Neptune, sunk in the bend below the mouth of the Ohio, in the year 1829, were raised by the bell boats Submarine, Nelson and Eads, who are now wrecking her. They have not yet got at her valuable cargo, said to be lost—a large amount of specie. The wreck lies in 28 feet water, and is filled with sand and drift-wood.

The bark Haxall, Capt. Mansfield, sailed from Rio Janeiro on the 20th August last for this port; since which time she has not been heard from, and fears are entertained that she is lost. She had a cargo of coffee, and the ship and cargo are insured in Wall street for about \$80,000.

Several of the California Emigrants by the Gila Route have been murdered by the Eutaw and Navaho Indians, at the crossing of the Colorado. It is said that Indian warriors to the number of 2,000 have taken a hostile position at that place.

The small pox has broken out in Lunenburg, Mass. There have been nine cases, and the sexton refuses to bury those who have died. The selectmen have resolved to stop up the roads leading to the houses where the disease prevails.

A gentleman in England, as yet unknown to the Canadian public, has it is stated, offered to make a gift of the means necessary for opening five thousand schools in the interior of Canada.

The Augusta Banner says a farmer ploughing in his field in Lubec, Me., struck a leaden-box or chest, which was found to contain ninety-three thousand dollars in doubloons. It is not known how the treasure came there.

Thanksgiving comes on the 29th of November in New York, Maine, Washington, Connecticut, Massachusetts, Rhode Island, Maryland, Pennsylvania, Vermont and Ohio.

James Smith was arraigned in Boston, a few days since, for "smoking in the street." The court fined James a few dollars—and James, disposed to pester the court, tendered the sum in pennies. The court informed the officer that it had not time to count the money then, and he might jug James until he could spare time for that purpose. This was lighting the cigar at the wrong end, and James was not long in tendering the amount in "current bills of the Commonwealth."

The Legislature of Georgia has just met. The Governor's Message is very long, and has much to say about the position of the South on the slavery question. It concludes by asking the Legislature to authorize the Governor to convoke a convention of the people to consider "the measures proper for their safety and preservation in the event of the passage of the Wilmot Proviso, or other kindred measures, by Congress."

In the Senate of Vermont are 13 farmers, 8 lawyers, 2 physicians, 2 manufacturers, 2 mechanics, 1 innkeeper, 1 merchant, and 1 scribe. In the House, are 144 farmers, 12 attorneys, 8 physicians, 8 manufacturers, 16 mechanics, 18 merchants, 7 clergymen, 4 innkeepers, 1 stage proprietor, 2 teachers, 1 country clerk, and 1 druggist. In both branches there are 186 natives of Vermont and 3 foreigners.

An old miserly planter died at Attakapas, Louisiana, lately, who was worth, in money, land and negroes, at least \$200,000. He had his coffin made before his death, of rough, unshewn plank, in which was found, after his death, some two or three thousand dollars in gold. Secreted in the ceiling of the house was found \$45,000 in gold, and in an iron chest also a very large amount in gold and paper.

Thompson's Bank Note Reporter says that Fifty Dollar notes on the Tradesmen's Bank of this city, altered from genuine Ones, are in circulation. They are very well done and likely to deceive those not acquainted with the true bills. The genuine One and spurious Fifty dollar notes have for a vignette a female with scales, ship, &c.; the genuine Fifty has a bull's head, &c.

The Doylestown (Pa.) Democrat gives a curious account of a fight between a man and a hawk. A farmer named Meredith having driven off a hawk that was attacking one of his turkeys, it subsequently made a rush for him off a neighboring tree, and continued to strike at him with beak and talons until he had beaten it to death.

At the St. Louis Convention for the Pacific Railroad, an estimate was submitted by Col. Curtis, a skillful engineer, of the cost of a survey. The road can be made, he thinks, for eighty-eight millions of dollars; and one thousand men, a party being assigned to each one hundred miles, can complete the survey in one year.

A suit has been commenced in order to test the validity of some of the trusts contained in the will of the late John Jacob Astor. The suit is instituted against William B. Astor, by Mrs. Langdon, a niece of the deceased. The trusts in relation to herself and some others of the family, are alleged to be invalid.

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There are hundreds of girls in every large city, who parade the streets in feathers, flowers, silks, and laces, whose hands are soft and white as uselessness can make them, whose mothers keep boarders to get a living for their daughters. Mrs. Swisshelm says this.

The Legislature of Virginia offers a premium of \$500 for the best plan, with estimates, of a monument to George Washington, to be erected in the city of Richmond. It is to be constructed of Virginia granite, or marble, and may cost \$100,000. To be sent in by the first of December next.

An explosion took place in the magazine of a pistol factory at Worcester, Mass., on the 12th inst., by which two men, named Swift and Sherman, were blown to atoms, and another man so badly wounded that he cannot survive.

On the 10th inst., there was a rise of water in the Hudson River at Albany, some 6 or 7 feet, completely covering the piers and docks. Lumber, flour, canal boats, &c., were considerably damaged.

The bark Elijah Swift, from New York, bound to New Orleans was totally lost on the Isaacs, on the 29th of October. The second mate and twelve of the passengers were drowned—the rest saved.

One of our city Editors thinks that people who bring chickens to market, with their "inards" remaining in 'em, and a quart of corn in each "crop," and then demand 10cts. per pound for the compound, 'sint Christians, in no sense whatsoever.

There is a firm in Cincinnati, which will, in two weeks, ship fifty houses for California, all ready to put up. Bordeaux, in France, is competing with Cincinnati, and with our ports on the Atlantic, in this business of shipping houses to California.

The British brig Solufactant arrived at New York, 106 days' passage from Delfryle, in Holland, with 102 passengers, who had been for twenty-eight days on a short allowance of provisions and no water on board, except what they managed to distil from salt water.

The rise in cotton of two cents a pound, announced by the Hibernia, is estimated by the New York Herald as equivalent to an increase of twenty millions of dollars on the cotton crop of this year.

The number of land-warrant frauds recently discovered at the Pension Office, has made it necessary to be very strict in examining and careful in purchasing them. In one case five different warrants were issued by the Pension Office, upon as many spurious sets of papers, all in the name of the same soldier.

A terrible collision occurred recently on the Columbia Railroad, between Parkersbury and Coatsville. Twenty cars broke loose from a freight train, and running on a downward grade, came in collision with another train that had left Parkersbury fifteen minutes previous. Twelve cars were smashed, and three thrown over the bridge. Two men at work on the track were killed, the head of one being severed from his body.

The War Department has received from Col. Washington, commanding in New Mexico, the interesting intelligence that he has concluded a Treaty of Peace with the formidable tribe of Navajo Indians. The tribe numbers from seven to ten thousand souls, of whom between two and three thousand are warriors, who are generally well mounted, and armed with guns or lances, and bows and arrows.

A letter dated London, Oct. 26, says: At length the Cholera may be considered to have been reduced to nil. It appears from the Register General's last Report, that in London 13,538 persons have succumbed to the fearful visitation since its commencement, of whom nearly one half have died within the first 48 hours, constituting cases of what may be termed sudden death. It has cost London £146,000 in funerals.

Parties in the Tennessee Legislature are exactly equal. The Opposition have three majority in one House, the Whigs have three in the other; on joint ballot they are a tie. Hence, when they go into convention for elections, there is a dead lock, and nobody is elected. They tried to elect a Judge on the 19th ultimo, but gave it up after four ballots, tie and tie all the time.

There is one person, at least, in England, who need not go to California for gold. It is said that Lieut. Col. Gold, of Her Majesty's 4th regiment, will come into possession of the enormous wealth left by Mr. Charles Bullen, the late banker of Liverpool. The property is said to amount to between £5,000,000 and £6,000,000.

The New York Mirror says that several members of Congress of all parties are urging Maryland to petition Congress for the retrocession of the sovereignty of that portion of the District of Columbia which originally belonged to her. The object is to remove from the National Legislature the agitating question of Slavery in the District.

The formation of reading societies would be an excellent method for young workmen to pass the long winter evenings pleasantly and advantageously. By these are meant societies of young persons assembled in an appointed place every evening, each of whom, in turn, should be required to read aloud selections from standard authors.

Endeavor to acquire a temper of universal candor and benevolence, and learn neither to despise nor to condemn any persons on account of his particular modes of faith and worship; remember, always, that goodness is confined to no party—that there are wise and worthy men among all sects of Christians, and that to his own master every one must stand or fall.

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At a cattle show in Claremont, (N. H.), the town of Croydon, 15 miles distant, sent in a team of eighty yoke of oxen, attached to a huge wagon containing a fine band of music and filled with sturdy farmers.

An English paper dated Nov. 3 says: "By the next steamer from Constantinople, it is expected that Kossuth and his brave companions in exile may arrive at Southampton. We are glad to learn that an enthusiastic feeling prevails in that town and neighborhood to give the noble patriot a reception worthy of his deeds.

The Walter Jay Bank at Buffalo has suspended payment, but its circulation is good, as it is amply secured by State Stocks with the Controller. The notes are still redeemed at the same rate as other State money, by John Thompson, 64 Wall-st. There are also rumors in regard to the Union Bank of Dover.

Ira C. Whitehead, W. N. Wood and Benjamin Williamson have been appointed Receivers of the State Bank of Morris. The Morrisstown Jerseyman intimates that the subject of the failure of the institution will be investigated by a Grand Jury to be empaneled.

At the Mercer-st. Presbyterian Church, N. Y., on a recent Sunday, the annual collection in aid of the Am. Home Missionary Society was taken, and amounted to one thousand seven hundred dollars.

When Rabelais was on his death-bed, a consultation of physicians was called. "Dear gentlemen," said the wit to the doctors, raising his languid head, "please to let me die a natural death."

A gold mine has been discovered at New Lisbon, O., by a man digging a well; it is said to yield an ore which is half gold.

It is stated in the English papers, that Dr. O'Brien, parish priest of Slane, Ireland, has left a fortune of half a million of dollars.

The degree of D. D. has been conferred on no less than thirty-three clergymen, by the various colleges in the United States, the present year.

The city of Boston has transmitted one thousand volumes of American books as a donation to the city of Paris.

Bishop Beveridge resolved never to speak of a man's virtues before his face, nor of his faults behind his back. A golden rule.

Two Indian lads of the Onondaga tribe, have been received into the preparatory department of the N. Y. Central College.

The revenue of the railways of the United Kingdom amounts to no less than £12,000,000 annually.

A paper, in speaking of a temperance address, says it abounded with oceans of sentiment, rivers of love, torrents of feeling, and a perfect deluge of sense.

The word "warrant" will spell one hundred and sixty-seven grammatical English words.

The phrase "fighting on his own hook" is now more elegantly rendered "waging war upon the pendant individuality of his personal curve."

Our inland commerce is said to amount to \$500,000,000 annually, an amount twice as great as that of our foreign trade.

"Praying will make us leave off sinning, and sinning will make us leave off praying." Utica City, N. Y., is about to be supplied with a plentiful stream of pure water.

Look out for counterfeit \$2 bills of the Fall River Bank.

New York Markets—Nov. 19.

Wheat—No. 1 87 1/2; No. 2 87; No. 3 86 1/2; No. 4 86; No. 5 85 1/2; No. 6 85; No. 7 84 1/2; No. 8 84; No. 9 83 1/2; No. 10 83; No. 11 82 1/2; No. 12 82; No. 13 81 1/2; No. 14 81; No. 15 80 1/2; No. 16 80; No. 17 79 1/2; No. 18 79; No. 19 78 1/2; No. 20 78; No. 21 77 1/2; No. 22 77; No. 23 76 1/2; No. 24 76; No. 25 75 1/2; No. 26 75; No. 27 74 1/2; No. 28 74; No. 29 73 1/2; No. 30 73; No. 31 72 1/2; No. 32 72; No. 33 71 1/2; No. 34 71; No. 35 70 1/2; No. 36 70; No. 37 69 1/2; No. 38 69; No. 39 68 1/2; No. 40 68; No. 41 67 1/2; No. 42 67; No. 43 66 1/2; No. 44 66; No. 45 65 1/2; No. 46 65; No. 47 64 1/2; No. 48 64; No. 49 63 1/2; No. 50 63; No. 51 62 1/2; No. 52 62; No. 53 61 1/2; No. 54 61; No. 55 60 1/2; No. 56 60; No. 57 59 1/2; No. 58 59; No. 59 58 1/2; No. 60 58; No. 61 57 1/2; No. 62 57; No. 63 56 1/2; No. 64 56; No. 65 55 1/2; No. 66 55; No. 67 54 1/2; No. 68 54; No. 69 53 1/2; No. 70 53; No. 71 52 1/2; No. 72 52; No. 73 51 1/2; No. 74 51; No. 75 50 1/2; No. 76 50; No. 77 49 1/2; No. 78 49; No. 79 48 1/2; No. 80 48; No. 81 47 1/2; No. 82 47; No. 83 46 1/2; No. 84 46; No. 85 45 1/2; No. 86 45; No. 87 44 1/2; No. 88 44; No. 89 43 1/2; No. 90 43; No. 91 42 1/2; No. 92 42; No. 93 41 1/2; No. 94 41; No. 95 40 1/2; No. 96 40; No. 97 39 1/2; No. 98 39; No. 99 38 1/2; No. 100 38; No. 101 37 1/2; No. 102 37; No. 103 36 1/2; No. 104 36; No. 105 35 1/2; No. 106 35; No. 107 34 1/2; No. 108 34; No. 109 33 1/2; No. 110 33; No. 111 32 1/2; No. 112 32; No. 113 31 1/2; No. 114 31; No. 115 30 1/2; No. 116 30; No. 117 29 1/2; No. 118 29; No. 119 28 1/2; No. 120 28; No. 121 27 1/2; No. 122 27; No. 123 26 1/2; No. 124 26; No. 125 25 1/2; No. 126 25; No. 127 24 1/2; No. 128 24; No. 129 23 1/2; No. 130 23; No. 131 22 1/2; No. 132 22; No. 133 21 1/2; No. 134 21; No. 135 20 1/2; No. 136 20; No. 137 19 1/2; No. 138 19; No. 139 18 1/2; No. 140 18; No. 141 17 1/2; No. 142 17; No. 143 16 1/2; No. 144 16; No. 145 15 1/2; No. 146 15; No. 147 14 1/2; No. 148 14; No. 149 13 1/2; No. 150 13; No. 151 12 1/2; No. 152 12; No. 153 11 1/2; No. 154 11; No. 155 10 1/2; No. 156 10; No. 157 9 1/2; No. 158 9; No. 159 8 1/2; No. 160 8; No. 161 7 1/2; No. 162 7; No. 163 6 1/2; No. 164 6; No. 165 5 1/2; No. 166 5; No. 167 4 1/2; No. 168 4; No. 169 3 1/2; No. 170 3; No. 171 2 1/2; No. 172 2; No. 173 1 1/2; No. 174 1; No. 175 1/2; No. 176 1/4; No. 177 1/8; No. 178 1/16; No. 179 1/32; No. 180 1/64; No. 181 1/128; No. 182 1/256; No. 183 1/512; No. 184 1/1024; No. 185 1/2048; No. 186 1/4096; No. 187 1/8192; No. 188 1/16384; No. 189 1/32768; No. 190 1/65536; No. 191 1/131072; No. 192 1/262144; No. 193 1/524288; No. 194 1/1048576; No. 195 1/2097152; No. 196 1/4194304; No. 197 1/8388608; No. 198 1/16777216; No. 199 1/33554432; No. 200 1/67108864; No. 201 1/134217728; No. 202 1/268435456; No. 203 1/536870912; No. 204 1/1073741824; No. 205 1/2147483648; No. 206 1/4294967296; No. 207 1/8589934592; No. 208 1/17179869184; No. 209 1/34359738368; No. 210 1/68719476736; No. 211 1/137438953472; No. 212 1/274877906944; No. 213 1/549755813888; No. 214 1/1099511627776; No. 215 1/2199023255552; No. 216 1/4398046511104; No. 217 1/8796093022208; No. 218 1/17592186044416; No. 219 1/35184372088832; No. 220 1/70368744177664; No. 221 1/140737488355328; No. 222 1/281474976710656; No. 223 1/562949953421312; No. 224 1/1125899906842624; No. 225 1/2251799813685248; No. 226 1/4503599627370496; No. 227 1/9007199254740992; No. 228 1/18014398509481984; No. 229 1/36028797018963968; No. 230 1/72057594037927936; No. 231 1/144115188075855872; No. 232 1/288230376151711744; No. 233 1/576460752303423488; No. 234 1/1152921504606846976; No. 235 1/2305843009213693952; No. 236 1/4611686018427387904; No. 237 1/9223372036854775808; No. 238 1/18446744073709551616; No. 239 1/36893488147419103232; No. 240 1/73786976294838206464; No. 241 1/147573952589676412928; No. 242 1/295147905179352825856; No. 243 1/590295810358705651712; No. 244 1/1180591620717411303424; No. 245 1/2361183241434822606848; No. 246 1/4722366482869645213696; No. 247 1/9444732965739290427392; No. 248 1/18889465931478580854784; No. 249 1/37778931862957161709568; No. 250 1/75557863725914323419136; No. 251 1/151115727451828646838272; No. 252 1/302231454903657293676544; No. 253 1/604462909807314587353088; No. 254 1/1208925819614629174706176; No. 255 1/2417851639229258349412352; No. 256 1/4835703278458516698824704; No. 257 1/9671406556917033397649408; No. 258 1/19342813113834066795298816; No. 259 1/38685626227668133590597632; No. 260 1/7737125245533626718119

