

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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PRINCIPLES OF CHURCH DISCIPLINE.
BY PRESIDENT A. MAHAN.

It is quite common for individuals to assume particular declarations of Scripture, designed only to be applied to particular and specific cases, as giving universal rules to be applied in all cases of every kind. The result is, that one part of inspiration is placed in palpable contradiction to others equally important and sacred. An error of this kind has, in our judgment, been fallen into by a large part of the church, in the assumption that the direction given, Matt. 18: 15-17 was designed as a law universal for discipline in respect to all forms of offenses whatever, whether individual or public; when in fact, as we shall see hereafter, it was given as a particular rule for specified cases, to wit, *individual and private offenses*. The result of this assumption has been, that directions equally sacred pertaining to offenses of other kinds, have been totally overlooked. The church has also been left without any settled principles which she could intelligently apply to all forms of offenses demanding discipline. Suppose, for example, a member of a church has gone to distant regions and there become a notorious pirate, or robber. The church has proof the most absolute of his guilt. Yet she can, by no possibility, get to him, so as to take the first and second steps with him. What must be done? If the passage under consideration be assumed as giving law universal for all forms of offenses, the church must retain the wretch in her bosom till his dying day. She can pass no vote of censure or suspension in respect to him. Indeed, she can, as a body, take no cognizance of his crimes in any form whatever. For the offense, according to this view of the subject, is never to be so much as named in the church, till after the first and second steps have been taken. The church, therefore, has no right to consider any offense in any form. She has no right to appoint a committee to investigate evil reports, or to take the steps referred to. She has no right to do anything about the offenses of any of her members, till after the case is submitted to her adjudication, by those who have, as individuals, in their private capacity, taken these steps, and failed to bring the offenders to repentance. To do so, would be to set aside a part of the solemn direction of our Saviour; and if a part may be thus set aside, why may not the whole be?

Further, let us suppose that the offender above referred to, should, every time the church is engaged in celebrating the Lord's supper, appear in her midst, and at the close escape without the possibility of individuals taking the first and second steps in a process of discipline. The church, in that case, would be bound to distribute the elements to him, as a brother beloved, and continue to do so every time she celebrated the ordinance. She can know no individual of her body in any other relation, till after those steps have been taken. Such are the necessary and undeniable consequences of assuming this passage as law universal for discipline in respect to all forms of offenses. More of this hereafter.

Special attention is now invited to a consideration of other passages of Scripture bearing upon our present inquiries, for the purpose of a clear and distinct understanding of the true principles of discipline to be applied in all cases. We will introduce the subject by a reference, as the basis of our elucidations, to 2 Cor. 7: 9-11.

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

Here we have the form which true repentance for a sin with which the apostle had charged the church at Corinth, in the preceding epistle, assumed, in consequence of the expostulations contained in that epistle. An individual, a member of the church, had been guilty of marrying the wife of his own father, the father being still alive. Compare verse 12 of the chapter before us, with 1 Cor. 5: 1. The church, instead of excommunicating the offender, as they were bound to have done at once, had not even commenced a process of discipline with him in any form. The consequence of such a sin, persisted in on the part of the church, would be the destruction of the offender himself, in the first instance, and, in the next, the fatal corruption of the church who should retain such a criminal in her bosom.

"For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 1 Cor. 5: 3-7.

"That the spirit may be saved in the day of the Lord Jesus," that is, the only hope of saving the offender himself is his prompt excommunication. "A little leaven leaveneth the whole lump," that is, you will yourselves, if you do not put him away from among you, become as corrupt and guilty as he himself is. The reader will mark particularly the directions (which inspiration required) the church to pursue in the case referred to. It was not that they should take the first and second steps in discipline, and, if these failed, then to pronounce sentence of excommunication. "It was not that they should attempt his reformation in the church, and thus fail to proceed to extremities. One direction and only one was given, and that was, that as soon as the church should come to-

gether, to pronounce sentence of excommunication upon him.

"And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The great reason urged for this course was, as we have seen, that it was the only means by which the individual could be reclaimed on the one hand, and the church saved from corruption on the other.

For a more full understanding of this subject, we now turn to a consideration of the effects produced upon the church at Corinth, by the reasonings and expostulations of the Apostle. The first result was deep sorrow and regret on account of the course which had been pursued relatively to the criminal. The next was, that this sorrow, which "was after a godly sort," induced in them a form of repentance in all respects approved of God, a repentance no elements of which they had occasion to repent of. This repentance was followed by a course of conduct in all respects what it should have been. The characteristics of the repentance induced by the godly sorrow exercised by the church, as enumerated by the Apostle, are the following: *Carefulness*. "What carefulness [godly sorrow] wrought in you," that is, what haste, promptitude, earnest effort, forwardness, to do the thing required, to wit, excommunicate the offender. "What clearing of yourselves," that is, apologizing. Those who had not partaken of the sin of the church in the flagrant neglect of duty, expressed the fact, and showed to Titus, Paul's messenger, that they were innocent in the matter. Those on the other hand, who had sinned, confessed the fact, and condemned and repented the sin of the offender, and their own conduct relatively to it. "What indignation," that is, what deep reprobation of the sin, and the sinner who had perpetrated the sin. "What fear," that is, as Mr. Barnes says, "fear lest the thing should be repeated. Fear lest it should not be entirely removed." It implies a fear, that the entire evil might not be corrected, and their duty in the case not fully complied with. "What zeal," zeal to remove the sin by taking the offender from their midst, and doing all that duty required in the case. "What revenge," that is, what prompt and ready execution of the sentence of excommunication upon the offender. "In all things ye have proved yourselves clear in this matter," that is, the entire state of mind induced by the godly sorrow which you exercised, and the course pursued under its influence, is what it should have been. The following important principles pertaining to the discipline of offenders are clearly deducible from the case before us, as binding the church in all similar cases.

1. The first, and only thing for the church to do in all such cases, is to excommunicate the offender, his guilt being clearly ascertained.

2. Any other course, in such cases, tends to the destruction of the individual, and the corruption of the church, and to no other result whatever.

3. No church is in a state which God fully approves, who is not ready thus to avenge all such offenses. The carefulness, the clearing of themselves, the indignation, the fear, the vehement desire, the zeal, the revenge, exercised by the Corinthian church, is the only state of mind and course of conduct which God approves, and will sanction in respect to all similar offenses.

Now, if we can clearly ascertain the characteristics of the offense under consideration, we shall have developed an important principle of discipline to be applied in all cases of a given character. What, then, are the distinguishing characteristics of this case?

One thing is quite evident in respect to it. It was an offense of such a nature, that it would have been perpetrated with a distinct knowledge of the fact that it was sin. No doubt could have rested upon the mind of the offender in respect to its character as a sin. When he perpetrated it, he did it with a distinct knowledge of its criminality.

Equally evident is the fact, that it was a deliberate offense. The individual did not fall in consequence of having come under some sudden, unexpected temptation. The act was deliberately performed, with a distinct knowledge of its character as a sin.

It was, finally, a crime, perpetrated under such circumstances as clearly to indicate established character. The man had entered upon his career of crime with the purpose, distinctly and deliberately formed, to continue in it. Such a case differs fundamentally from crimes, however aggravated in themselves, which are committed under the influence of some sudden temptation. The latter may, and, as we shall see in the progress of this article, do require a different course of treatment from the former. Now, if we suppose, as all Christians will admit, that the inspired direction of the Apostle in the case before us is of any authority at all in respect to the church at the present time, it will follow, as a necessary consequence, that whenever a case occurs bearing the same fundamental characteristics that this one does, the same course of procedure laid down for this one case, will also bind the church in the case supposed. To deny this, is to assume that inspired directions for specific cases are not law for us in cases precisely similar. This would render entirely nugatory a vast majority of the precepts of the Bible; for they are given in this precise form: "Inspiration affirms what is demanded in a specific case, leaving us to apply the principle thus revealed to all similar cases."

What, then, is the principle or law of discipline revealed in the inspired direction of the Apostle in this one specific case, the law which binds the church in reference to all offenses bearing the same fundamental characteristics? It is this. Whenever an individual, professing godliness, is found in the deliberate perpetration of known crime, when-

ever he is detected in carrying out a plan of acknowledged wickedness, so that his character as a criminal stands revealed as established, as would be true in the circumstances supposed, then his reformation is not at all to be sought in the church. He is to be cast out of it at once, as soon as, on proper trial, his guilt is formally established. The adoption of any other course in such a case, tends not to the reformation, but destruction of the offender, not to the purity, but corruption of the entire church to which he belongs. If any use at all is to be made, as law in cases of discipline, of the inspired direction relatively to the case under consideration, this must be it. No other intelligent use can be made of it.

I will give one or two cases in illustration of the principle under consideration, as I understand it. A superintendent of a Sabbath school, in an eastern city, blasted the virtue of one of his teachers, who, till she fell a victim to his designs, had sustained a most unblemished reputation. On examination of the case, the church found that the fell deed had been the result of a plan systematically carried on for many months. What should be done in such a case? One, and only one thing. Prompt and immediate excommunication. All hope of saving the criminal himself from death, and the church from corruption, depends upon this one course being adopted.

An individual of high standing in the church and community, in one of the towns of New England, had been accustomed for many years to spend a certain portion of each year abroad. Before leaving, he always invited the church to hold a special prayer meeting at his house, and ever took his leave of them with a solemn admonition to be all found walking in the ways of the Lord, on his return. The night following he would leave with one or more stolen horses of his neighbors, and all the treasures he would bring with him on his return were found to be the fruit of crimes rendering him a candidate for the penitentiary. What would be the inspired direction of the Apostle to that church in respect to such a case? It would be this, and this only:—

1 Cor. 5: 3-7. "For I verily, as absent in the body, but present in spirit, have judged already as though I were present, concerning him who hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

What carefulness, yea, what clearing of herself, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge, will every church manifest towards all offenders of such a character, who is in harmony with the spirit and express teachings of inspiration relatively to sin. The church, as constituted and designed by its divine founder, is the asylum for the penitent, the poor in spirit, and the broken hearted. In it, the bruised reed is not broken, nor the smoking flax quenched. But it is not the hiding-place of crime. The deliberate perpetrator of foul wrong is not to have a place there, not for a moment after his crimes have, through proper trial, been ascertained. Nor is the church the place to attempt the reformation of such men. They belong to the world. Among them, therefore, they are to be placed, and if ever re-admitted to the bosom of the church, they are to be received as those who have been converted from the world. The adoption of any other course in such cases, is not only contrary to the express teachings of inspiration, but its tendency is evil and only evil; evil to the offenders themselves, and evil to the church. If the church does not proceed to exercise discipline in such cases, she becomes a partaker of the sin which she tolerates, and her real moral corruption will be equal to that of the criminals whom she fellowship. If she attempts their reformation within her bosom, she presents a temptation to them, almost, if not quite, irresistibly strong, to make hypocritical professions of reformation. An individual who has been perpetrating crime under the mask of religion, will be irresistibly tempted to repeat his hypocrisy in the form of professed repentance, if the church will hold out inducements to it, by attempting his reformation within her bosom. Such a course has no tendency to purify the church from criminals, one great object of discipline, but to fill it with hypocrites. The temptation to a hypocritical profession, it should also be borne in mind, is strong in exact proportion to the grossness of the offense of which the criminal has been guilty. The same is true also of the feeling of remorse, which is likely to be mistaken for repentance. The tendency, then, of attempting to reform offenders within the church, is to generate and then retain in its bosom the basest hypocrites on earth. Such a course tends to no other result whatever. It also tends to divide and distract the church itself. Many members will assume those signs of remorse, which will certainly exist, and professions of repentance, such as practiced hypocrites know well how to make, and certainly will make, in the circumstances supposed, are indications of genuine repentance. Others, of course, will judge differently. Parties will be formed, which will very likely bite and devour one another, until they are consumed one of another.

Contrast with the above, the tendency of strict adherence to the apostolic injunction under consideration. Such a course at once frees the church from all imputations from the world, on account of any crimes perpetrated by her members. Any society, and above all the church of the living God, is honored by the exclusion of criminals from their association. Prompt exclusion of criminals from the church also tends to preserve the conscience and heart of the church in a proper state towards offenses. Offenses, in the estimation of all her members, become fearful things.

Nor is the influence of such a course of

less salutary tendency upon offenders. Let those individuals, who, by practicing crime under the cloak of religion, have made their refuge, be told, that no professions of theirs can have any influence to restore them to the confidence or fellowship of the church. Nothing will do this, but the fruits of holiness in lives of strict obedience to Christ, and the spirit of Christ thus manifested. All motives to hypocritical professions of repentance, the great sin to which they are exposed, are taken away, and they are thrown upon the only influences adapted to secure their real reformation, to wit, the idea of restoration to a standing in the confidence and fellowship of the church, through a life of "righteousness and true holiness." The entire influence of the church is thus brought to bear upon the very point on which their salvation turns. If they can have any hope of restoration to confidence by professed repentance, such professions will certainly be made, and they will remain hypocrites still; yes, if possible, tenfold more the children of hell than before. Their salvation depends upon this temptation being taken away. Let them at once be put out of the church, with the distinct understanding that professions of repentance will not avail to restore them to confidence or fellowship, either, that when they shall by their lives reveal characters worthy of confidence and fellowship, they will be most gladly restored to both, and they are placed in circumstances of all others best adapted to secure their salvation. The strong reprobation manifested in their prompt exclusion from the church, tends above all things else to break the power of their sinful propensities in the first instance, while the hope of restoration to full and cordial fellowship by a life of virtue and obedience, gives to all the motives and influences of the gospel the greatest efficacy in inducing real genuine repentance. This, I can not but think is the true idea of the Apostle in the declaration, "to deliver such a man over to Satan," that is, exclude from the company of the faithful, and place among the world, the followers of Satan where he belongs, "for the destruction of the flesh," (the breaking of the power of carnal propensities,) "that the spirit may be saved in the day of Jesus Christ," by his real conversion. I sincerely question the fact whether the real reformation of a confirmed hypocrite was ever secured upon any other principles.

An objection against the view of the subject presented above may be some drawn from Titus 3: 10.

"A man that is an heretic, after the first and second admonition, reject."

In this case the reformation of the offender is to be sought in the church. He is to be twice admonished, and that without reformation, before excommunication is to be resorted to. The reason for this direction, in this case, is obvious. The simple fact that important error has been embraced, is not in itself proof of total subversion of character. But remaining in such error, after proper means for recovery have been used, is. Hence such means are to be used until the fact of moral subversion has been ascertained. Then the delinquent is to be rejected, and put out of the church. The direction of inspiration in this case, as contrasted with that given in the case of the offender in Cor. 5: 1-5, develops therefore another important principle of discipline, namely: when an offense has been committed which in itself, and under the circumstances of its occurrence, does not imply total subversion, as the continued deliberate perpetration of crime does, then the reformation of the offender is to be sought within the church, and he is not to be cast out of it, till resistance to admonition proves that he is a subverted man. To this class belong those referred to in Titus 3: 10, and all cases of offenses under sudden temptation. In Gal. 6: 1, the church is directed by inspiration to reprove, rebuke, and exhort, with all long suffering and doctrine, making a difference between such and gross deliberate offenders, pulling the former out of the fire. The manifest fact that inspiration makes this difference between these classes of offenses, demanding immediate excommunication in one instance, and patient, persevering efforts for reformation, before resort is had to extremities, in the other, shows clearly, that we had rightly announced the principles of discipline, thus far.

(Remainder next week.)

A BLESSED FAMILY.—Mr. Apiaophom Hachadourian, the first pastor of the Evangelical Armenian Church in Constantinople, who was so early called away from his labors, was the first of his family who embraced the truth as it is in Jesus. Afterwards, chiefly through his influence, two of his brothers were converted, one of whom became his successor in his pastoral office in Constantinople, a station which he still lives to adorn; and the other is now a very promising member of the Theological Seminary at Bebek, having the sacred ministry in view. Since the death of the oldest brother, both the father and mother have become pious, and also a sister, who is now a much-esteemed member in the Female Seminary in Pera. The father, now an aged man, is an office-bearer in the church.

CALIFORNIA.—Southey, in his "Common Place Book," quotes from Wither, an English poet, who wrote in the sixteenth century, the following lines. If there is not much poetry in them, there is a great deal of truth:—

"I've heard those say that travel to the West,
Whence this beloved metal is increased,
That in the places where such miners be,
Is neither grass, nor herb, nor plant, nor tree,
And like enough—for this at home I find,
Those who too earnestly employ the mind
About that trash, have hearts, I dare uphold,
As barren as the place where men dig gold."

Father Matthew was lately invited to Georgia, by Judge Lumpkin, President of the State Temperance Society, who now writes a long letter revoking the invitation! Something about Slavery is at the bottom.

GENTILITY'S POOR.

BY MRS. M. E. HEWITT.

Oh! not the beggar who seeks your door,
In his tatters, unshamed, bedight;
But Gentility's sensitive, suffering poor,
Shall awaken my song to-night.

For boldly the beggar may wear his rage
In the crowded and sunlit street;
And bold at your portal he knocks, and begs
For raiment, and food to eat.

I know he is friendless, and starved, and cold,
And the storm whistles through the chinks;
But never he heedeth his want untold,
Nor fears what his neighbor thinks.

And never he shrinks in the world's turmoil,
Where Gentility strives for bread;
And where he knows of the wearisome toil
Of the secret needle and thread.

The beggar is houseless, outcast, forlorn,
Too wretched to need your cure;
But he knows not the dun and fears not the scorn
That waits on an empty purse.

The beggar is lean—want maketh him so,
Pain ceases his sinews to shrink;
But nothing he reckes of the brain-wasting flow
Of Poverty's slow pen and ink.

Alas! for the neediness, pride restrained
From the worldly whose sweet we dread—
For the pride, like the ancient criminal, chained
The living unto the dead.

Alas! alas! for Gentility's heir,
Untutored in work-a-day thrift,
Whose portion is poverty, striving and care,
And who lives by making a shift.

JOSEPH WOLF.

This eccentric genius, who has traveled over the Christian and Pagan world, is a true cosmopolitan, and feels that all men, Jew, Turk, Scythian, barbarian, bond or free, are brothers to him. He has addressed the following good-natured letter to the Romans.

TO THE CITIZENS OF ROME.
Romans—Many happy days were passed by me within your walls, when I was, in the year 1816 to 1818, first pupil in the Collegio Romano, where I had the honor of studying together with Counts Ferretti, Mamiani, Menocchio and Tos; and studied Ecclesiastical History under Don Piedro (now Cardinal) Ostini, who, as you are aware, knew skillfully to shift from the party of Napoleon to that of Pius VII., after the latter was restored to his papal chair in the Vatican. I then was transferred to the College of the Propaganda, by the excellent Cardinal Litta, but having argued openly, not only against the infallibility of the Pope, but also against the right of the Church to burn heretics, I was banished from your interesting city in the year 1818, on the 5th of April.

Romans! many things have passed in the world; the "overturning, overturning, overturning," in Ezekiel 21: 27, has commenced; and it will continue until He shall come, whose right it is; and then he shall set up that form of government upon earth to which all nations shall willingly submit and rejoice. Until that time, neither Louis Napoleon in France, nor the Constituent Assembly in Italy, shall better the condition of the world. But, while I am convinced of this grand truth as to all attempts to reform the state of the world without Christ, I cannot, for that very reason, but call on you, Roman citizens, to begin at once breaking asunder, not the temporal, but the spiritual yoke of the Pope, who, to the disappointment of all his admirers, has acted less in the spirit of a viceregent of Christ upon earth, and more in the spirit of the Anti-Christ, than the Popes in the middle ages.

Our blessed Redeemer, the Lord Jesus Christ, was led to the cross. Peter, whose successor the Roman Pontiff affects to be, drew the sword and struck a servant of the High Priest, and smote off his ear; and though the sword was here drawn to save the life of the Lord from heaven himself, the Lord said to him, "Put up again thy sword into its place." But what did Pius IX. do? He leaves his children at Rome like a coward, escapes to Gaeta, and from thence he exhorts his children in France to unseath the sword against his children in Rome; not for the purpose of saving either Christ or his church, but for retaking a paltry temporal dominion, which his predecessors in the dark ages have grasped, and which he blasphemously calls the patrimony of Peter; and after General Oudinot regained it for him, he sends his congratulations.

Romans! therefore proclaim loudly, that you are now convinced that Popery is, and has ever been, a lie; that it can never be reformed, but must be destroyed; and prostrate before the whole world that you are Bible Christians. JOSEPH WOLF,
Vicar of Isle Brewers, near Langport, Somersetshire.

ANECDOTE—FAITH AND WORKS.
On the Frith of Forth was an old ferryman, a man of much thought and observation, but of few words; a constant student of the Bible, and a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river once a week. One of them was, as he supposed, a high-toned Calvinist, while the other imagined himself to be equally well-grounded in the tenets of Arminius. Their conversation always turned upon some doctrinal point. The ferryman was frequently annoyed by the repetition of faith on one side, and works on the other, because they were used in a sense so different from their real import, and so destructive of their scriptural harmony.

At length the patient old man felt obliged to interfere. He said nothing, but fell upon the following expedient. Upon one of his cars he painted the word FAITH; upon the other, WORKS. It was not long before the zealous but friendly disputants applied for a passage over the Forth. Upon entering the deepest part of the river, where the swollen water rushed down with fearful violence, the ferryman took in "FAITH," and pulled away upon "WORKS" with all his might. The boat went round and round, much to the annoyance and terror of the two passengers. "Put out the other oar," said one of them, in a loud and angry tone. "Very well," was the calm reply of the old man, at the same time taking in "WORKS," and relying on "FAITH" alone. The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion, that the ferryman was "out of his head." The old man, however, continued his "practical demonstrations" on the water, until he thought the friends were prepared to see two things in connection. He then called their attention to the names of his oars. "I have tried your way," said he, "and yours; and you have seen the result. Now observe my way." And giving a steady hand to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which she took for the landing. [Am. Messenger.]

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THE BISHOP AND THE BIRDS.
A Bishop, who had for his arms two field fares, with the motto, "Are not two sparrows sold for a farthing?" thus explains the matter to an intimate friend:—
"Fifty or sixty years ago, a little boy resided at a village near Dillengen, on the banks of the Danube. His parents were poor, and almost as soon as the boy could walk, he was sent into the woods to pick up some sticks for fuel. When he grew older, his father taught him to pick the juniper-berries, and carry them to a neighboring distiller, who wanted them, for making hollands. Day by day the poor boy went to his task, and on his road he passed by the open windows of the village school, where he saw the schoolmaster teaching a number of boys of about the same age as himself. He looked at these boys with feelings of envy, so earnestly did he long to be among them. He was quite aware it was in vain to ask his father to send him to school, for he knew that his parents had no money to pay the schoolmaster; and he often passed the whole day thinking, whilst he was gathering the juniper-berries, what he could possibly do to please the schoolmaster, in the hope of getting some lessons. One day, when he was walking sadly along, he saw two of the boys belonging to the school trying to set a bird-trap, and he asked one what it was for. The boy told him that the schoolmaster was very fond of field fares, and that they were setting the trap to catch some. This delighted the poor boy, for he recollected that he had often seen a great number of these birds in the juniper wood, where they came to eat the berries, and he had no doubt but he could catch some.

The next day the little boy borrowed an old basket of his mother, and when he went to the wood he had great delight to catch two field fares. He put them in the basket, and tying an old handkerchief over it, he took them to the schoolmaster's house. Just as he arrived at the door, he saw the two little boys who had been setting the trap, and with alarm he asked them if they had caught any birds. They answered in the negative; and the boy, his heart beating with joy, gained admittance into the schoolmaster's presence. In a few words he told how he had seen the birds setting the trap, and how he had caught the birds to bring them as a present to the master.

"A present, my good boy!" cried the schoolmaster; "you do not look as if you could afford to make presents. Tell me your price, and I will pay it to you, and thank you besides."

"I would rather give them to you, sir, if you please," said the boy.
The schoolmaster looked at the boy, who stood before him, with bare head and feet, and ragged trousers that reached only half way down his naked legs. "You are a very singular boy!" said he, "but if you will not take money you must tell me what I can do for you, as I cannot accept your present without doing something for it in return. Is there anything I can do for you?"

"Oh, yes!" said the boy, trembling with delight, "you can do for me what I should like better than any thing else."

"What is that?" asked the schoolmaster.
"Teach me to read," cried the boy, falling on his knees. "Oh, dear, kind sir, teach me to read!"

"The schoolmaster complied. The boy came to him at his leisure hours, and learned so rapidly that the schoolmaster recommended him to a nobleman residing in the neighborhood. This gentleman, who was as noble in mind as in birth, patronized the poor boy, and sent him to school at Ratisbon. The boy profited by his opportunities; and when he rose, as he soon did, to wealth and honors, he adopted two field fares as his arms.

"What do you mean?" cried the Bishop's friend.
"I mean," returned the Bishop, with a smile, "that the poor boy was myself."

WHERE THEY LEARN IT.—"I don't see where my children learn such things," is one of the most common phrases in a mother's vocabulary. A little incident, which we happened to be an eye-witness to, may perhaps help to solve the enigma. We smiled a little at the time, but we have thought a good deal of it since, and we trust not without profit.

"Bub," screamed out a bright-eyed girl, somewhat under six years of age, to a youngster who was seated on the curb-stone, making hasty pudding of the mud in the gutter; "Bub, you good-for-nothing little scamp, you come right into the house this minute, or I'll beat you till the skin comes off!"

"Why, Angelina, Angelina, dear, what do you mean? where did you learn such talk?" exclaimed her mother, in a wondering tone, as she stood on the steps, courtesying to a friend.

"Angelina looked up very innocently, and answered, 'Why, mother, you see we are playing, and he's my little boy, and I am scolding him, just as you did me this morning, that's all.'"

The Sabbath Recorder.

New York, November 29, 1849.

"NOT THE JEWISH BUT THE CHRISTIAN SABBATH."

(Continued from our last.)

At the risk of tiring the patience of our readers, we present some additional strictures upon Mr. Bennett's sermon. The following extract introduces the discussion of his third question:—

"Does God, in his word, command all nations to sanctify the seventh day of the Jewish week? First—It has already been inferred that the precept enjoining the duties of the Sabbath is moral, from its being found in the Decalogue. The inference is inevitable. And from examination of the character and tendency of those duties, they are found to be necessary to the healthy state of our moral nature. An appeal, then, to the fourth commandment, to prove that Sabbath duties are binding on all, at all times, is, in this place, unnecessary. Still, should that commandment be adduced to establish any particular day as the Sabbath-day, there is reason to examine its pertinence before it is admitted. For the sake of brevity, I will not repeat the commandment. It is familiar to you all. The Sabbath is there said to come on the seventh day, not the seventh day of the week, much less the seventh day of the Jewish week. But unless the commandment specifies when the week for the whole world shall begin, we are left in ignorance on what day in any seven the Sabbath will fall. This would certainly be so, if we were confined to the commandment solely for information on this subject. Under the Decalogue from the Bible—carry it to the heathen who have no knowledge of the Bible, nor of those who have been instructed by it—will they be able to determine the day of sacred rest? They would understand, that it was their duty, after six days labor, to rest on the seventh. More than this, they could not learn from the fourth commandment. You must see, my brethren, that if we are in duty bound to begin our reckoning so as to have the seventh day fall on some particular day, to the rejection of all others, the information necessary to our duty must come from some source outside of the commandment. And this, in Mr. B.'s opinion, would render it a positive precept. Well, it is a fact that the information necessary to our duty does come from some source outside of the commandment; that is, it is from some other source besides the commandment, that we learn where our reckoning must begin, so as to have the seventh in order fall upon the day in which God rested. If this establishes the positive nature of the precept, be it so. But it must not be overlooked, that although the fourth commandment does not embody within itself all the information necessary to our duty, it nevertheless points us to the proper source of information, and thus precludes all mistake. It points us to the historical fact that God rested on the seventh day of the first week of time; and as that fact is an important part of the inspired record, it is just as necessarily a part of the sabbatic law as if it were embodied in the commandment itself. But our author seems to have started with the notion, that a positive precept could not be admitted into the decalogue, with any propriety—that it would be absurd to have it there, 'intrenched in the midst of those which are confessedly moral and indestructible.' Our first article exposed the error of this notion. Then, because he finds the precept enjoining the Sabbath in the decalogue, he concludes that it must be moral in contradistinction from positive. And now he sets forth the very plausible idea, that 'since God, by precept, has established an institution which he willed to be universal,—[he uses the word universal in the sense of moral]—it is reasonable to believe that the precept contains whatever is necessary to the institution.' He will not allow us to go 'outside of the commandment' for any part of the information necessary to our duty. When he gets our consent to be tied up in this way, he puts on an air of triumph, and says, 'Sunder the decalogue from the Bible—carry it to the heathen who have no knowledge of the Bible, nor of those who have been instructed by it—will they be able to determine the day of sacred rest? They would understand, that it was their duty, after six days' labor, to rest on the seventh. More than this they could not learn from the fourth commandment.' Thus, to his own satisfaction, and doubtless to the satisfaction of all others who are willing to be confirmed in error, Mr. B. has proved, that the fourth commandment requires nothing more than that we rest one day after six days' labor!

reason that there is no such week, and never was. But he does command all nations to sanctify the seventh day of the creation week. Nothing can be plainer than that when God promulgated the fourth commandment from Sinai, he commanded the people to keep holy the day which he had already 'blessed and sanctified.' He referred them to a historical fact, of which they were supposed to be not ignorant, viz., that on a certain day he did rest from all his work which he had made. He declared that he had blessed and sanctified that day, and that day only, 'because that in it,' and in it only, 'he had rested from all his work which God created and made.' (Compare Gen. 2: 3.) That day, so blessed and sanctified—that day, in which he himself had rested, was the one—the very one, to the exclusion of all others—which he commanded the people to keep holy in its weekly return. And that day, as a mere child can see, was the seventh or last day of the creation week. Now, if the fourth commandment does not enjoin the observance of the seventh day of the creation week, it enjoins nothing. To keep holy a day which God has not previously constituted holy, is no part of the injunction. And if the time when the creation week begins and ends has been lost, and the knowledge of it never restored, the commandment enjoins an impossibility, and, for that very reason, has no binding force.

But we begin to see the reason why Mr. B. was so anxious to make it appear, if he could, that the precept enjoining the Sabbath is moral, and not positive. 'If we are in duty bound to begin our reckoning so as to have the seventh day fall on some particular day, to the rejection of all others, the information necessary to our duty must come from some source outside of the commandment; that is, it is from some other source besides the commandment, that we learn where our reckoning must begin, so as to have the seventh in order fall upon the day in which God rested. If this establishes the positive nature of the precept, be it so. But it must not be overlooked, that although the fourth commandment does not embody within itself all the information necessary to our duty, it nevertheless points us to the proper source of information, and thus precludes all mistake. It points us to the historical fact that God rested on the seventh day of the first week of time; and as that fact is an important part of the inspired record, it is just as necessarily a part of the sabbatic law as if it were embodied in the commandment itself. But our author seems to have started with the notion, that a positive precept could not be admitted into the decalogue, with any propriety—that it would be absurd to have it there, 'intrenched in the midst of those which are confessedly moral and indestructible.' Our first article exposed the error of this notion. Then, because he finds the precept enjoining the Sabbath in the decalogue, he concludes that it must be moral in contradistinction from positive. And now he sets forth the very plausible idea, that 'since God, by precept, has established an institution which he willed to be universal,—[he uses the word universal in the sense of moral]—it is reasonable to believe that the precept contains whatever is necessary to the institution.' He will not allow us to go 'outside of the commandment' for any part of the information necessary to our duty. When he gets our consent to be tied up in this way, he puts on an air of triumph, and says, 'Sunder the decalogue from the Bible—carry it to the heathen who have no knowledge of the Bible, nor of those who have been instructed by it—will they be able to determine the day of sacred rest? They would understand, that it was their duty, after six days' labor, to rest on the seventh. More than this they could not learn from the fourth commandment.' Thus, to his own satisfaction, and doubtless to the satisfaction of all others who are willing to be confirmed in error, Mr. B. has proved, that the fourth commandment requires nothing more than that we rest one day after six days' labor!

ANOTHER SLAVERY PROJECT.—The New York Post says that "a subscription has been started, which it is proposed to extend indefinitely, as a joint stock for the purchase of negroes in Maryland, giving them their freedom, but requiring them by indentures to work for five years in the California mines for gold. The Attorney General Johnson is said to be one of the promoters." We doubt whether the slaves will gain much by this project. It is said that seven years labor on a sugar plantation will use up the average of negroes. If so, we would not give much for what will be left of a negro after five years digging in the gold mines.

WELCOME TO ELIHU BURRITT.—On the evening of Friday last, Nov. 23d, Elihu Burritt, the editor of the Worcester Christian Citizen, and more generally known as the "learned blacksmith," received a public welcome at the Tremont Temple, Boston. Ex-Mayor Quincy presided, and the meeting was addressed by several Delegates to the recent Peace Convention at Paris, and by Mr. Burritt himself. Mr. B. appealed to America to lead the Peace movement, because all other fields of distinction had been pre-occupied, and gave many plausible reasons in favor of the Peace movement and the brotherhood of men. Hon. Amos Tuck,

the Representative of the 1st Congressional District of New Hampshire in Congress, expressed a hope that his auditors would all live to see a World's Peace Congress assembled at Faneuil Hall.

MR. STEPHENSON ON THE SABBATH—AGAIN.

Mr. Stephenson's Second Discourse was preached from Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." After giving a synopsis of his former discourse, Mr. S. deduced the doctrine, That the Sabbath has, by divine appointment, been changed from the seventh to the first day of the week. He first proceeded to remove objections, to make the way, as he said, more easy.

1st Obj. That those who favor this doctrine are opposed to the Sabbath institution. This objection is in the following words: "I could not forbear asking myself, why is there now such bitter opposition to an institution that was once the delight of both God and man? Why do men hate with such perfect hatred what Jehovah made, and blessed, and sanctified, before sin had entered into the world? Why should this daughter of innocence be spurned from every door, and loaded with the damning reproach of Judaism, while her twin sister, marriage, sucks the breasts, and is dandled upon the knees of orthodoxy?" (Vindication, pp. 12, 13.) Now, said Mr. S., no person can hate an institution without a motive. But what motive could we have for hating that to which we give so much attention? Do we not spend as much time in Sabbath exercises as those who keep the seventh day? Do we not conscientiously devote the seventh part of our time to the service of God? And do we not take great pleasure in our Sabbath exercises? This author's design was to cast odium upon us.

2d Obj. That the change of the Sabbath implies the abrogation of the fourth commandment. "The law written on the heart of man said nothing about keeping holy any other day but the seventh; for by that admit that had Adam not fallen, there never would have been any other holy day. If, then, this law does not now require the sanctification of the seventh day, the fourth commandment must have been annihilated." (Vindication, p. 31.) Mr. S. then repeated what he had said before, that the fourth commandment does not, in the moral part of it, require the sanctification of any particular day of the week, but of the Sabbath institution. It is not the seventh day that we are to remember, but the Sabbath day, which, like a fast day, or a thanksgiving day, may be any day of the week. The fourth commandment remains, and, if the Sabbath can not be proved from it, it can not be proved at all.

3d Obj. That the reformers did not teach the change of the day by divine authority. A passage was quoted from the "Vindication," p. 7, in which it is asserted, 'that the early French and Genevan reformers, with Calvin at their head, had taught the abrogation of the fourth commandment, as a ceremonial institution; and that even Turretin, at a later period, had taught that the fourth commandment is partly ceremonial, and that it was necessary to change the Sabbath from the seventh day, in order to put a difference between Jews and Christians.' Mr. S. admitted all these assertions to be true, but said that the reformers were placed in peculiar circumstances, and had to do with two very different classes of men. He added, that the author of the "Vindication" designed to convey a false impression, to the disadvantage of the reformers.

4th Obj. That our Lord and his Apostles put honor upon the seventh day. So they did, before the resurrection of Christ, but not afterwards. There is no evidence that Christ met his disciples on the seventh day, after his resurrection, as he did on the first. It would be hard to prove, from the New Testament, that the Sabbath is the seventh day; but this we admit. The Apostles did meet with the Jews and Gentiles on the seventh day, but not to put honor upon it, as a divine institution. They preached on that day because it was the usual day of worship among the Jews.

5th Obj. There is no positive command for keeping the Christian Sabbath. True, there is not. Nor is there for many other things that are easily inferred. There is no positive command for admitting infants to the seal of God's covenant, nor for admitting females to the communion table; but these things are easily inferred. So it is with the Sabbath. The Apostles did not say to the Jews, 'Thus saith Jesus Christ, keep the Christian Sabbath,' because they did not believe in him, and to have done so would have excited their prejudices. The Christian Sabbath was left to come in gradually, along with the other ordinances of the New Testament dispensation.

Mr. S. then proceeded to argue the question—1. From prophecy. Ezekiel 43: 27—"And when those days are expired, it shall be, that the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." This text refers to New Testament times. The services of the people of God were then to be offered, not on the seventh day, or Jewish Sabbath, but on the eighth day, or first day of the week, and so forward, without any change, to the end of time. Several texts were quoted to prove that the altar, priests, and offerings, are terms applicable to New Testament times. Psalm 118: 22, 23, 24—"The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing; it is marvelous in our eyes." This is the day which the Lord hath

made; we will rejoice and be glad in it. Jesus Christ entered into his rest on the day of his resurrection, and it was then that he became the head-stone of the corner, when he was declared to be the Son of God with power. I know some tell us, that he entered into his rest, and became the head of the corner, when he ascended into heaven; but I think little of that theology that would send him wandering in a kind of purgatory for six weeks. True, the place of his rest, and some attendant circumstances, are to be referred to his ascension. But this is the day of gladness—the day of his glorious resurrection; and let us rejoice and be glad in it. It was on this day, too, that the time of commencing the Sabbath was changed. The Jewish Sabbath began in the evening. The Christian Sabbath begins at midnight. Christ arose, probably, about midnight, and what an hour of darkness! How significant of that darkness when, at midnight, the children of Israel came out of Egypt! There was a chasm of about six hours between the last Jewish and the first Christian Sabbath. An awful chasm, indeed! And how significant! Thus those who begin their Sabbath at sundown, begin their gladness six hours before there is any cause of joy.

2. Christ put signal honors upon the first day. (1.) He rose on that day, and changed the time of commencing it, as above stated. The two disciples who traveled to Emmaus, seven and a half miles from Jerusalem, took their evening meal there, and then returned to Jerusalem. It must have been long after sundown when they arrived at the city, yet they found the disciples assembled, and it was still the first day of the week. John 20: 19. (2.) He met with the disciples on that day. He appeared to them on the day of his resurrection, and again after eight days, which we know means on the next Lord's day. But some say that the disciples were not met for worship, but for fear of the Jews. This can not be; for, if they had wished to avoid the persecution of the Jews, they would have floated with the tide, and avoided assembling together. (3.) He poured out the Spirit on the first day upon the disciples. Acts 2: 1. The day of Pentecost was certainly the first day of the week, as can easily be proved. And it is a remarkable fact, that it was on this day that the Apostles first publicly proclaimed the gospel. I know some tell us, that Christ poured out his Spirit on this day to signalize the day of Pentecost; but it is likely that he would thus signalize an abolished feast of the Old Testament dispensation? No; it was to put honor on the Lord's day, the first day of the week.

3. I plead apostolic precept and practice. And first, the text contains an apostolic example. The Apostles had been at Troas seven days, and there is no evidence that they had honored the Jewish Sabbath. This was a sacramental occasion. Why did they not honor the Jewish Sabbath by celebrating their communion on it, and commence their journey on the first day, if the Sabbath had not been changed? 1 Cor. 16: 1, 2, contains a precept. The Apostle gives a general command to all the churches of God to take collections for the poor on the first day of the week. It was the custom of the Jews to do this on their Sabbath, and so it ought to be the custom of Christians on theirs.

4. The Lord Jesus Christ claims this day as his own. (Rev. 1: 10.) It is the Lord's day. Mr. S. here gave a feeling description of the Apostle John in the Isle of Patmos. This Lord's day must be the first day of the week, because Christ never signified any other day by doing any great work upon it. It has been the universal practice of the church to keep the first-day. This of course is no conclusive argument, but it is of some consequence. Mr. S. did not attempt to prove the assertion, but appealed to the history of the church, and to the fact that in the Apostle's days no one ever objected to keeping the first day in place of the seventh. It was in the fourth century, when the church had become very corrupt, and many had begun to Judaize, that the Council of Laodicea was first called upon to condemn the custom of observing the seventh day. It was in this time of darkness that a compromise was proposed, similar to that proposed by some in our days. Keep both days, say they. But these compromises in religion are almost always wrong, and especially in this case. The fourth commandment says as plainly, "Six days shalt thou labor and do all thy work," as it forbids work on the seventh. But this compromise says, "Five days are enough to work; rest on two days." Compromises are bad things.

6. Finally, God has signally blessed this day to the conversion of sinners and the building up of saints. Can it be possible, asked Mr. S., that God has permitted his church to go on in the observance of this day, and blessed them in it, if we have been neglecting one of his own appointing? No. He who destroyed Nadab and Abihu, when they offered strange fire, would not permit such a state of things.

The discourse was then closed with two earnest appeals to the congregation—1. Brethren, prize the Sabbath (Lord's day). You look for its weekly return with holy delight. It is the greatest blessing you enjoy here, and you esteem it so. And O, remember, if you are turned away from the Christian Sabbath, you will never get any other. You will lose all these precious privileges. 2. Be not soon shaken in your minds. These are shaking times, and you may depend upon it, whatever is not founded on God's Word will go down, and the sooner the better. Do not, then, be alarmed, though you may even be nonplused by a subtil objector. If you find any difficulties, go to your knees, and ask the Spirit to aid you in understanding your duty. Then read the Bible carefully. But do not read first, and then pray. And when you meet with what you can not understand, go to those who are over you in the Lord, and who have a right to instruct you.

"It is suggested, by a friend at my elbow, that Mr. S. might about as well begin his Sabbath six hours too soon, as to spend the first five or six hours of his gladness in sleep."

"Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus," &c. John 20: 19.

"I must confess, I do not know to whom Mr. S. refers, or who they are that hold this opinion." [Rep.]

"When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head, and gave up the Ghost." John 19: 30. "This was not on the first-day. Was it not a great work?"

RELIGIOUS LECTURES TO YOUNG MEN.—

The want of sufficient accommodations, in the churches of New York, for young men, strangers in the city, has long been felt, and a means for supplying the deficiency has recently been devised. A committee of young men, selected from several denominations, has made arrangements by which, during the winter, when the city is especially crowded with young men, who have resorted hither for business or professional studies, on each Sunday evening, some church, in a central position, will be opened for their especial use. The use of several churches has been freely tendered. On every occasion, when thus opened, the body of the church will be reserved for young men, and all the seats will be free. Some of the most popular preachers in this city, and the neighboring cities, have consented to preach on these occasions. Among them is Bishop Potter, Drs. Spring, Potts, Bethune, Cheever, Hutton, Krebs, DeWitt, Tyng, Williams, Peck, and Rev. Messrs. Thompson, Styles, Bedell, and Curry.

PROTESTANTISM IN HUNGARY.—The Protestants of Hungary have suffered greatly in the recent revolution. Many of the clergymen were put to death with the most atrocious cruelties, and one of the Austrian generals, nominally a Protestant, publicly avowed his opinion, that it was necessary, in order to subdue the nation, to exterminate the Protestant religion. The reaction, however, which must inevitably follow the inhuman butchery of so many devoted pastors, can not fail to deepen the attachment of the people to the religion of the martyrs; and as the Bible has been freely circulated in Hungary while the doors were open, we anticipate the rapid spread of a pure evangelical piety throughout the nation.

SUNDAY LEGISLATION.—The Old School Presbyterian Synod of New Jersey—deprecating, we suppose, of accomplishing the object by moral and religious means—has determined to ask the Legislature of that State to help put down Sunday traveling. At its recent meeting, Rev. Drs. Janeway and Magie were appointed a committee to prepare a memorial to the Legislature against the desecration of the Sabbath by the canals and railroads; the memorial to be sent to each minister, with a view of obtaining the signatures of their people.

FATALITY AT AN IDOLATROUS FESTIVAL.—Late English papers give accounts of a terrible loss of life which occurred not long ago at Trichinopoly, India. At an idolatrous festival, held at the top of the high rock, which was attended by an immense concourse of people, a sudden panic occurred, and the multitude from above pressing upon those below, upwards of 400 were suffocated or trodden to death.

ENCOURAGING FROM LIBERIA.—A letter from the President of Liberia says that in consequence of a strict blockade by the British squadron, and the rapid extension of American influence at Gallinas, the natives of that territory have determined to abandon the slave traffic, and several hundred captives have been delivered up, which had been collected for exportation.

TOLERATION IN AUSTRIA.—The new Constitution ratified in Austria guarantees perfect toleration to all religious sects, and Prince Schwartzberg, who fills the place of Metternich in the cabinet, has avowed his intention of adhering strictly to its provisions.

A JEW'S SERMON.—Rev. Dr. Raphael, a distinguished Jewish lecturer from abroad, is now in this city, and has delivered several discourses at the Elm-street Synagogue. Of one of these discourses we find the following report in the Tribune:—

The lecturer chose for his subject the narrative of Abraham sacrificing his son. He reminded his hearers of the special importance of this narrative in the Jewish religion, proved by the frequent mention of this extraordinary act of Abraham in their present applications for the mercy of God. He then proposed the arrangement of his remarks under these three inquiries: 1st. How does this act of Abraham prove his sincere and most exalted faith and piety? 2d. Why is this narrative given us in sacred Scripture, as Abraham did not carry out his purpose? 3d. What is the practical use to which the subject naturally leads us?

Under the first inquiry, he presented Abraham vividly before us as distinguished for his renown, his wealth, his heroism, and his intimacy with God. Kings and conquerors have obtained an immortal name from their connection with Abraham—have become visible to all subsequent ages in the light of Abraham's glory. His glory, however, consists chiefly in this, that he had frequent communications from God, and was the friend of God. The strongest of all natural feelings could not stand in the way of his obedience to God. It is his extraordinary act in its connection with the clear command of God, and not the act in itself, which reflects so much credit on his faith and piety.

The answer to the second inquiry is, that this narrative has been transmitted down to us, to teach us, first, that true religion requires sacrifices, and triumphs over the mightiest obstacles; secondly, that the sacrifices of true religion are only in appearance, that, in the end, they are precious privileges and even rewards.

Two of the lecturer's hearers were just thirteen years of age, and they had in the preceding services read portions of the law and gone through the ceremony which declares them "sons of the commandment." The lecturer, by a special address to them, availed himself of this opportunity of making an impression on their youthful minds, which probably will be as lasting as life.

Proclamation.

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

Peace and quiet have reigned throughout our land. The labors of the husbandman have been rewarded in the return of the fruits of the earth. Industry has pursued its accustomed walks in all its varied employments, and its votaries have enjoyed honest and well earned rewards. Civil and religious liberty continue to be vouchsafed to all within our borders—and the blessings of the Gospel are extended to all who desire to enjoy its comforts and its consolations. A few weeks since, the whole Nation, in humble dependence, united in earnest prayer to Almighty God to withdraw the grievous pestilence which was ravaging the land; that visitation has passed, and the blessing of public health is restored.

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.

It witnesses wherewith I have hereunto signed my name and affixed the Privy Seal of the State, at the [L. S.] 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.

THANKSGIVING.—The Presbytery of Brooklyn have issued a circular to their churches, endorsing the Governor's Proclamation for Thanksgiving, and explaining and recommending the proper observance of the day, condemning folly and wantonness, gluttony and inebriation, ungodly indulgences or impious pleasure, extravagance, intemperance, excess in meats or drinks, and all godless or reckless gratification. They also remind the people, that if the cholera has mercifully subsided—if inundation and conflagration and drouth are held in check—if wrecks and explosions and terrific accidents are becoming less frequent, in God's merciful providence, it is not that they may become atheistic and presumptuous; other evils are ready at his bidding; he is still the God of Judgment, by whom actions are weighed and spirits are senn; still his quiver is full of arrows; and he can select his mark, and awe the Universe with the contrasts and the severity of God. They, therefore, recommend a religious observance according to the excellent and primitive order of the Church, in dutiful and appropriate ways, obedient to God's Word, so as to secure and enjoy his benediction.

PRESIDENT TAYLOR ON "THANKSGIVING."—Many of the secular and religious newspapers have expressed a hope that the President of the United States would anticipate the Governors of the several States, and issue his Proclamation for a NATIONAL THANKSGIVING. Letters of that purport have also been addressed to the President himself. To one from New York City, he replies as follows, under date of Nov. 6:—

SIR.—Your communication of October 12th, in relation to a proclamation for a day of national thanksgiving, was duly received, and, with many others of the same purport, has been considered with the attention which its importance demands. While uniting cordially with the universal feeling of thankfulness to God for his manifold blessings, and especially for the abatement of the pestilence which so lately walked in our midst, I have yet thought it most proper to leave the subject of a thanksgiving proclamation where custom has so long consigned it—in the hands of the Governors of the several States. This decision has been strengthened by the consideration that this is the season usually set apart for that purpose, and that several Governors have already issued their annual proclamations accordingly.

PETITION FOR PEACE.—The Corresponding Secretary of the American Peace Society has issued a circular containing a form of petition, such as that Society desires to have sent in to Congress, at its approaching session, from all parts of the country. We copy the petition, and hope that the friends of the cause will see that it is extensively circulated in their respective neighborhoods, and then forwarded to their Representative in Congress for presentation.

Petition. To the honorable Senate (or H. of R.) of the United States:—

The undersigned, inhabitants (or citizens, or legal voters) of _____, in the State of _____, deploring the manifold evils of war, and believing it possible to supersede, in most cases, its alleged necessity, by the timely adoption of wise and feasible substitutes, respectfully request your honorable body to take such action as you may deem best, in favor of Stipulated Arbitration, or a Congress of Nations, for the accomplishment of this most desirable end.

THE SLAVE TRADE SUPPRESSED.—The Republic of Liberia has purchased the territory of Grand Cape Mount and Mansa, and the Government is taking efficient measures to suppress the slave trade. In a letter to the Rev. Mr. McClain, dated Sept. 23d, President Roberts says:—

"I have the satisfaction now to inform you, that the slave trade at Gallinas is on its last legs, in consequence of the strict blockade of that territory by the British squadron, and the rapid extension of our jurisdiction in that quarter. The natives have determined to abandon the traffic in slaves, and the chiefs have actually delivered to Captain Dunlop, of Her Majesty's ship 'Alert,' all the slaves that have been collected there for exportation; numbering several hundred, to be taken to Sierra Leone. The foreign slave trade has also taken advantage of Captain Dunlop's kindness, and left the Gallinas in one of Her Majesty's vessels, for Sierra Leone, having promised Captain Dunlop never again to return for the purpose of engaging in the slave trade."

LECTURE ON THE SABBATH.—On Thursday evening of last week, in the small chapel of the New York University, Rev. J. W. Morton delivered a lecture on the subject of the Sabbath, setting forth his reasons for abandoning the observance of the first day and adopting the seventh day in its stead. The audience was not large, but those who were present were well paid for their attendance.

* See Sabbath Discussion between Maxson and Parkinson, p. 51.

General Intelligence.

LATEST EUROPEAN NEWS.

By the steamer Caledonia, which arrived at Boston on Sabbath last, we have received news from all parts of Europe. The English papers contain a great deal of matter relative to Sir John Franklin's Expedition; the general opinion being, that he is safe, and will soon be heard from direct. The Government had appointed Nov. 15 for a day of general thanksgiving, on account of the abatement of the cholera.

In France all is tranquil, and satisfaction is expressed with the new Ministry and the new position of the President.

The Pope, it is said, is about to return to Rome, and a French ship has been sent to transport him from Portici. He returns the absolute sovereign of the Roman people, with his throne founded on foreign bayonets! We are told that the shop-keepers of the city wish for his return, because their craft cannot thrive otherwise.

The Emperor of Russia, though he yields to the popular feeling in relation to the Hungarian refugees, expresses a good deal of dissatisfaction with England and France on account of their interference in the matter.

Several executions have taken place in Austria since the previous dates. One of the victims was accused of having put to death seventeen Wallachians whom he had ordered to transport to Wallachia. On the other hand, Haynau published at Presburgh, on the 29th of October, an amnesty, which includes all those political prisoners whose sentence does not condemn them to more than a twelve-month's imprisonment.

Several of the numerous prisoners in Hungary were liberated in consequence of this amnesty. Thirty-four fresh condemnations had been pronounced in Galicia, the sentence varying from confinement with hard labor for the term of four years down to the term of two months. The Austrian "official" prints portray the sufferings of the refugees at Widdin as being very great, and state that from fear of being obliged to embrace Mohammedanism, a great number of them desired to return to their own country. From 2,000 to 3,000 had already returned, and were to enter the Austrian service.

Generals Bem and Guyon were using every exertion to prevent others from following their example. The Jesuits are fast returning to Austria. Some of them have already arrived at Konigsgratz, and preparations were being made in Vienna for the reception of the female Jesuits of the order of the Redeemer.

TERRIBLE TRAGEDY IN MACAO.

The Secretary of the Navy has received a letter from Commodore Geisinger, dated U. S. Flag Ship Plymouth, Aug. 6, 1849, from which the following is an extract:—

I have the honor to communicate to the Department information of a horrid tragedy, attended with circumstances of unusual atrocity and barbarity, which occurred in the immediate neighborhood of the City of Macao, on the afternoon of the 22d inst. His Excellency, J. M. Ferreira de Amarel, Governor of Macao, who was taking his customary evening ride on horseback, accompanied by his aid-de-camp, both unarmed, was waylaid by some six or eight Chinamen, and brutally assassinated on the public road at a short distance within the barrier gate that separates the Portuguese from the Chinese territory. His body was much mutilated, and his head and hand (he had formerly lost his right arm) were cut off and carried away. No clue has yet been had to the perpetrators of this foul deed.

By this deplorable death her most faithful majesty has lost an energetic and trusty servant, and the Colony of Macao an upright, public-spirited, and much-loved Governor.

You will perceive from the protest of the Council of the Government, (a translation of which is herewith inclosed), that allusion is made to placards that have appeared from time to time at Canton, offering a large reward for the Governor's head, and that suspicion is cast upon the Chinese authorities of Canton, of conniving at and sanctioning the crime.

The audacity of this cruel and premeditated murder filled the public mind with astonishment and consternation; and so great were the apprehensions of the foreign community here, that (at the request and with the consent of the authorities) I instantly ordered a force, necessarily small, to be landed from the Dolphin for the protection of our countrymen on shore in case of need, and dispatched a fast boat to Whampoa with orders for the Plymouth to repair to this place with all dispatch.

The following additional paragraph is copied from an English paper: The sight of the mutilated corpse, which was brought to the town in the carriage of an English resident, exasperated to the utmost the soldiers of the garrison, with whom the deceased Governor was deservedly popular. They demanded to be led against the barrier—a request with which, three days afterwards, the authorities thought it prudent to comply. The wall and a fort behind it were carried by assault, and seventy-four Chinese put to the sword; and the infuriated soldiers, in retaliation for the outrage perpetrated upon the corpse of their murdered Governor, cut off the head and left hand of the mandarin in command, and carried them back to the town, where they were stuck upon a pole in front of the Government House.

FINE BLOOD SHEEP.—The ship Louisiana, arrived at New York from Bremen last week, brought twenty-five Saxony sheep, imported by D. W. Catlin, of this city, and C. B. Smith, Esq., of Litchfield Co., Conn., and are intended as an addition to their flocks in Torrington and Harwinton, Conn. They are from the flock of Maximilian Baron de Speck-Leitchens, near Leipzig, Saxony. They combine every requisite in a fine sheep, fine form, good constitution, compactness and weight of fleece, and fineness of fibre. A shepherd accompanies them, with a well-trained shepherd-dog, with a view of introducing, as far as practicable, in this country, the system of raising and training sheep, as practiced in Germany.

THE STEAMBOAT EXPLOSION AT NEW ORLEANS.—The Picayune gives full particulars of the terrible steamboat explosion at New Orleans, which we noticed briefly last week. The steamer Louisiana was completely destroyed, and the steamers Boston and Storm had their upper works wrecked, their chimneys carried away, and their cabins shattered. The loss of life is variously estimated at from fifty to two hundred men, women, and children. The Mayor thinks that at least 150 persons perished. The editor of the Picayune says:—

"On our arrival, a number of bodies, in every conceivable state of sad mutilation, had been dragged from the wreck, which were surrounded by the dense crowd that had assembled. Hacks and furniture-carts were sent for, and the wounded were conveyed to the hospitals. The sight of the mangled bodies which strewed the Levee on all sides, and the shrieks of the dying, were appalling, making the blood curdle with horror. We saw one man with his head off, his entrails out, and one leg off. A woman, whose long dark hair lay wet and matted by her side, had one leg off above her knee, while her body was shockingly mangled. A large man, having the skull crushed in, lay a corpse, his face looking as if it had been painted red. Others, of both sexes, also about in different places. Two bodies were found locked together, brought by death into a sudden and close embrace. But it is utterly impossible to describe all the revolting sights which met our view. Suffice it to say, that death was revealed there under almost every variety of appalling horror. The Louisiana sunk about ten minutes after the explosion, and it is supposed that many who went on board to assist the wounded were carried down with her."

CHEAP POSTAGE.—A Washington letter-writer says that the subject of cheap postage will constitute a prominent feature in the forthcoming Message of the President, as well as in the report of the Postmaster General, and the prosperous condition of that important department of the Government will justify Congress in carrying out the suggestions that will be made in support of a reduced and uniform system of postage. At the end of this fiscal year the surplus of Post-Office revenue on hand will not fall short of half a million of dollars, and may amount to six hundred thousand dollars. The rate of postage recommended will be five cents on all letters, without regard to the distance of transportation, and if we had a silver coin of the denomination of three cents, which they have in other countries, it might with safety be reduced to even this standard. There could be no doubt in regard to the matter if some of the most flagrant abuses of the franking privilege by Members of Congress were corrected. The amount of free mail matter transmitted during the past Congress reached nearly the enormous weight of nine hundred thousand pounds, excluding all that was sent through committees and otherwise. Not only had this large bulk in weight to be transported by the Government free of charge, but the United States had virtually to pay to Postmasters SIXTY THOUSAND DOLLARS for the delivery of this free mail matter after reaching the various points of destination.

METHODIST CHURCH DIFFICULTY.—The National Intelligencer says that a rupture having taken place in the large Methodist Church in Alexandria, on the Northern and Southern question, the case came before his honor Judge Scott on the claims of two sets of trustees to the church property, the church edifice having been shut for some months, and the two congregations worshipping in different halls. The Judge speedily gave his decision, ruling out both boards of trustees, and directing that the property be placed in charge of three trustees of different denominations, viz: Phineas Janney, of the Society of Friends; A. C. Casenove, Presbyterian; and William Fowle, Episcopalian, until a compromise shall be effected, or the right of parties secured in the course of law.

EXTENSIVE ROBBERY.—Jacob Smith, of Albany, a Jew peddler, was robbed of a box containing jewelry to the amount of \$4,000, at Dansville, Livingston Co., on the night of the 15th inst. It seems that Smith put up at the American Hotel, a respectable house. He retired to bed and locked his door, and during the night a man named Boughton, a porter in the house, who had secreted himself under Smith's bed, got possession of the box and decamped. Mr. S. offered a reward of \$500 for the arrest of the thief, who was finally taken, and all the property was found upon his person. Two other hard cases, named Ezra Saxburg and Van Campen Stout, were also arrested as parties concerned in the robbery. The above facts were gathered from the Rochester American.

STAGE ACCIDENT FROM INTEMPERANCE.—A letter from a traveler, dated Pittsburg, Pa., Nov. 10, 1849, says:—

The stage following the one we were in, fell over precipice so steep that it was impossible for any one to walk either up or down it, and variously estimated at from 100 to 150 or 200 feet deep, with a rapid river, the Youghbany, flowing at its base. Provisionally the coach was caught by a tree some fifty or sixty feet from the top; otherwise I think all the passengers must have been killed. When we reached them by scrambling down on our hands and knees from bush to bush, we found seven of the passengers able to help themselves, but all more or less bruised and cut; and after much difficulty we succeeded in getting them up to the road, when we were informed that there were still two passengers missing—one quite an old man, Mr. Clarke of Cincinnati, was found in the coach totally helpless, and it was as much as eight or ten men could do to get him up the bank, owing to its steepness. It seemed the general impression that he could not live. The other man was found some sixty feet below the coach, insensible and scarcely alive. Thus, probably, two persons have lost their lives, and all owing to nothing but the most gross carelessness or drunkenness of the driver. He had a flask in his pocket, and drank three or four times in the course of eleven miles; and several times, when two coaches came together during the night, they would stop and take a drink.

PICKINGS FROM PRIVATE CALIFORNIA LETTERS.—The following items are selected from the first batch of the thousand and one letters published in the country papers, after every arrival of a mail from the gold regions:—

A writer from San Francisco says, "If I wished to return now, I could not, from the fact that the passages are all taken up for six months to come, mostly by persons who have just arrived, and are disgusted with every thing."

They have good eating at the hotels in California; turtle soup, \$1 a plate; fish 50 cents; mutton, 75; cold ham, 50; sausage, 75; potatoes, 25; cabbage and sausage, 75, and so on in proportion.

A bowling alley in San Francisco rents for \$1,000 per month. One would think they were too busy there to waste time playing at bowls.

Mining tools are costly. Picks, \$5; pans, \$5; cradles for washing gold, three feet long, worth about \$2 in the States, sell for \$40.

An individual from Taunton says he is at work in Sacramento for G. W. F., from Boston, in a bakery, being paid at the rate of \$10 a day and found. He also practices as a physician when he can be spared from the dough. With all this, he says, I shall not stay in this miserable, unhealthy, dreary, country for more than one year. Hundreds have died at the mines whose friends will never hear or know of their fate.

Fare from Sacramento to San Francisco, (Sept. 16.) 150 miles, \$35. Postage on letters from Sacramento to the mines, 50 miles, \$2. Fare in the hourly (a wagon) \$1 a mile. Boards \$500 per 1,000 feet. Tin plate workers make extravagant wages here.

A Dr. Oatman writes that his profession is of no account in California, as half of the emigrants seem to be doctors.

LATEST MARKET NEWS FROM CALIFORNIA.—A letter dated San Francisco, Sept. 30, 1849, gives the following prices of articles in common use:—

"Onions are selling at 25 cents each; cabbages from 37c to \$1 each; turnips, 75 cents each; radishes, 25 cents for 4; potatoes, 25 cents per lb.; lettuce, 25 to 37 cents per head, and other vegetables at the same rate. A man who would keep a few cows, and bring the milk to town and sell it, could make an ounce, or even more per day. Milk is now selling at \$2 the bottle, which is nearly \$10 per gallon. Bricks are worth from \$30 to \$40 per M., and there are some fine locations on our bay for making them. Lime is not to be had for less than \$12 to \$15 per barrel, and the country is full of limestone, with plenty of wood to burn it. At this moment five barrels cannot be bought here. Fruit, which would grow here luxuriantly—such as pears, peaches, grapes, &c. sells at enormous prices; grapes, \$1 per bush; pears, 4 cents each, &c.; pumpkins, \$3 to \$4 each, and cucumbers at \$1 each; melons, \$1 to \$2 20 each, &c. Abundance of lumber can be had in a range of fifty miles of this place, yet it is selling at from \$275 to \$375 per M."

SHOCKING ACCIDENT ON THE SABBATH.—As a Mr. Jackson was out gunning on Saturday, Nov. 17, near Springfield, N. J., he was most shockingly, if not fatally, wounded by the accidental discharge of his gun. It appears he was in the act of stooping to tie his game more firmly together, when his foot touched the trigger of his gun, causing it to be discharged, and the contents lodged in his face and shoulder, lacerating both in a most shocking manner. A friend, who was with him at the time, gave the alarm, and the wounded man was conveyed home, where he received medical attention, although but little hopes are entertained of his recovery.

COWHIDING.—The wife of Hon. Lewis C. Levin, M. C. from Pennsylvania, is figuring quite largely in a curious trial now in progress at Baltimore. Mrs. L. is charged with a violent assault upon a young man named Fite, the son of a wealthy merchant. The assault was committed on a public road leading from the city. Fite, riding in a buggy, passed the carriage of Mrs. Levin and looked in—expecting, as he says, to see one of the family with whom he was acquainted; but failing to recognize who was within, he drew up and allowed the carriage to pass again. Mrs. Levin, immediately, taking his conduct as an insult, ordered her footman to seize the young man, which he did, and held him while she cowhided him.

Thompson's Bank Note Reporter says there are counterfeit \$100 bills on the Broadway Bank, altered from genuine 2's. The genuine 100's have "100" and the Controller's die on the left end. The altered notes read, "will pay one hundred dollars to the bearer." The genuine read, "will pay one hundred dollars to the bearer on demand." 500's, on the Mechanics and Traders' Bank, altered from genuine 2's—vignette, blacksmith, two females, &c. This Bank has no genuine bills of a higher denomination than 100.

The Albany Knickerbocker states that on Saturday a young man, named Henry Dodge, accidentally ran a pin into his arm just below the elbow, which was instantly extracted, and it was anticipated that nothing serious would occur from the slight accident, but on Tuesday his arm began to swell most alarmingly, from the effects of the poison, and though medical attendance of the best character was secured immediately, the swelling extended to the belly, and on Wednesday he was no more.

Capt. Fikioh, of the schooner Dorcas, from Jackmel, Hayti, who arrived last week, says that all is quiet in the Emperor's dominions, and that the Emperor was cheerfully arranging the nobility, making some lords, some dukes, &c. He further states that the people were most pleased and laughed at what they called the Emperor's folly.

The Auburn Advertiser is urging upon the citizens of that place the importance of constructing a railroad from Auburn to Binghamton. It regards the construction of this road as essential to the continued prosperity of the former place. It says, if the city of Auburn will loan its credit to the amount of three or four hundred thousand dollars the road can be built, and not otherwise.

SUMMARY.

Sylvester Roberts, paper maker, of North Amherst, accidentally fell into a cauldron of boiling liquid which had been prepared for bleaching purposes, on the 12th, and the flesh was almost literally scalded from his body. He died the next day. His age was 41, and he leaves a wife. An only child came to his death in a similar way not long since.

Thomas Cunningham, alias Thomas Conroy, the fellow who, in September last, snatched from the counter of the Suffolk Bank, Boston, \$2,000, which had just been counted out by the teller to Messrs. James M. Beebe & Co.'s boy, has been sentenced to four years' confinement in the State Prison at Charlestown.

M. Soyer, the most celebrated French cuisinier in London, says that an egg for eating should be boiled for two minutes and a half to three minutes; and for sauces, &c. from eight to ten minutes. Eggs should not be cooked till eight or ten hours after they are laid. No substance is more indigestible than a hard-boiled egg.

The Poughkeepsie Telegraph says that Prof. Morse has made a gift to the Presbyterian church in that place of one hundred shares of the Washington and Louisville Telegraph stock, the par value of which is \$5,000. It is understood that the donation was given with the condition that it should be applied for the purpose of erecting a new house of worship.

A scoundrel, at the Boston Museum, when the crowd was passing out, on Thursday evening, deliberately cut off three or four fingers from a young lady's neck. Hearing the click of the scissors, the young lady quickly turned round and uttered a scream, but the perpetrator of the outrage had fled.

A man named Flores, who loaned the Mexican Government some \$200,000 during the late war, has been captured and shot by Canales, under pretext of his attempting insurrection at Tamaulipas. Flores was on his way to Brownsville, with a considerable amount of specie, and it is intimated that his gold was the object.

The Susquehanna County Bank, the State Bank at Morris, and the New Jersey Protection Insurance Company, prove to be magnificent swindles. Thompson's Bank Circular, an authority on such matters, does not think that the liabilities are worth thirty cents on the dollar.

A single establishment in Connecticut manufactures about \$500,000 worth of peg boots and shoes per annum. The State of Massachusetts manufactures the same article annually to the amount of \$18,000,000.

Upwards of sixty thousand emigrants have left Germany within the last six months for the United States.

The managers of the American Institute report the receipts at their recent Fair as amounting to \$18,670, while the expenses were about \$12,000. It is supposed that a quarter of a million of persons visited the exhibition.

Two cases of cholera occurred in Tariffville, Conn., a few days since. The victims were Joseph Beach and Benjamin Ball, the latter dying at Thompsonville, where he had gone to give information of Beach's death.

The Committee on Education in the Convention in session in Kentucky, have made a report declaring it shall be the duty of the General Assembly to establish, after the adoption of the Constitution, and forever thereafter keep in existence, an efficient system of Common Schools, throughout the Commonwealth, which shall be equally open to all the white children thereof. They also report in favor of setting aside a permanent School Fund of \$1,350,000.

The underwriters in New York have offered a reward of \$3,000 for the arrest of the persons who robbed the boxes of gold which came per Empire City, and a reward \$1,000 for the recovery of the gold stolen. It is supposed that the robbery occurred on the Pacific or on the Isthmus.

The Philadelphia Bible Society has issued, during the past year, 10,030 Bibles and 9,330 New Testaments. The total number of issues since the organization of the Society, 23,747 Bibles and 30,242 New Testaments.

By resolution of the National Council of the Cherokees, the entire Cherokee Nation was to have assembled on the 5th, to decide upon some plan or adopt some measure to relieve the Cherokee Nation of debt.

New Orleans papers of Nov. 15 contain late advices from Tampa Bay. They report that the Indians had refused to leave the country, and that Gen. Twiggs was preparing to hunt them out with all possible dispatch.

John Owing shot John Herr, Jr., dead, at Louisville on the 10th. They had always been good friends, and the affray grew out of some offensive language used by Herr.

A committee of gentlemen in Canada have offered a premium of from \$300 to \$500 for the best manuscript pamphlet, of a limited size, in favor of the annexation of Canada to the United States.

A man was arrested at St. Louis, on the 17th, having in his possession a large quantity of counterfeit Soldier's Warrants.

The New York State Canal Commissioners have given notice that they will close the Canals on the 7th of December.

The notes of the Erie (Pa.) Bank are now received on the Pennsylvania public works in payment of tolls.

Two feet of snow fell on the mountains in the western part of Allegany Co., Md., week before last.

Hon. John C. Davis, late speaker of the Connecticut House of Representatives, died in New Haven on the 20th inst.

An estate in Bohemia, belonging to Prince Metternich, has been sequestered for delay in the payment of the taxes due on the domain.

Not less than 1,400 convicts are awaiting transportation from England to the penal settlements of Australia.

The Franklin Spectator is out on the Erie Bank, and predicts a new crisis.

James Watson Webb has been appointed Charge des Affaires to Austria.

A letter from San Francisco, dated Sept. 30, says: The labor of a female here is worth as much as a man. A girl can earn in doing plain sewing from \$5 to \$8 per day. The price of a female servant to cook, &c., is from \$100 to \$125 per month. A woman can earn from \$60 to \$70 per week in washing and ironing. The price is \$6 per dozen. A Dutch woman who came up in the steamer with us informed me the other day, that she had made over \$3,000 since her arrival here, in washing and sewing.

The California Convention is composed of persons from the following States:—From New York, 7; Maryland, 5; Kentucky, 4; Ohio, 3; New Jersey, 3; Connecticut, 2; Vermont, 2; Virginia, 2; Massachusetts, 2; Tennessee, Rhode Island, Pennsylvania, Indiana, Missouri, Maine, each have one, and the remainder are from California, Ireland, France, &c. In the whole number, there are 14 lawyers and 2 physicians.

The endowments of the University of Oxford are about £120,000 per annum, and of Cambridge £110,000. Besides the University and College of Oxford have within their patronage 463 livings, the annual value of which is £138,900; those in the gift of Cambridge are 313, valued at £293,900 per annum.

It is stated that the Sultan of Turkey has granted to M. de Lamartine, gratuitously, an immense tract of country, situated in a fertile plain, within a few hours' journey of Smyrna, and forming a part of the dominions of the crown; and that M. Rolland leaves Constantinople with Ahmet Effendi, to take possession of it in the name of M. de Lamartine, who will himself arrive in the course of next spring.

Soulouque, the Negro Emperor of Hayti, is said to be a stout, good-looking negro, about 30 years of age, with a mild or rather a stupid expression of countenance. He is extremely superstitious, still practicing the African mysteries of Obi and Voodoo. His court favorite is a professed sorcerer, who, with several priestesses, performs the "wanges" of the Voodoo ceremonies, although there is a Jesuit priest resident at court.

In Aberdeen, Scotland, the streets are swept every day, at an annual cost of £1,400, and the refuse brings in £2,000 a year. In Perth, the scavenging costs £1,300 per annum, and the manure sells for £1,730. Here, then, is a golden premium for cleanliness.

An aeronaut has proposed the introduction of balloons into the plans contemplated to relieve the polar voyagers. An altitude of two miles, it is contended, would embrace a panoramic view of 1,200, and so lead to the swift discovery of the expedition.

During the week to 3d ult., the fleet of herring fishing boats off Yarmouth, caught 10 to 20 lasts each, 10,000 to the last; so that each boat had 100,000 to 200,000 fish. They were sold for less than the harbor dues.

Of 14,538 persons who died of cholera in London during fifty-five weeks, nearly one-half expired after less than one day, and a large proportion after less than two days' sickness.

American gold has been refused at the Bank of England, on the ground of the variegableness of the alloy, and has to be assayed, cast into bars, and stamped, before it is taken as security.

An influential meeting of noblemen and gentlemen was held in Edinburgh lately, to organize a united movement to secure the reform and extension of public education in Scotland.

The London Post-Office has been opened on Sundays. A correspondent of the Sun suggests that Jews should be employed to do the Sunday work.

D. Feraday, Esq., a gentleman lately deceased, has bequeathed \$100,000 for the purpose of founding two fellowships in Magdalen College, Oxford.

The new line of telegraph from New York to Buffalo is being pushed forward with all convenient dispatch, and will be in perfect working order from Albany to Buffalo on or before the first of January next.

A jury in Philadelphia has given a verdict of \$4,500 damages against a firm in Kingston, whose drayman, by unskillful driving, knocked the plaintiff down and severely injured her.

The Regents of the University of New York, have conferred the honorary degree of LL. D. upon Salem Town, of Aurora, Cayuga county, N. Y.

Hon. Henry Clay was in New York last week, and spent several days in visiting his personal friends and the various public institutions of the city.

The Philadelphia agent of the State Bank at Camden, N. J., has been robbed of \$5,000, of which \$2,000 were in \$500 notes.

A man named Henry Bachelor died in Moyamensing, Philadelphia, from a violent attack of hydrophobia, caused by the bite of his dog, in play, some weeks previous.

Mrs. Gutzlaff, wife of the Chinese Secretary of the English Government at Hong-Kong, died at Singapore, on the 3d of May last.

The Massachusetts Humane Society has expended along the coast about \$5,000, for life-boats and life-preservers.

New Orleans papers of the 16th state that private accounts from Yucatan report that hostilities between the whites and Indians have been resumed.

The Boston Republican, a Free-Soil paper, has ceased its daily issues, and will hereafter be issued only semi-weekly and weekly.

Carbonized gutta percha is now used in England for sharpening razors.

New York Markets—Nov. 26. Ashes—Pots 62 a 6 75; Pearls 6 31. Flour and Meal—Flour, State, Ohio, and Indiana, 7 5 a 4 37; pure Genesee and fancy Michigan 5 12 a 5 25. Bye Flour 2 94 a 3 00. Jersey Meal 3 00. Buckwheat 1 75 a 1 87 per 100 lbs. Grain—Wheat, Canadian 1 05, Ohio 1 20, Genesee 1 23. Corn 61 a 64c. Rye 60c. Oats 43 a 45c. for Northern, 41 a 42c. for Jersey. Provisions—Pork 6 31 a 8 37 and 10 44 a 10 50. Dressed hogs from 4 to 5 50. Cheese is lower, bringing 6 60. Butter, 7 a 10c. for Ohio; 1 1 a 1 7c. for State. Lower country 7 5c. Cranberries have fallen half a dollar, and sell for 70 c per barrel. Eastern 5 00 a 6 00 for Western. Potatoes, Irish, 75c. per bushel. Eggs 7 for a shilling. Turkeys 1 00 a 1 50. Chickens 60c. a 1 00 per pair.

MARRIED. Nov. 8, by Rev. W. B. Gillet, Mr. RANDOLPH DURHAM, 2d, of Plainfield, to Miss MARY G. CLAWSON, daughter of Dea. Isaac Clawson, of New Market, N. J. In Barberville, R. I., on the 22d inst., by Eld. C. M. Lewis, Burrows Burdick, M. D., to Miss FRANK A. BARBER.

RECEIPTS. The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—Alvick Clark, West Edmeston, \$4 00 to vol. 7 No. 52. Amery C. Grandall, " 2 00 " 6 " 52. Daniel Coon, " 2 00 " 6 " 52. B. F. Burdick, Brookfield, " 2 00 " 6 " 52. David Babcock, Unadilla Forks, " 2 00 " 6 " 52. E. B. Stillman, Newport, " 2 00 " 6 " 52. Jason B. Wells, DeRuyter, " 2 00 " 6 " 52. Artemus Coon, " 2 00 " 6 " 52. H. Harriott D. Wells, " 2 00 " 6 " 52. Perry Stillman, Berlin, " 2 00 " 6 " 52. Wm. Satterlee, " 2 00 " 6 " 52. Orren Coon, " 2 00 " 6 " 52. Sch. Whitford, Almond, " 2 00 " 6 " 52. John C. Bassett, Independence, " 2 00 " 6 " 52. G. W. Stillman, Conderreport, Pa., " 2 00 " 6 " 52. John Simpson, Southampton, Ill., " 2 00 " 6 " 52. Joseph Spicer, Hopkinton, R. I., " 2 00 " 6 " 52. Samuel Allen, " 2 00 " 6 " 52. M. S. Keyvon, " 2 00 " 6 " 52. Rebecca Langworthy, " 2 00 " 6 " 52. A. R. Kenyon, Rockville, R. I., " 2 00 " 6 " 52. BENEDICT W. ROGERS, Treasurer.

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.

Notice. The Annual Meeting of the Stockholders of DEBURY INSTITUTES 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.

CHARLES H. MAXSON, Secretary. DEBURY, Oct. 29, 1849.

New York State Agricultural Society. The Annual Meeting of the New York State Agricultural Society is to be held at Albany on the third Wednesday of January. In addition to the awarding of premiums on essays, farms, grain and root crops, butter and cheese, an exhibition of winter fruits will be had at the Agricultural Rooms. It is desired that there should be an extensive competition for the premiums of the Society at the Annual Meeting, as well as a large attendance of practical farmers from every section of the State. The exhibition of fruits at the last Annual Meeting was very superior, and it is hoped that an equally fine display will be made at this Annual Meeting. It is desired that there should be an exhibition from every County in the State, as well as from the adjoining States and British Provinces. Persons who are willing to aid in this exhibition are requested to have their fruit, properly labeled with its name, and the name and residence of the exhibitor, and securely packed and directed to the Secretary, Agricultural Rooms, Albany, and sent as early as day as practicable. It is also desired that the character of the soil, the exposure of the orchard, and the name of the tree, as to its thrifty and bearing character, or otherwise, be given. B. P. JOHNSON, Secretary.

A Card.

TO THE PATRONS OF GRAHAM'S MAGAZINE. The close of the current Volume is deemed a proper period to announce to the patrons of this Magazine, that arrangements have been completed, which cannot fail to increase its attractions during the coming year. The best writers in the country will continue to enrich our pages with their productions, and our engravers will stand ready to execute the patterns of this Magazine, with the best efforts of their art to make the department of the Magazine more beautiful than ever. Promising unremitting exertions to merit a continuance of the favor bestowed upon the Magazine, we respectfully solicit a renewal of the patronage of all its old patrons, and the addition of the names of all who desire to avail themselves of the satisfaction of reading what is universally conceded to be "THE BEST MAGAZINE IN THE COUNTRY."

Attention is called to the following list of Terms, which are unquestionably more advantageous to subscribers than those offered by any other work of the kind. TERMS.—For \$3 in advance, (one copy in the States from which it is remitted,) one copy of Graham and a copy of a large and magnificent print, by a distinguished Engraver, and which may be considered one of the most beautiful specimens of art ever presented by any Magazine publisher, and also a new and beautiful Engraving, suitable for framing, of a Sacred subject, "Bearing the Saviour to the Tomb," prepared expressly, and at a very heavy cost, as a Premium Gift to new subscribers of Graham's Magazine. Or, if desired, we will furnish in lieu of either of the above Prints, a complete set of our Mezzotint Portraits of the American Heroes of the Late War with Mexico. For \$5, two copies for one year, and a copy of either of the Prints to each subscriber. For \$10, five copies for one year, and a copy of the Magazine to the Postmaster or person forming the club, and either of the above Prints, or a set of Portraits, to each subscriber. For \$20, eleven copies for one year, and a copy of either of the Prints, or a set of Portraits to each subscriber, and a copy of the Magazine to the Postmaster or person forming the club, and a copy of each of the large Prints as an additional Premium.

Any person forwarding a club of 20, or upwards, shall receive for his trouble a complete copy of W. H. Graham's "American History," or a complete set of the "Liberator." SAMUEL D. PATTERSON & CO., No. 38 Chestnut-st., Philadelphia.

Sabbath Tracts. The American Sabbath Tracts Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:—

- No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 32 pp.
- No. 3.—Authority for the Change of the Day of the Sabbath. 32 pp.
- No. 4.—The Sabbath and Lord's Day—A History of their Observance in the Christian Church. 32 pp.
- No. 5.—A Christian Caveat to the Old and New Sabbatharians. 4 pp.
- No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7.—Thirty-six Plain Questions

