

The Sabbath Recorder.

EDITED BY GEO. E. UFFER AND FREDERICK BROWN.

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

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The Sabbath Recorder.

NOTES OF A VOYAGE TO CALIFORNIA.—No. 6.
From letters of Dr. J. D. B. SILLMAN to his friends in New York.
SAN FRANCISCO, Aug. 15th, 1849.

We are now encamped about half a mile from the town, in the "Happy Valley." The sandy shore of the bay is in front of us, and around us are sand-hills, covered with a low growth of evergreen oaks. We have four tents, and though our fare is coarse, we feel better than while on ship-board.

You will hear all sorts of stories from this country; but, in a few words, I will tell you the situation of things here. Provisions and goods of every description are cheaper than in New York. Labor is enormously high, though, from the great number here who have not the means to go to the mines, it is not so high as it has been. I should think the population now was about 5000. More than one half of the houses are made of canvas; and a little house for which our company paid about \$300, including the freightage from New York, was sold for \$2,250. Freight is very high up the river, and higher still to the mines. There is no law established but the natural law of justice; and yet I never saw a better state of society, where the genial influence of woman is not felt. I have not heard of a theft, or crime of any sort, amenable to the laws at home, since I have been here. Fire-arms are thrown aside as useless, and are said to be given away along the road. Many who go to the mines, return unsuccessful, and report that the exertion of getting gold is too great. We know that there are some who have come to California, because they had an idea that they were to get rich without effort. I have seen many from the strength, patience and perseverance, will, as soon as he has learned the art, realize all that a reasonable man could expect. It is our intention to winter at the mines, build a log hut, and lay in provision.

This is a strange climate—no rain, but cold fogs, except at mid-day, when it is very warm. It is said to be much pleasanter in winter, when the warm sun and rains change the whole face of the country.

SACRAMENTO CITY, Sept. 13th.

We staid at the "Happy Valley" until the 10th of September, during which time I was not idle. There was much dysentery there, and towards the last of my stay I had considerable business. But the "El Dorado" was not reached; and, at length, the arrangements of our party being completed, we set sail, in company with another party of six, about 8 o'clock A. M., Sunday. Passing through the crowd of shipping, we stood out for the Island of San Angelo, just discoverable through the haze. Then we took the flood tide, and swept on into Pablo Bay. The beautiful straits, which connect with Luison Bay, we nearly missed, and were being borne with a strong wind among the heavy rollers on the flats, when we saw a vessel making for the other shore, and, conjecturing the true state of the case, we saved ourselves the disagreeable necessity of being swamped, trying to beat off, or losing our cargo (about a ton and a half). The straits of Carquines are exceedingly beautiful, and the new city of Benicia is situated here. It was about three o'clock P. M., when we entered Luison Bay. This is said to be dangerous to small boats.

We overtook a whale boat, with one man, before entering the bay, and I got in with him to assist in the management of his sail. He was a "buck-eye," and his boat was badly rigged, and, altogether, we had a bad time of it; but finally reached the mouth of the Sacramento River about night-fall, the iron boat a little ahead. She made signs to us to go ashore, and we hauled up to go to the same place with her. It was a muddy lee shore, and we could not get far enough into the tules to protect us, and had to get off. We then stood for a small willow island opposite. The iron boat reached it, but we could not manage our sail, and were driven off. It was now so dark that those in the other boat could not see where we were, and thought it safest to remain there till morning. We drifted on up the river, (which is here a mile wide), a distance of four or five miles, before we could find a place where the boat would lie well. At length we ran into the bushes, and made fast to them. We ate what remained of our provisions, which was not enough for a cat's supper, and taking a pair of blankets, we laid down on the bottom of the boat. I felt the loss of my bedding, for the wind was piercing cold; but the "buck-eye," as he tucked up the blankets around us, made his laconic prayer, "May the Old Gentleman take good care of us," and before I had thoughts of such a thing, he was snoring well. I slept, too, as well as I could, rocked by the waves, and the dew-drops pattering in my face. We arose early, and clambered up the largest bush, to see whether in the night, we had gone the wrong way, as there are many mouths. We could see nothing but marsh. We endeavored to return, but the wind was against us, and we feared the other boat might have passed us; so we kept on, and fastened to a brig, anchored in the stream. She had been lying there three weeks, waiting for a favorable wind to get down. We found the Captain sick with fever, attended by all but two men, and entirely destitute of provisions. A boat had gone down for their relief, but had not returned. We had nothing to eat, and were obliged to procure for ourselves. We hoisted sail under the lee of the brig, and stood off. The other

boat came up soon after, and I stepped out of the stranger's, wishing him good luck, but no good to his boat.

As we passed on, we got beyond the high winds, and had delightful voyaging through the remainder of the day. We passed many vessels aground, that had started several days before us. The delta of this river is very extensive, and intersected in every way with sluses or arms, which make the way difficult to those unacquainted. We continued on till 2 o'clock P. M., but seeing no vessels, or other signs that the stream was frequented, we stopped to lunch and deliberate. I never saw a more beautiful river. Its banks here were lined with oaks, sycamores, willows, and other trees with which my boyhood was familiar. Hawks, jays and black-birds, cranes, ducks, and other birds of our own land, were frequent, and I could hardly realize, at times, as we floated along, that I was so far from my native river. We went on shore, and I climbed up a sycamore to take a view of the country beyond the river's banks. The timbered belt along the shore was narrow, and beyond this the vast plain was covered, as far as the eye could reach, with tule. There were marks of wolves and Indians, but nothing recent. Satisfied that we were on the wrong way, we pulled back ten miles, and took another arm. We soon came to what we thought was called, *par excellence*, "The Sluse." For many miles, we saw nothing but bulrushes, about six feet high. At night-fall we came to another fork, and doubtful which course to take, we hauled up to the shore, where we saw a clump of trees. A dead tree made an open spot, and there we effected a landing with hatchet and lantern. We cleared a place under the vines and bushes, built a large fire, made some coffee, and, by dint of pulling and lifting, we opened a place where we could spread our blankets, and spent a pleasant night—for fatigue makes sleep pleasant any where.

We started early the next morning, and were pleased to find that we were very fortunate in landing there, as there was no other dry ground about us; we were indebted, in the darkness of the night, to accident. About 9 o'clock A. M., we found ourselves again in the main river, below where we left it the day before. We continued on that day up the Sacramento, monotonous, but always beautiful. At sundown we landed, built a fire, and prepared our supper. Soon after, a breeze springing up, we continued on all night, and arrived, all in good order, the next morning at this *canas* City. Men, mules, oxen and dust! Bales, boxes, barrels, innumerable, piled every where in the open air! The trees are all standing here—magnificent great oaks—and a crowd of ships are fastened to the trees along the bank. Soon we shall start for the head waters of the Sacramento.

LAWTON'S RANCHO, Sacramento River, Oct. 16th.

We broke our camp at Sacramento City on Sunday, Sept. 16th. Our boat was 24 feet long, 5 feet beam, of iron. She was loaded with two tons of provisions, with our party of six. We stopped for the night about two miles below Vernon. We encamped on a high bluff, where, for the first time, I had a view of the extensive prairie, with its droves of wild cattle and horses. Vernon is the village on the right bank of the Sacramento, at the mouth of the Rio Plumas. Opposite is Fremont. A few tents compose these villages. Here we spent the most of the day, in making inquiries of our route. Accounts were somewhat discouraging of the difficulties of the navigation of the river, but we decided to attempt it. Snags, rapids, and hostile Indians, made the result doubtful. The last boat that had attempted it had a conflict with the Indians, and returned. Above the mouth of the Feather River, we stopped to cook dinner, and wait for two other boats—one a whale boat, the other an iron boat (the *Alida*) heavily laden, and owned by a company of Ohioans, seven in number. At night we camped ten miles above. Here two men who were passengers on board the whale boat, and who were to assist at the oar, were sea-sick, and determined to forfeit their passage money, and return, thoroughly disgusted with navigation. The river was very winding and rapid, but beautiful in the extreme. I was constantly reminded of the Mohawk, with its high alluvial banks. Willows, button-wood, and oak, continued to be the prevailing trees. Grapes were numerous and fine; in a few minutes we could pick bushes. As we were now beyond the borders of the settlements, our boats kept close together for protection. Tracks of grizzly bear and elk were seen; few were the traces of men. We traveled in such a way as to avoid the extreme heat of the mid-day sun.

Tuesday, 17th, we encamped for nooning in a dry ravine. I left the place to go down the river a short distance, and became so entangled in the rose-bushes and briars, that I began to despair of ever finding my way out, and but for my sheath-knife it would have been night before I returned. As soon as clear from them, I set them on fire, and the whole thicket was soon roaring and cracking in the flames. It alarmed me some, but I had no idea of the extent of the destruction I was making. We hurried into our boat, and left the spot. In the evening, we saw a grizzly bear scrambling up the steep bank. We landed at the spot; and when the Ohio men came up, we all went into the small thicket in pursuit of him, but he had made good his retreat. Encamped on a high bank, among the wild peas, and evidences of "grizzlies," in great plenty, for our quiet repose.

Wednesday, we passed a stream coming in on the right. A wild-cat, seated on the bank, was fired at without success, except in driving it away. Just at night, shot a large bird, which proved to be a golden eagle, measuring over nine feet from tip to tip of wings. We made an early encampment, in order to give time for all to get in before sundown. The following day, the current was less rapid, and considerable progress

was made. The "*Alida*" led, and camped early. One of their riflemen shot a fat doe, about a mile from camp, and we had a good supply of the very best meat. The next day, there were traces of Indians. A thin film of mist extended over the plains, beautiful as meadows. We started about 7 o'clock; but ten o'clock, four Indians stood on the bank, all naked, except that one had a red cap on his head. We spoke to them in Spanish, but they made no reply, nor could we tell whether they were friendly or not. Soon after, we saw great numbers, near a hundred, men and boys, running along, and trying to keep up with the boat. Then the opposite bank was swimming, and among them we distinguished one dressed in Spanish costume, and another old man with a blue shirt, who, from the deference paid him by the others, we concluded was the head chief. His face had a benign aspect, that prepossessed me in his favor; but when we heard him ask, in Spanish, "What do you want here?" we thought there was trouble ahead. We made no reply to the question, but asked him how far it was to the head waters of the river. He replied, "Who knows? I don't." I assure you, I felt "a little kind of unsettled" in my mind. We stopped about noon for dinner, and put all our arms in readiness; and when we started again, every man had his gun by his side. Soon after, we saw two armed Indians walking towards us, on a sandy bar, and talking in a very serious, authoritative tone, but none of us could tell what was meant. The principal spokesman was dressed in a blue shirt and pants, with red sash; the others were naked, and we were soon in the presence of twelve armed Indians. Their weapons were bows and arrows and spears; the arrows and spears were pointed with glass and flint. We made friendly demonstrations to them, and they were soon in confidence. We gave them fish-hooks, and they gave us arrows and grapes, which they call "vaumes." They made an equal distribution of the trifles presented them, with the exception of a long silk scarf, which was the *lion's* share. Having produced the desired impression with their finery, they stripped themselves of it, and disappeared. We were a little fearful of treachery, and for the first time kept sentry during the night. The night passed quietly, however, nor did we see any more of our new friends.

Friday, we passed two boats, descending the river, discouraged by the difficulties of the way. Encamped two miles below the Indian fishery, where the trains by land stop for water. Here are many Indians, who have frequent intercourse with the whites, and we bought salmon of them. The next morning we stopped at the fishery. Here the "*Alida*" left us to return. The following day we pursued our way. The fish weir is a strong fence or dam thrown across the river, and so interwoven that fish cannot pass. They opened a place for our boat, and we crowded through, but not without unshipping our rudder, and our consequent drifting down upon the dam in the strength of the current; but by passing a line to the shore, we got off. When we stopped for dinner, the Indians swam the stream, and gathered around us; and when we had done, we tendered to them the remainder, which they devoured with avidity. We encamped late, on a high bank, with an extensive prairie view. The party being indisposed to go on the next day, we spent two nights at this encampment. We made ineffectual attempts to get within rifle shot of some deer. Indians were seen lurking about, but were very shy. The second night we discovered the woods and grass on fire, and the flames approaching us rapidly. We kept a watch till late, but finding the flames traveling less rapidly, we all slept. The tracks of bears that we see so frequently, are truly enormous; one that I saw here measured eight inches in breadth. Here we saw some large oaks—one was nearly twenty-five feet in circumference.

We broke camp early the next day, and worked diligently at the oars, but made slow progress. Rapids are so numerous, that one is scarcely passed before you come upon another. We found it necessary to get out into the water, and tow, every half mile. At one time our boat was carried on to a snag, broadside to the current, and all our efforts to extricate her were for a long time unsuccessful. For several days we had a repetition of these scenes. One day we took some Indians to pilot us, and they were quite serviceable, but there was not "bulldog" enough about them for such service. They visited our camp; we fired a revolver; and they continued to back off, as the barrels were discharged, until, finally, one began to run, which occasioned no little merriment. We entertained them well, and when they left us, they gave a general shout. Soon after, we visited one of their villages. The acorns, which are a great article of food with the natives, were now ripe, and they were curing them for winter store. They dry them with the shells off, and pack them in layers, in willow cribs. Grass-seed is used by them, and the regular beat of their falls was heard by us, early and late. Their women are the most wretched objects that I ever looked upon—filthy, disgusting slaves. We bought some salmon and moved on.

Sept. 30th, we arrived at Chico Creek, and went over to a rancho owned by a Mr. Potter, where we hoped to have procured some milk—as an article I had not tasted since I left home; but he asked six dollars a gallon, which we thought a pretty round price, even for California. He had fine horses and cattle, and a large number of dependent Indians. Here we learned that the terminus of our journey was about twenty-five miles distant. We returned to camp, moved on about six miles, and encamped again. Two of our company were taken sick, and we were all way-worn. Our encampment was a beautiful one. The distant mountains began to show themselves, and wild geese, deer, and ducks, were very numerous, while we were supplied with a profusion of grapes.

To-day, Oct. 6th, we again started on our way. The scenery on the river has changed entirely. Instead of alluvial banks, the shore is a hard clay, often mixed with pebbles, like conglomerate rock. The bed of the river is growing rocky, and willow and cotton wood (which is a species of willow) skirt the river about half the distance. We made some progress to-day, but lost our afternoon's work. We were nearly through the rapid, when the current got a shear on the boat, and in spite of all we could do, we were thrown broadside on the bar. It was late in the day, and by lighting the boat, and some hard work, we got her into the channel, and drifted down for encampment to where we stopped for dinner. We passed a grizzly bear on the bank, but it was getting dark, and it was mistaken for a horse. We shot a blue heron, and the bear wheeled off into the thicket.

We are now, after three weeks, at Lawton's Rancho, on Deer Creek. No boat has ever before ascended the waters of the Sacramento so far, and I doubt if it is ever attempted again. Here we have bought a wagon and cattle and mules of the overland men, and to-morrow we shall go on by land. Hundreds are coming in daily over the mountains, sick and destitute. They meet only with harpies here to prey upon them, and they are often compelled to sell their teams for food enough to last them down to Sacramento City.

SACRAMENTO CITY, Nov. 9th.

I am once more in the land of the living, and among the abodes of men. We had the first rain of the season while encamped at the mouth of Deer Creek. It continued three days, and was cold. Our spirits fell; one and another had chills and fever; but the weather improved, and we set out to continue our journey up the country with the oxen and mules. We crossed the creek, and proceeded about three miles, when it was found that the sick could not endure the riding, and the team was not strong enough for the load, and we returned two miles below our old camp, where the animals could find feed. Our own party of six were in condition to travel; none of the others were. We left their baggage and their mules, and getting an additional number of oxen, we resumed our journey, two days after. Our progress was slow over the dry roads, and we camped from place to place as we found water and feed for the cattle. One of our men was taken sick, and was placed on the baggage. At every place where water was to be found, we camped, nearly all sick, and sometimes so much so as to be dependent on passers-by for water. Few were well, and the farther we advanced the worse it became. We went as far as the Cotton-wood Creek, where we met with Capt. Haines, who led the "*Alida*." He had gone back, purchased mules, and entered the mountains three weeks before us. He had left his party along the way sick, and was returning, himself yellow and emaciated. We could rely on his statements implicitly; and though we were within one day's journey of the place of our destination, yet from his representations of the paucity of the country in every thing desirable, even feed necessary to support cattle for a single day—of the impracticability of sustaining ourselves through the winter, and many other reasons which I have not time to mention to-night—I have an unexpected opportunity to send by a steamer (the 15th) we turned our teams about, and directed our steps again to this place.

I have not time to dwell on the events of the journey down—through a region differing little from prairie country, except that on the streams there is no grass, tree, or water. The streams we crossed are given on Fremont's map. They do not fail in the dry season, but grow smaller as the dry earth drinks them up. We reached the Feather River, and encamped two nights, as we had gone two days without water or food for cattle. It was on the route of the overland men, and it was no uncommon thing to see a small hillock—with a stick at one end, and the name of some deceased way-farer written thereon, in pencil—for the first rain to level again. They were melancholy spots, those uncrowned graves. We crossed the Yuba, Bear, and other golden streams, and reached this place on the same day that the steamer left San Francisco. I have given you a hurried account of our journey; the details you will be entertained with around the social fire. We went 150 miles farther up the river than Wilkes' party thought the river navigable for boats. We endured much from fatigue, hunger, thirst, and sickness; yet we never reached the gold mines.

On arriving at Sacramento City, I made arrangements to leave my nomad life. Proposals were made me, by two physicians in practice here, to join them in a Hospital, one of which I accepted. We have rented a building for \$900 per month, and can fill it with patients at from \$10 to \$25 per day. It is the only thing of the kind in the place, and there is not another house in town, for the sick, that is weather-proof. The physician whom I have joined has been but three weeks in business, and has cleared \$900, with business increasing.

How MEN DIE WITHOUT THE BIBLE.—The Rev. Dr. Cox, of Brooklyn, at a late Anniversary of the American Bible Society, stated, with thrilling interest, a private conversation he had with a gentleman of renown, (whose name he would not mention,) just before going to his account.

"As for the Bible," said the sage, "it may be true—I do not know."
"What, then," it was asked, "are your prospects?"
He replied in whispers, which indeed were thunders, "Very dark, very dark."
"But have you no light from the Sun of Righteousness? Have you done justice to the Bible?"
"Perhaps not," he replied; "but it is now too late—too late!"

THE STREAM OF DEATH.

BY E. W. CANNING.

There is a stream, whose narrow tide
The known and unknown worlds divide—
Where all must go;
Its waters, dark and deep,
Mid sullen silence downward sweep,
With mournful flow.

I saw where, at that dreary flood,
A smiling infant prattling stood,
Whose hour had come;
Untaught of ill, it neared the tide,
Sunk, as to cradled rest, and died
Like going home.

Followed, with languid eye, anon,
A youth, diseased, and pale, and wan;
And there alone,
He gazed upon the lesten stream,
And feared to plunge—I heard a scream,
And he was gone.

And then a form, in manhood's strength,
Came bustling on, all there, at length,
He saw life's bound,
He shrank, and raised the bitter prayer—
Too late—his shriek of wild despair,
The waters drowned.

Next stood upon that surges shore
A being bowed with many a score
Of toilsome years,
Earth-bound and sad he left the bank,
Back turned his dimming eye, and sunk—
Ah, full of fears.

How bitter must thy waters be,
O Death! How hard a thing, ah me!
It is to die—
I mused—when to that stream again
Another child of mortal men
With smiles drew nigh!

'Tis in the last pang, he calmly said;
'To me, Death, thou hast no dread;
Saviour, I come!
Spread but thine arms on yonder shore—
I see 'ye waters bear me o'er!
There is my home!"

HOWARD'S HABITS OF LIVING.

The manner in which the Philanthropist, amid his enormous labors, was preserved from exhaustion and disease, is shown in the following extracts:—

Considering that his health had previously been so delicate, it is not a little astonishing that no fatal effects should have followed his daring intemperance into so many fever-haunted dungeons. In truth, he appeared to bear a charmed life. Whatever the danger into which he entered in the cause of the wretched, he came out unscathed. God was about his footsteps. His trust was in Almighty aid, and in the holiness of his own intention; and his Father, the Friend of the Wretched, did not fail him in his hour of need. The secondary reasons for his impunity are also worth considering. Howard ate no flesh—drank no wine nor spirits—bathed in cold waters—ate little, and that at fixed intervals—retired to bed early—rose early. Such was the programme of his personal course. This regimen enabled him to penetrate fearlessly dungeons into which gaolers and physicians even, dared not follow him. From his youth upward—the lesson of abstinence had no doubt been learnt in his father's puritanical household—his diet had always been of the simplest kind, and as he advanced in years the habit of temperance grew stronger and stronger.

Some details of his way of living while at Warrington have been preserved—which, as they were of a kind with his usual habits, are not unworthy of record in this history. Every morning—though it was then in the depth of winter—he arose at two o'clock precisely, washed, performed his orisons, and then worked at his papers until seven, when he breakfasted and dressed for the day. Punctually at eight he repaired to the printing office to inspect the progress of his sheets through the press. There he remained until one, when the compositors would walk to his lodgings, and, putting some bread and dried fruit into his pocket, he would stroll in the suburbs of the town—eating, as he trudged along, his hermit fare, and drinking therewith a glass of cold-water begged at some cottager's door. This was his only dinner. By the time that the printers returned to the office, he had usually, but not always, wandered back. Sometimes he would call upon a friend in his way, and spend an hour or two in pleasant chat—a recreation he rather liked; for, though anything but a gossip, he had all the social instincts largely developed in his nature. At the press he remained until the men left off their day's toil, and then either retired to his modest lodgings, took a simple dish of tea or coffee, performed his household religious services—a sacred duty, which he never under any circumstances, whether at home or abroad, suffered himself to omit—and retired to rest at an early hour; or repaired to the residence of the Atkinsons, to consult with the future doctor upon any corrections or alterations which might have occurred to him during the day; in which case also he retired at his regular hour.

Beyond the safeguard of this severe and patriarchal regimen, the precautions taken by Howard to repel contagious diseases were very simple at first—such as smelling a phial of vinegar, while in the infected cell, and washing and changing his apparel afterwards; but, in process of time, even these expedients were abandoned as unnecessary. The question of how he preserved himself free from contagion being often pressed upon him, he replied—and his words are eminently noteworthy—"Next to the free goodness and mercy of the Author of my being, Temperance and Cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed, I fear no evil." And in this belief and fearlessness of ill, he passed all his perils—like Shadrach, Meshach, and Abednego of old through the fiery furnace of the Persian King—without a hair of his head being injured. In all ages of the world such has been the defensive armor of heroes and martyrs—such the inspiration and the impulse of all great thoughts and holy deeds!

SILENT INFLUENCING.

We do not always understand how powerful these are; if we did, we should be almost afraid to live. When some incident occurs to remind us of it, or some noticeable illustration of it is given in our experience, we are startled for the moment into surprise and awe. Our ordinary life seems wonderful and fearful; it becomes invested upon the instant with an immeasurable responsibility.

A parent lets fall a remark before a thoughtful and sensitive child, which arrests his attention. It may have been merely the tone in which it was uttered, or the peculiar collocation of its words, or some equally insignificant circumstance connected with it which makes him notice it, and the parent has no idea that he has noticed it. He hardly thinks of it, indeed, again, but loses it in the instant rush and press of life. But it sticks for some reason in the child's thoughts, and will not out; and, years after, it is freshly remembered. A whole system of action and belief has sometimes been drawn out of such a remark, and the destiny has been shaped by it.

A man of cultivation and social attractiveness, especially if he hold some position of influence and distinction, as a journalist, a statesman, a professional man, is often little aware—because he has strangely forgotten the days of his own boyhood—how wide and permanent are the influences he leaves upon the society he passes through. What he says, may not be remembered; but what he is, will be. Many think of him with pleasure, and with a secret wish to know him and be guided by him, of whom he does not think at all. And if his life and words consistently show forth the true, generous, high-minded character, he will do much toward training the quick and eager minds about him, to the same high qualities. The memory of his example will repress their inclinations to wrong, and will stimulate to new effort for nobleness of character and largeness of culture. So a beautiful, accomplished and winning woman, is the cynosure of more eyes than she herself knows of, and there are many young and ardent hearts, in her sex and in the other, who love to think of her, to imitate her social manners, to train their thoughts and words into the fashion of hers; whose hope it is, and the star of their desire, some day to win her thought and regard. Even after she has passed away from the earth, the thought of her gentleness and grace and truth of character, may linger like an essence about the thoughts, and with regret for her loss, will mingle the joyful recollection of her excellencies, and the glad hope of meeting her in heaven.

It is a wonderful, intricate, sensitive system—this of human thought and life. The influences that circulate through it are silent as light, and yet binding as gravity. They pass noiselessly into the soul, but they stand there oftentimes more durably than if cut into Egyptian granite. They imbue and characterize the spirit indelibly. It is a fearful thing to live and move—either as influencing or as being influenced—in such a system; and it gives motives to individual watchfulness and holiness, and the continuous exercise of all gracious and kindly affections, which it seems impossible to surpass.

OLD PSALM TUNES.

To forward the favorable reception of such Tunes, two facts as to their original intention must be practically borne in mind. They were sung faster than we usually sing them, and, what is far better, by a far greater number of voices. It is a great mistake to suppose that the old tunes should be sung in a heavy, drawing style. Our forefathers in the church were cheerful Christians. A psalm of a dozen verses was but short to them. Hence, as well as from other circumstances, it is clear that they sung in a quicker and livelier manner than is commonly conjectured. The Old Hundred tune is made a dirge in our days; but in theirs it was a joyous and animated canticle.

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."
In like manner, York tune, which is shelved among the dull and obsolete, was little more than a century ago, the liveliest and most popular tune of the entire kingdom. But to hear old tunes to advantage they must be sung in old style. Not only must they be sung with decent gravity and cheerful sanctity, but by masses of people, by a multitude of voices, "by all the people together," as the original directions state. Six thousand voices were wont to be heard at St. Paul's Cross; "three or four thousand singing at a time in a church in this city is but a trifle," said the excellent Roger Ascham in a letter from Augsburg, dated the 14th of May, 1551. [Hackett's National Psalmist.]

WIRT'S OPINION OF DR. WATTS.

"I bought, the other day," he says, in a letter to his wife, "a copy of Watts' Psalms and Hymns. Do you know that I ever think of the man with such emotions as no human being ever inspires me with? There is a loftiness in his devotion, and an indifference, approaching to contempt, for the praise or censure of the beings of this nether world, which is heroic and sublime. It is so awfully grand, that even old, surly, growing Johnson, with all his high-church pride and arrogance, felt its influence, and scarcely dared to whisper a criticism in his life of Dr. Watts, which is a curiosity in this particular. What a soul of celestial fire, and, at the same time, of dissolving tenderness, was that! How truly did he devote all the faculties of that soul to the contemplation of the glory of God and of the Saviour! He was, indeed, 'ever journeying home to God'; and, as if he had stopped half way between earth and heaven, to compose this excellent book. His was a wrapt soul; and I never feel my own worthlessness so forcibly as when I read his compositions, and compare my spirit with his."

The Sabbath Recorder.

New York, March 14, 1850.

THE LATE SABBATH CONVENTION.

Owing to the circumstances under which our sketch of the late Convention at Peterboro was prepared, we had no time for those reflections which the occasion seemed to demand. The Call for the Convention was so liberal and comprehensive, as to embrace not only the observers of the seventh, but those of the first day of the week, and not only the friends, but the enemies of the Sabbath. It was designed to have the meeting conducted on the most catholic principles, to throw open the door for free discussion, and to repudiate that narrowness of spirit which looks only to the triumph of a particular party. Under such circumstances, it was reasonable to expect, that the Convention would be attended by a goodly number of all parties. In this, however, we were disappointed. Our own denomination was respectfully represented; but of other persuasions there was not a man to show his face, otherwise than as a mere spectator, except Mr. Crozier of this city, Mr. Wheaton of Syracuse, and Mr. Stowe, a minister of the village. Why was this? It is true, these brethren defended their respective views most manfully, especially the two first named. As for Bro. Stowe, he seemed not to take very decided ground. The anti-sabbatarians could not have been more ably represented, than they were in Bro. Crozier and Bro. Wheaton; still we should have been better pleased if they had not been left to stand alone. But where were the advocates of the change of the Sabbath? Where were those who have been moving the elements, for the last ten or a dozen years, to bring about the universal sanctification of Sunday? Where were Dr. Edwards and his coadjutors? Not one of them came near us. Where they were, we pretend not to know; but we are certain, that they could not have been uninformed of our convocation. To us it looks as if they were disposed to shrink from the light. Yet they will continue, no doubt, to assert their favorite dogma, with as much effrontery as if it were an unquestionable element of God's truth, and even to invoke the aid of civil law in its behalf. We shall hear of their holding Conventions through the length and breadth of our land, from whose deliberations free discussion will be promptly rejected; and proclaiming, with trumpet blast, that God requires men to keep their Sunday, upon pain of his eternal displeasure. So they will go on, and never will they venture within reach of an argument, till the clamors of the honest common people shall drive them to it. Now we call heaven and earth to witness, that we have not been sparing of efforts to bring these pseudo-reformers to a better sense of propriety. Some years ago, a so-called Sabbath Convention was held in Utica. One of our worthy ministers was present, and, at first, was allowed to participate in the proceedings; but as soon as it was discovered that he was a Seventh-day Baptist, a gag was put upon his mouth. Again, a Convention was assembled at Saratoga. Two Seventh-day Baptist ministers were present, and endeavored to obtain a hearing. But the wire-workers got a resolution passed which effectually shut their mouths. The memorable "Lord's Day Convention" at Baltimore was held. Sabbatarians were there also. But even before they had opened their lips, and while Messrs. Magruder and Lemon, of the order commonly called Campbellites, were expressing some doubts of the propriety of calling the first day of the week the Sabbath, a clamor was raised that the troublesome Seventh-day Baptists were in the assembly; and, if our memory serves us correctly, cries of "put them down" were shouted from all parts of the house. These are specimens of the manner in which we are generally received, when we attempt the introduction of our views. And now a Convention has just come off, at which these very advocates of the first day of the week were perfectly welcome to appear, and express themselves freely; but not one of them ventured to show his head. How much confidence they manifest in the strength of their own views, the public will not be slow to judge. Still we hope the time will come, when they will be shamed into a more liberal course.

We are under the impression, that the late Convention will be found to have produced good results. The influence may not be very extensive, beyond the vicinity where it was held, but we think that the people there must have learned, that there is a strength in the argument for the Bible Sabbath, which they never before dreamed of. Those who have never before been brought into contact with us, are wont to cherish the idea that we are a sort of Judaizing sect, who lay a great deal of stress upon works of righteousness, and make very little account of the Saviour. The manner in which our sentiments are often introduced to their notice by their teachers, who ought to know better, contributes not a little to this impression. What is more common, than for our first-day brethren, when attempting to confute our views, to spend a great deal of time in showing that "by the work of the law no flesh can be justified"—that "Christ is the end of the law for righteousness"—that believers "are not under the law, but under grace," &c. &c. As if we did not as fully believe these points as they do them-

selves! Hence the impression with their hearers, that our doctrine in respect to the Sabbath rests upon a denial of these fundamental principles. But the time will come when such dishonorable methods of treating us will be fully exposed. We are not Judaizers; on the contrary, we cling to the cross of Christ as our only hope. But we believe that whosoever transgresseth the law committeth sin (1 John, 3:4); and is Christ the minister of sin? God forbid.

MINUTES OF THE SABBATH CONVENTION, HELD AT PETERBORO, MADISON CO. N. Y., ON THE 27TH AND 28TH DAYS OF FEBRUARY, 1850.

The Convention assembled in the meeting-house of the "Church of Peterboro," on the fourth day of the week, at 11 o'clock A. M., and was temporarily organized by calling Eld. Eli S. Bailey to the chair.

Prayer was offered by Eld. W. B. Maxson. Gerrit Smith, T. B. Brown, and James Hubbard, were appointed a Committee to nominate officers for the Convention.

After a brief consultation, the Committee submitted the following nomination, which was adopted by the Convention:—

President—Eld. JAMES BAILEY, of Genesee, N. Y. Vice-President—Eld. NATHAN V. HULL, of Alfred, N. Y. Secretaries—Eld. JAMES H. COCHRAN, of Berlin, Rensselaer Co., N. Y., and EPHRAIM MAXSON, of West Edmeston, Otsego Co., N. Y.

On motion, a Committee, consisting of Gerrit Smith, J. W. Morton, and T. B. Brown, was appointed to prepare business for the action of the Convention.

During the absence of the Committee, the Convention was addressed by Eld. Eli S. Bailey, on the authority of Christian practice.

A motion was adopted, extending the privilege of membership to all who might choose to have their names enrolled.

The Business Committee reported a series of resolutions for the action of the Convention. Their report having been accepted, the resolutions were called up in their order for discussion. The first resolution was as follows:—

1. Resolved, That the Bible is exclusive authority in all matters of religion.

Pending the discussion of this resolution, the Convention adjourned for one hour.

AFTERNOON SESSION.

Prayer was offered by Eld. J. R. Irish, of DeRuyter. The first resolution was farther discussed, and adopted.

The second resolution was called up, and after much discussion was adopted, as follows:—

2. Resolved, That, whilst we learn from the Scriptures, that Marriage and the Sabbath were given to the human family in the beginning; and that, whilst we learn from other portions of the same Scriptures, that Jesus Christ explained both of these institutions, and vindicated both of them from Jewish abuses and pervertions; we do not learn, that either Marriage or the Sabbath was abolished.

The discussion of this resolution occupied the remainder of the afternoon and evening. During the discussion, various phases were presented by those who participated in it, among whom were Elders Crozier and Morton of New York, Crandall of New Jersey, Timothy Stowe and Gerrit Smith, Esq. of Peterboro, N. V. Hull of Alfred, Varnum Hull of Scott, E. S. Bailey of Brookfield, Mr. C. A. Wheaton of Syracuse, and others.

SECOND DAY—MORNING SESSION.

After prayer, the discussion of the second resolution was resumed, and was brought to a close only at the close of the session.

AFTERNOON SESSION.

Prayer by Eld. Joshua Clarke. The third resolution reported by the Committee, was taken up for consideration:—

3. Resolved, That it is not the province of man to abolish, or in any wise change, a law of God; nor was this the province of the Son, who came into the world, not to destroy, but to fulfill, and who testified, that "the heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" nor can it be true, that with "the Father of Lights is no variableness, neither shadow of turning," if He needs to amend His laws.

On motion, this resolution was divided into three separate items, as follows:—

- (1.) That it is not the province of man to abolish, or in any wise change, the law of God;
(2.) Nor was this the province of the Son, who came into the world, not to destroy, but to fulfill, and who testified, that "the heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;"
(3.) Nor can it be true, that with the Father of Lights is no variableness, neither shadow of turning, if He needs to amend His laws.

The first item was adopted without debate or dissent. The second was discussed by Messrs. Smith, Morton, L. Crandall, Crozier, V. Hull, and others, and adopted, a few members voting in the negative. The third was adopted without discussion, but not without some dissenting votes.

The fourth resolution was:—

4. Resolved, That, notwithstanding the heart of man can, in its atheism and madness, conceive that this world is the offspring of chance, the Sabbath is, nevertheless, a sublime and perpetual monument, both of the existence of God, and of His creation of the world.

This resolution was advocated by T. B. Brown, and adopted, with one or two dissenting votes.

The fifth resolution, explained and enforced by G. Smith and L. Crandall, was adopted, nem. con., as follows:—

5. Resolved, That the Heaven-commanded rest from labor on the Sabbath, affords special opportunities for the private and public worship of God, which it is exceedingly criminal to neglect.

Upon the sixth resolution, there was some discussion, which was participated in by N. V. Hull, Irish, Crozier, Wheaton, and others. It was adopted, a few voting against it, as follows:—

The seventh resolution was the following:—

7. Resolved, That to abolish the observance of the seventh day as the Sabbath, is to abolish the Sabbath. Short addresses, both in favor of and in opposition to the resolution, were made by several speakers. It was nevertheless adopted, a few voting against it.

The eighth, and last, resolution reported by the Business Committee, was adopted, after being advocated by several speakers, and opposed by J. W. Morton, of New York:

8. Resolved, That civil penalties for the violation of the Sabbath are to be condemned—not only for the reason that they are incompatible with free conscience and free religion, but, also, for the reason that they prejudice the cause of the Sabbath.

Adjourned for one hour.

EVENING SESSION.

Prayer was offered by Eld. S. B. Crandall, of Brookfield, Madison Co., N. Y.

The Business Committee submitted for the consideration of the Convention, an Address to the Christians of the United States. This was taken up, and after some slight amendments adopted, as given below.

The following resolution, submitted by Bro. J. W. Morton, was adopted:—

9. Resolved, That those who represent the observers of the seventh day as Sabbath-breakers because they secularize the first day, are, in our judgment, guilty—though perhaps unwittingly—of a flagrant violation of the ninth commandment.

The Convention also adopted the following:—

10. Resolved, That the Sabbath is to be sanctified by a holy resting, all that day, even from such worldly employments and recreations as are lawful on other days, and by spending the whole time in the public and private exercises of God's worship, except as much as is to be taken up in works of necessity and mercy.

It was also voted, that the proceedings of this Convention, with the Resolutions and Address, be forwarded to the Sabbath Recorder, the Christian Contributor, and the Liberty Party Paper, for publication.

Also, that the thanks of this Convention be tendered to the people of Peterboro for their kindness and hospitality towards us during the session.

It was farther Resolved, That this Convention adjourn to meet in Berlin, Rensselaer Co., N. Y., on the fourth and fifth days of the week, May 15 and 16, 1850.

JAMES BAILEY, President. JAMES H. COCHRAN, EPHRAIM MAXSON, Secretaries.

The Address.

To the Christian People of the United States:

DEAR BRETHREN.—The age in which we live is emphatically the age of investigation. Doctrines and systems that were once supposed to be beyond dispute, are now become subjects of the fiercest contention, while nothing can be said to be truly stable, but that which resists all efforts, both human and satanic, to overturn it. How refreshing to the true believer is the thought, that the system of Revealed Truth, with all its doctrines, its promises, its laws, its ordinances, and its everlasting rewards, is one that neither earth nor hell shall shake!

We are of the number of those who rejoice, and will rejoice, at every honest effort to "try the spirits" that are abroad in the earth, by comparing their teachings with those of Infinite Wisdom; and it affords us no small gratification, to find that the multitudes of the sons of Adam, to whom the voice of heavenly wisdom is addressed, have begun at length to realize the importance of hearing that voice for themselves, and of weighing, under a sense of individual responsibility, the important lessons it inculcates.

The doctrines commonly taught on the subject of the Sabbath, are among those which have, for several centuries, been called in question by many, and are especially controverted at the present time. Many of them, we think, we have "weighed in the balances of the sanctuary, and found wanting." We are aware that, on this subject, most of you feel little uneasiness—little fear of being found in the wrong. But we beseech you not to be too confident of being right. God's commandment is exceeding broad, and perhaps you have not yet examined it in all its length, its breadth, its height, and its depth; nay, it is possible, that few of you have ever been led, in the good Providence of God, to give to this whole subject that careful examination which its importance demands.

The following are a few of the doctrines which have been preached to us, on this subject, and which, after mature deliberation, we have felt constrained to reject:—

1. Some of you have told us, that the first day of the week is the genuine Sabbath of the fourth commandment. We cannot conceive how this can be, inasmuch as this commandment requires the sanctification of "the Sabbath day," or "the day of the rest," which seems to refer to the rest of God on the seventh day of the first week, the "day" of which would be the same day, relatively, in every succeeding week. Besides, the commandment says, that "the Lord blessed and hallowed the seventh day," but affords no such information in regard to any other.

2. Others of you have told us, that the fourth commandment has been changed, and in part abolished; namely, that that part of it which enjoins the rest of the seventh day has been superseded by a new law requiring the sanctification of the first. All we ask is, that you prove what you assert from the Scriptures. Find this rescinding act, and the new law to which you refer, and we will cheerfully bow to their decision. We cannot find them.

3. Others of you tell us, that all God requires of us, is to keep holy the seventh part of our time, and that it is no difference which part we keep. This would do very well, if God had actually made use of this language; but he has not. If he had meant, "Remember the seventh part of your time, to keep it holy," he could, and we think he would, have said so. But he has not said so; therefore we conclude that such was not his meaning. You may think it is no difference which day of the seven we keep; but God has made a difference, by specifying the seventh, and leaving the others out of the question.

4. Others of you have told us, that there was no Sabbath prior to the Exodus of the Israelites, and that it was instituted and first kept in the wilderness. We have sought for the teachings of God's Spirit on this subject,

and find, that God "rested the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because in it he had rested (or kept Sabbath) from all his work which God created and made." Genesis, 2:2, 3. Now, according to this Scripture, there was a Sabbath before the Exodus, and God himself kept it. Nor can we believe that God "rested" because he was weary, but to afford an example to man, whom he had created in his own image, and who, for that reason, could not but rest in like manner. Besides, we find, in reading the account of the Exodus, that while the rulers of the congregation had forgotten this institution, the common people generally remembered it, and commenced observing it in the wilderness, not only without any special order to do so, but in apparent contradiction to an express command. Exodus, 16:19, 20—"And Moses said, let no man leave of it till the morning; notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them." Verse 22—"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses."

5. Others of you have told us, that the fourth commandment was peculiar to the Jews, and abrogated at the death of Christ, and is no longer law to God's creatures. This would perhaps justify the rejection of the ancient Sabbath, were there any evidence of its truth. But we cannot see how you know that this commandment was peculiar to the Jews. Do you say this, because it was first given to them in a written form? So were the other nine—so was the whole of "the Law, the Prophets, and the Psalms." You admit that blasphemy and murder are sinful, that is, contrary to law; how, then, can you assert that Sabbath-breaking, which is forbidden by the same inspired code, is not a sin in the sight of Heaven? What text of Scripture says so, directly? Or, do you make this assertion on the ground that the Apostle has said, (Colossians 2:16, 17) "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of good things to come; but the body is of Christ?" Is it not evident, that the Apostle is here speaking of Sabbaths which were "a shadow of good things to come," while the body was of Christ? Were there not many Sabbaths given to the ancient church, besides the weekly Sabbath? and is it not almost always spoken of, in the writings of the Evangelists and Apostles, in the singular number? We cannot see how you claim the right to assume, that the weekly Sabbath is, or ever was, "a shadow of good things to come," of which Christ was the substance.

6. Finally, we are told by some of you, that if we keep the Sabbath we reject our Christian liberty. What do you mean by liberty? Do you mean, the right to do what God forbids, and neglect what he commands? Do you mean, absolute independence of Him that made you? What pleasure or profit could you derive from breaking the Sabbath, if you even had a right to do so? Alas! we fear that you who take this ground hate the Sabbath of the Lord, and can not, till your hearts are powerfully stirred by the Holy Ghost, count it "a delight, the holy of the Lord, honorable." The liberty to break the Sabbath—what is it? Most heartily do we beseech God to deliver us from all such liberty!

Brethren, we do invite your serious attention to this subject. However you may boast the strength of your convictions, your conduct always betrays an abiding consciousness of the weakness of your cause. Rarely indeed have we succeeded in persuading any of you to look us in the face, and give a reason of the hope that is in you. There are occasional and honorable exceptions to this rule; but they are like angels' visits, few and far between. Why is this? Are we so contemptibly weak, or so hopelessly profligate, that you consider us beneath respect, or beyond the pale of sympathy? Or are you fearful lest your fine gold may turn to dross, in passing through the fire of controversy? Gird up your loins like men, and meet the discussion of this subject. You may put it off a little farther from you, for the time being; but you cannot stifle it. Why do you hesitate? If you are on the side of the "Lord of the Sabbath," and he has abolished this institution, or given us another in its place, we tell you, He is able to carry you through, and to cover us with confusion. But if, on the other hand, we are in the right—if we are on the Lord's side—then rest assured, that the strongest among you shall be shorn of his strength, while the Lord alone shall be exalted.

Protests.

A protest to the second resolution was drawn up by H. P. Crozier, of New York, signed by himself and some others, and presented to the Convention, as follows:—

"The undersigned, believing the institution of the Sabbath to be abolished, and believing that the first day of the week is, by the resurrection of Jesus Christ, and by the example of the primitive church, consecrated to rest and religious worship, as a distinct Christian institution, do protest against the foregoing resolution."

Mr. Morton also gave notice that he should protest against the eighth resolution, which he did as follows:—

The undersigned respectfully protests against the adoption of the eighth resolution, as above, for the following reasons:—

- 1. According to that resolution, the Jews, God's peculiar people, who were restrained from Sabbath-breaking by civil enactments, had, for fifteen hundred years, neither liberty of conscience nor freedom of religion—which I cannot believe.
2. Moses and the elders of Israel did, as civil rulers, apprehend and imprison a man for violating the Sabbath, at a time when no law existed on the subject besides the fourth commandment. See Numbers 15:32-36. They seem to have regarded this commandment as a part of the law of the land, and to have enforced it as such. But if civil rulers had a right to enforce this law then, and were empowered to do so by the commandment itself, they ought, it seems to me, to have the same right now; for the Decalogue was in no part—in no sense—Jewish.
3. The sphere and duties of civil government are no where in the Bible definitely

pointed out, except in the Mosaic Code, and in the approved examples of those who, from time to time, administered it. Neither that code, nor those examples, can be viewed by this Convention as a rule of legislation; for both do most unequivocally establish the very principle which this resolution so pointedly condemns. See Exodus 31:12-16, and Nehemiah 13:15-22. Now it seems to me, that we must either take the Bible as it is, or reject it altogether, as a rule of civil legislation. If we reject it, we have nothing left but the conscience of erring man, as affected by the light of nature, which has, at one time or another, sanctioned every enormity done under the sun. I am not prepared to say to the civil magistrate, "Lay aside your Bible, and learn your sphere of action from the light of nature."

4. This resolution seems to lay the blame of Sabbath desecration on the Author of the institution. Having established civil magistrates over the land of Israel, he ordained that they should punish the Sabbath-breaker, which they continued to do for several hundred years. This, says the resolution, "prejudices the cause of the Sabbath." But it was done by divine authority. Who, then, is most to blame, if the Sabbath has fallen into disuse? Did God know that these penalties were prejudicial to the Sabbath cause? or, knowing it, did he intend to kill his own institution?

5. The doctrine, upon which this resolution is evidently founded, that civil government has no right to punish the violators of the first table of the Decalogue, is, in my humble opinion, a mere speculation. It is not taught in the Scriptures. It reflects upon the wisdom and justice of God, as displayed in that only model of civil government to which he has ever affixed the seal of his approbation. It is contrary to sound reason. It both begets and nurtures various kinds of licentiousness, and would, I fear, if carried out, lead to infidelity, if not to atheism.

J. W. MORTON.

WORKS OF VARIOUS MISSIONARY BOARDS.

The Alabama Methodist Conference met in Columbus, Miss., in January. During its session, the Secretary read the following interesting statement of the comparative operations of the different Missionary Boards in the United States. He remarks:—

"The American Board employ 407 missionaries—more than one-half of whom are females—in the foreign field, and their revenue last year was \$291,705, received principally from the Congregationalists, New School Presbyterians, and Dutch Reformed, which churches contribute about \$100,000 besides for Home missions. The Baptist Missionary Union employ 109 missionaries in the foreign field—at a cost of \$115,000, besides \$90,000 for Home missions. The Presbyterian Board employ 63 missionaries—12 of them females—in the foreign field; their revenue was \$110,209, besides \$67,000 for Home missions. The Methodist Episcopal Church, north, has 55 missionaries in the foreign field, and 102 German and Swedish missionaries laboring among the foreign population in the United States, together with other Home missionaries; their revenue is \$84,045. The Methodist Episcopal Church, south, has but two mission families in the foreign field; it employs missionaries among the Germans, the Indians, and the blacks in the United States, besides other Home missionaries; its revenue last year was \$73,000. It is not necessary to particularize the movements of the smaller sects. Upon examination it will be found, that the churches which support the American Board contributed one dollar per member, the Baptist Union twenty-one cents, three cents, the Baptist Union twenty-one cents, the Methodist Episcopal Church, north, not quite thirteen cents, the Methodist Episcopal Church, south, about sixteen cents per member."

VALUE OF RELIGIOUS PAPERS.—A minister in North Carolina, in sending to the Richmond Watchman and Observer the advance subscription for five new subscribers, says that although a goodly number of papers are taken in his congregation, still he wishes that there were more, because he considers them "invaluable helps" to the ministry. "The man who reads a religious newspaper regularly, will almost certainly be found a more wakeful, attentive, and thoughtful listener on the Sabbath, than one who does not; and such an one, when objects of benevolence are presented, will as certainly give more than his neighbor who does not subscribe for any paper containing items of religious intelligence. It is a well-established fact, that the great plans of benevolence in which the church is engaged, are almost entirely sustained by the patrons of religious papers."

LICENSE LAW IN MASSACHUSETTS.—A bill is before the Legislature of Massachusetts, which treats the business of licensing liquor-selling very much to our liking. It provides that liquor may be sold in less quantities than 28 gallons, for medicinal and mechanical purposes only, by persons employed by the selectmen of towns and mayors of cities; as many to be appointed and paid for the duty as the public convenience may require. Persons not thus appointed, who shall sell in less quantities than 28 gallons, are to be punished by imprisonment not less than ten nor more than sixty days, and to be fined \$20. On a second conviction, they are to be imprisoned for twice the length of time. No licenses are to be granted except such as are provided for above.

DEATH OF MISSIONARIES.—Our paper of last week conveyed intelligence of the recent death of two missionaries in China. Several other deaths among missionaries are announced in the English papers. Two of the London Missionary Society's laborers—the oldest and the youngest—have fallen. One of them, Rev. J. H. Schemelen, was 72 years old, and had spent the last twenty years at Kouragga, in South Africa. The (English) Baptist Missionary Society has also lost two missionaries—Rev. J. Davis of Ceylon, and Rev. Joseph Merrick of the African Mission.

ABOLITIONISM IN NORTH CAROLINA.—At a numerous meeting of the citizens of Ogle county, North Carolina, on the 26th ult., a series of resolutions was adopted, the spirit of which is somewhat at variance with the popular voice in that quarter when slavery is spoken of. The first resolution "hails with joy" the admission of California, with a constitution prohibiting slavery and slave traffic within her borders. The second condemns Mr. Clinkman, and other of their representatives, for resisting the Wilcox Proviso and other kindred measures. The third extends to their brethren of the Northern States, who have instructed their Senators to resist the introduction of slavery into the new territories, their warmest sympathies, and earnestly hopes that they will persevere and succeed in their good intentions. The fourth comes vigorously down upon Mr. Buchanan for conceding to Texas "a great part of New Mexico, for the purpose of establishing in it domestic slavery." The fifth "trows down every attempt to dissolve this glorious Confederacy, and will seek to maintain the Union forever in its pristine purity." The sixth solicits the editors of all journals favorable to the cause of liberty, North and South, to notice these proceedings.

EXHIBITION OF LANGUAGES AT ROME.—The Roman Propaganda held the celebrated Exhibition of Languages in Rome on the 14th of January, in spite of the disturbed condition of the times. Fifty-two different discourses were delivered in forty-four different languages, without reckoning the Salutatory in Latin, which was pronounced by Kugan, the East Indian from Agra, and the beautiful concluding oration in Italian, by a favorite little negro from Rio Janeiro, Signor Teodor Ribeira, who had before spoken in Portuguese. The expressive gestures of the pupils, and their peculiar intonations, which more or less betrayed their nationalities, gave an interest to the exhibition, even to those who could not understand a word of what was said.

DISTRIBUTION OF THE LITERATURE FUND.—At a meeting of the Regents of the University, held at Albany, New York, on the 28th day of February, the distribution of \$40,000 of the income of the Literature Fund for the last year, was made among the several Academies entitled to participate therein. The Brooklyn Female Seminary received the largest sum, being \$767 79. The Albany Female Seminary was second on the list, and received \$755 68. Alfred Academy received \$620 05; De Ruyter Institute \$278 55; Brookfield Academy \$222 84; Friendship Academy \$70 25; Jefferson County Institute \$266 44; Oxford Academy \$346 36; Troy Female Seminary \$540 11; Whites-town Seminary \$472 30.

PETITION FOR PEACE.—The "Peace Congress Committee for the United States," has issued a circular, urging the people of our whole country to sign petitions which have been prepared, asking Congress to act in favor of stipulated arbitration, or a Congress of Nations for the settlement of national difficulties. The Committee also hope to see delegates from every State, Congressional District and town, at the Peace Congress, which is to be held at Frankfort on the Maine, in August next.

SOUTH AFRICAN MISSION.—We learn from the Independent, that advices from South Africa have been received to Sept. 12. Within four or five months three new churches had been formed; and since April, more than twenty had been received to Christian fellowship, and several more were soon to be admitted. It is stated in the Annual Report, that forty-five persons had been admitted to the church during the year. They propose to establish five new stations, which will give them a line of stations extending all along the coast, occupying the most eligible portion of the country.

RELIEF OF THE SUFFERERS.—The Treasurer of the Committee charged with the collection and distribution of funds received for the benefit of sufferers by the recent explosion in New York, announces that the receipts, up to March 6, amount to \$26,674 36. This money, after supplying the immediate necessities of the sufferers, is to be invested in such a way that small sums will be paid from time to time until they are able to provide for themselves.

PEW-LETTING AMONG THE METHODISTS.—In the Methodist denomination, the churches are usually free; only one Methodist house of worship in New York assigns by vote or leave pews to families. This is so unusual at the West, that a new Methodist church in Cincinnati, where the pews are leased, cannot get a preacher. The Times, in that city, says:—

"The Conference absolutely refuse to assign Union Chapel a minister, nor will any one, a member of the Ohio Annual Conference, preach in the pulpit! What is the reason such deferential respect is paid to the details of church polity, while the weightier matters of the law are forgotten? The rank offense of this people is, not that they are objectionable men and women; morally, religiously, socially, politically, or in any thing else—but that they desire to sit in family groups, the husband with the wife, and parents with their children, and to have a pew of their own, a fixed place, around which their natures will cling, as does the heart around the domestic hearth, and with which are connected the most hallowed associations. This congregation are determined to please themselves in the matter, and have purchased and fitted up this place of worship."

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, March 4. After the usual routine business, and the presentation of several memorials and petitions, the Senate took up Mr. Clay's Compromise Resolutions. Mr. Calhoun's views upon the subject were read, the substance of which will be found on our fourth page.

House of Representatives. Soon after opening, the House took up the President's California Message in Committee of the Whole. Mr. Sackett, of New York, made a strong speech against Slavery and in favor of the admission of California.

In Senate. THIRD-DAY, March 5. Mr. Foote, of Mississippi, rose to make an explanation, and said that he should soon ask the Senate to proceed to the organization of his proposed Committee of Thirteen.

House of Representatives. A Message was received from the President, transmitting correspondence between the Department of State and the British Minister.

The House then went into Committee of the Whole on the State of the Union, and took up the California Message. Mr. Hall, of Mo., made a speech in favor of admitting California.

In Senate. FOURTH-DAY, March 6. Mr. Seward presented a petition of citizens of Pennsylvania, asking that Slavery and the slave trade may be prohibited in the territories of the United States.

House of Representatives. Hon. Edward Stanly, of North Carolina, made a speech on the California question, which seems to have created quite an excitement.

In Senate. FIFTH-DAY, March 7. The great event in the Senate, was a speech by Mr. Webster on Mr. Clay's Compromise Resolutions. He first reviewed the circumstances which had led to the present difficulty.

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Thirteen, before proposed. Failing in this, the Senate resumed the consideration of Mr. Clay's resolutions, and Mr. Walker concluded his speech. Adjourned to Second-day.

House of Representatives. The House was engaged on private bills, twelve of which were passed.

TWO WEEKS LATER FROM EUROPE.

The steamer Canada, with two weeks later news from Europe, arrived at New York on Second-day last. A decline in the price of cotton, and an improvement in American provisions, is reported.

The English news is important. There is no political intelligence of moment beyond the fact that Parliament has been engaged during the fortnight in debating the Free-trade policy of Government, and in some alteration of the Irish law of election.

From Ireland the news is not important. The potato was about to be sown extensively this Spring, and the tide of emigration has set in.

There is nothing new from Italy, except an eruption of Mount Vesuvius. The Pope had not returned.

The sentence of death passed on 23 Hungarian officers and on the 16th of January, has been commuted by Baron Haynau to terms of imprisonment in irons, varying from 15 to 5 years.

A serious collision had taken place between two regiments of infantry at Innsbruck, in which 30 men were wounded.

The Refugees have been sent to the Adriatic Provinces of Turkey. The recent attempt to assassinate Kossuth is being investigated by the Turkish Government.

In the settlement of the paltry affair of Greece, the mediation of France has been accepted by Lord Palmerston, and M. Gros has been appointed to carry the good offices of his Government into effect, but it is thought, if England does not moderate her demands, that reconciliation will be improbable.

THE CALIFORNIA NEWS. The news from California, up to Jan. 15, is now received in detail. Previous to that time, in the diggings, the rains continued without cessation. All the rivers were swollen to an alarming height, but the miners still continued to work a part of the time.

On the night of the 8th of January, the Yuba River, at its junction with Feather River, rose fifteen feet, flooding about half the town of Yubaville. The inhabitants were moving to a bluff about eight feet higher, which it was supposed would be secure from inundation. No lives were lost.

The Sacramento River has overflowed its banks, both above and below Sacramento City, and in many places, the flood extends nearly the whole breadth of the valley, resembling an immense sea, the course of the river being only marked by the thickets on its banks.

These unprecedented floods have been occasioned by two or three excessive falls of snow in the mountains, followed by two days of warm summer weather. On Feather River, a fall of snow two feet deep entirely disappeared in one day.

There was a rumor—which it is feared is but too true—that between one and two thousand persons were imprisoned in Sutter's Fort by the water, unable to escape, through want of boats, and with very little means of subsistence.

Owing to the rise in the rivers, there are now three steamers plying between Sacramento City and Yubaville, a distance of about seventy-five miles; fare \$15. Provisions were plenty on all the northern rivers. The prices remain about the same as at previous advices.

The "burned district" in San Francisco is now almost entirely built up. The Exchange, El Dorado, and Parker House, are again in operation. The growth of the town in all directions is even more marvelous than heretofore.

The California had on board a million and a half in gold dust, including the sums brought in private hands.

An opposition line of steamships to run between San Francisco and Panama, is about being organized. A meeting was held in that city to consummate the matter, and open books for the subscription of stock, &c.

A sale of water lots in San Francisco came off on the 3d of January, and brought high prices. One-fourth cash, one-fourth in three months, one-fourth in six months, and the balance in nine months. Amount of sale \$635,130.

The propeller Hartford arrived safely at San Francisco on the 7th January, 1850, having left New-York on the 24th January, 1849.

Diggers on the banks of the Tuolumne are realizing from four to eight dollars per day.

Sutterville was overflowed, but the fort was still dry. Numbers of small tenements had been washed away, and the front of a large brick building, near the new steamboat landing, had fallen in. Dewey's Hotel and the City Hotel were peopled like beehives, and passengers were taken from the second stories in boats. Many of the inhabitants had taken refuge on board the shipping, and some were still living in the upper stories of buildings; but these habitations were insecure. The fees demanded by those having boats were very exorbitant, illustrating the proverb, that "what is one man's meat is another man's poison."

Already, we are informed, lives have been lost, two men having been drowned in the streets of Sacramento by falling from boats. We also understand that Vernon and most of the little towns above are flooded. We shudder at the contemplation of the utter disaster which must be caused by this untimely catastrophe.

Two WEEKS LATER STILL.—The steamer Georgia, from Chagres, arrived at New-York on the 9th, with the mails, and a portion of the passengers, brought by the steamer Panama, which left San Francisco on the 1st February. The trip from San Francisco was performed in 35 days—the quickest on record. The news is not important. The flood at Sacramento City had partially subsided, and it was thought that in a week after the date of the latest advices many establishments would resume business.

NAVAL REFORM MEETING.—A large meeting of those who desire the abolition of the brutal and degrading system of flogging in the Navy, was held at the Tabernacle in New York one evening last week. Watson G. Haynes, the principal champion of this much-needed reform, made a statement of the extent to which flogging is practiced by Naval Officers, from which it appears that on board the U. S. Frigate Independence, during her last cruise on the Pacific, the enormous number of 44,435 lashes were inflicted. On board the brig Somers, while under command of Capt. McKenzie, the use of the lash was equally popular, as will be seen from the following record of one day's proceedings:—

June 16.—Read prayers and punished the following boys with a colt, by order of the captain, viz: Jonas Davis, 9 colt for being noisy; Edward White, 9 do. do.; Horatio Olyphant, 9 do. do.; Thomas Tobin, 12 colt for fighting; John Leverich, 12 do.; John Phelan, 9 colt—skulking; Garney Stevens, 9 colt, do.; W. Odell, 9 colt, do.; Billinger Scott, 9 colt, do.; Peter Graham, 9 colt for swearing.

Mr Haynes was followed by several other speakers, among whom were Horace Greely, Mr. Bergen, and a Mr. Wilson, who was on board the Somers when young Spencer was executed by order of Capt. McKenzie.

SEWING GIRLS IN NEW YORK.—Speaking of the grievous wrongs inflicted upon the poor women of New-York, who obtain a living (or an apology for a living) by plain sewing, the Independent says:—

"An establishment in Broadway, in the neighborhood of Trinity church, keeps a standing advertisement in some of the penny papers, for 50 or 100 shirt makers. Numerous applications are daily made, and almost every applicant is permitted to take a shirt, bosom-piece, or collar, home upon which to exhibit their capacity and taste of workmanship. Many are returned each day, and more than half, perhaps two-thirds, on some false pretext, are rejected as defective in workmanship, and consequently neither pay nor farther employment is given them. This is the habitual practice of some of these wholesale dealers, and in this way they get large quantities of work done by poor sewing girls for nothing! The truth of this can be demonstrated; yet its heartlessness and wickedness cannot easily be described."

THE ERIE RAILROAD.—The Erie Railroad Company have made contracts for completing the entire line of their road from Hornellsville to Dunkirk on the new line, through the following places: Almond, Bakersbridge, Alfred, Adover, Wellsville, Scio, Philadelphia, Hobbieville, through Van Campen Creek Valley, Friendship, Cuba; along the valley of Oil Creek to Hinsdale and Olean; thence to Allegany City, along the Allegany Run, Valley to Little Valley Creek, where it leaves the old line of the road about 40 miles from Dunkirk, and runs north and northwest through the townships of Mansfield, New Albany, Persia, Dayton, Perrysburg, Havana, Forestville, and Sheridan, to Dunkirk. The extension to Hornellsville is to be completed by Sept. 1st, 1850, and the entire line to Dunkirk, on Lake Erie, in April, 1851.

INDIAN OUTRAGES IN TEXAS.—A report was submitted to the Texas Legislature, on the 11th ult., by Mr Kinney of the Senate, and Mr. Williams of the House, Chairman of the Joint Committee on Indian Affairs. From this it appears that during the last year 204 persons were killed, wounded, or carried into captivity by the Indians. There were many more whose names could not be ascertained by the Committee. The horses and other domestic animals stolen from the Texans during that time, according to the report, amounted in value to \$103,277.

STATISTICS OF THE JEWS.—An official publication informs us that there are hardly more than from 4,000,000 to 5,000,000 Jews in the whole world; whereas Buddhism numbers 400,000,000 adepts; Brahminism 200,000,000; Christianity, 230,000,000; 250,000,000; Mahometanism, from 130,000,000 to 150,000,000; and Fatichism (or pure idolatry), from 80,000,000 to 100,000,000. The 5,000,000 Jews are thus distributed: There are some 500,000 in Syria and Asiatic Turkey; 250,000 in European Turkey; 600,000 in Morocco and North Africa; 50,000 to 80,000 in West Asia; 100,000 in America; and about 2,000,000 in Europe—viz: 13,000 in England; 1,594 in Belgium; 850 in Sweden and Norway; 6,000 in Denmark; 70,000 in France; 52,000 in the Low Countries; 1,120,000 in Russia (more than one-fifth of the entire race); 631,000 in Austria and its dependencies; 214,431 in Prussia, 175,000 in the German States; and 4,000 in Italy.

AWFUL DISASTER.—30 LIVES LOST.—A telegraphic dispatch, dated Montgomery, Alabama, March 7th, says that the steamer St. Johns was burnt to the water's edge, near Bridgeport, Dallas county, on her upward trip to Montgomery, at 6 o'clock on Tuesday evening. It is supposed that about 30 persons were burnt to death and drowned. The fire was accidental, and the ladies on board, numbering 7 or 8, were lost. Lieut. Rice, of the U. S. A., lost \$225,000; several Californians also lost their all. The boat was insured for \$20,000. She cost \$40,000.

NORMAL SCHOOL IN MICHIGAN.—The State of Michigan has appropriated 25 sections of salt lands, for the establishment and endowment of a Normal School, to be located at Ypsilanti. These lands, the Detroit Tribune says, are valuable, and will readily command a market. The School is to commence about the first of November next. Each county will be permitted to send every year three times as many students as they have representatives in the Legislature. This School will be the first of the kind established west of this State.

SUMMARY.

A National Free Soil Convention has been proposed by some of the papers, but no formal call has been published. At the recent Free Soil Mass Convention at Faneuil Hall, Boston, Dr. Phelps offered a resolution to consider the expediency of calling a National Free Soil Convention, to meet at Washington, or some other suitable place, in June next, to consist of delegates three times as numerous as the Senators and Representatives in Congress.

The steamships Europa and Hermann sailed from New York on the 20th ult., for Europe. The Europa's mails contained 43,089 letters, and the Hermann 23,649; total, 66,738, of which 20,000 were deposited in the Post-Office at 9 o'clock, and were sorted, inclosed in mail-bags, and on board the vessels within 1 1/2 hours.

The peach buds in Ohio (except along the lake shore) have been killed by the winter. In northern Illinois, not only have the buds of the peach been destroyed, but the cold has been so severe as to destroy the trees. In the vicinity of Syracuse, N. Y., the peach and apricot buds are uninjured, and there is a fair prospect of an abundant crop of these fruits.

It is stated that the city of London mercantile committee on postage have presented Mr. Rowland Hill with a check for £10,000 with an intimation that they reserved, till some future opportunity, the pleasure of making a more public presentation of the fruits of their labors on his behalf.

The whole number of New York Volunteers, for the Mexican War, exceeded eleven hundred. They went into the Mexican war, hardy, robust men; but the climate, fatigue, sickness, and the battle-field, have made fearful havoc among them. Less than two hundred are now known to be among the living.

Last year the girls (farmers' daughters) of three counties in Massachusetts turned out straw hats and bonnets valued at \$1,646,596. The result is, they have rocky cheeks and money in their purses. That's better than spinning street yarn.

Some opulent men in the John street Methodist society, in New York, have purchased a lot of ground on the corner of Irving Place and Fourteenth street, where they propose to erect a beautiful house of worship. The site cost \$18,000.

The Harrodsburg (Ky.) Whig states that Hon. C. A. Wickliffe, who filled the office of Postmaster General under President Tyler, is in imminent danger of becoming blind, a disease having fastened upon his eyes which apparently baffles medical skill.

S. Hosack Mix, Esq., Editor of the Schoharie Patriot, has been prosecuted for libel by Demosthenes Lawyer, County Judge and Surrogate of Schoharie County. The judge considers himself "much injured and damaged" in consequence of certain publications in the Schoharie Patriot aforesaid.

In the list of passengers for California, by a ship which recently sailed from Boston, we find the names of 21 ladies (mostly unmarried) from "away down East" in the State of Maine, who have gone to try their luck in the gold region. We wish these fair adventurers a quick voyage and short courtship.

Died, in San Francisco, on the 27th Jan., Mr. Samuel Pearson, of Troy, N. Y. The deceased was a passenger in the ship Tarkenton, and is the tenth death which has taken place among her list of passengers, since her arrival.

In the Court of Common Pleas at Boston, James Power recovered a verdict for \$823 against the Fall River Railroad Company, as owners of a violent dog, which had severely bitten the plaintiff's child.

A gold mine has been found on Ezra Hubbard's land, in Westfield, Mass. The gold is fine, found in small scales, and is said to be plenty.

The President of the United States has nominated Hon. Richard W. Thompson, of Ind., to be Chargé d'Affaires to Austria, in place of Col. James Watson Webb, rejected.

Kentucky refuses to sanction the Nashville Convention. The proposition in the Senate of that State, to send delegates there, was rejected by 9 yeas and 26 nays.

Gov. Briggs has appointed Thursday, April 11, as a day of Public Fasting, Humiliation and Prayer in Massachusetts.

A bill has passed the Legislature of California calling on Congress to reduce the rates of postage, and make the mails regular.

The residents of San Francisco City were startled on Wednesday, Jan. 16, by several shocks of earthquake.

Mr. Bailey, of Honolulu, Sandwich Islands, is about to establish an express between that port and San Francisco.

One hundred and eleven young doctors graduated from the Medical Department of the New York University on the 8th inst.

Last Sabbath, two men were drowned near the Atlantic Dock, Brooklyn, by the upsetting of a small boat.

Several attempts have recently been made to fire buildings at San Francisco.

Fast-day in New Hampshire, Thursday, April 4.

Gov. Dana, of Maine, has appointed Thursday, April 4, as a day of public fasting.

The Hudson River is open, and boats are running regularly between New York and Albany.

New York Markets.—March 11, 1850. Ashes—Pots \$6 50; Pearls 5 87.

Flour and Meal—Flour 4 87 to 5 37 for State and Michigan, 5 50 to 5 62 for pure Genesee. Meal 7 5 to 2 87. Bye Flour 2 87.

Grain—Wheat is in good demand; Canadian 1 294 Genesee 1 30. Corn 54 a 56c. Bye 58 a 59c. Oats 31c. for Western, 35 a 37c. for Jersey, 42 a 44c. for Northern. Rye is scarce.

Provisions—Pork, 8 94 a 9 00, for Prime, and 10 44 for Mess. Beef, 6 00 for country Prime, 9 00 for Mess. Butter, 7 a 12c. for Ohio, 10 a 22c. for State. Cheese 7 a 8c.

Hay and Straw—Sales of bale hay from 50 to 68c. per cwt. Loose Timothy 56c. to 81c. Straw 1 50 to 2 75 per 100 bundles.

MARRIED.

In Alfred, N. Y., Feb. 17, by Eld. Spencer Sweet, Miss NATHANIEL G. MERRITT, of Newport, R. I., and Miss RHODA SMITH, of Alfred.

At the same time and place, by the same, Mr. JOHN C. SMITH, of Alfred, to Miss OLIVE SCRIVEN, of Andover.

In Hopkinton, R. I., Feb. 18, by Eld. Daniel Cook, Mr. PLEGE TUCKER to Mrs. SUSAN ENNIS, both of Charlestown.

At the same time and place, by the same, Mr. THOS. H. COLLINS to Miss ELIZABETH LEWIS, all of the above place.

DIED.

In Brookfield, N. Y., on the 25th of February, of dropsy in the chest, Widow LUCY COON, aged 63 years.

In Plainfield, N. J., Feb. 25, of inflammation on the lungs, WILLIAM F. WILLIAMSON, aged 46 years—a worthy member of Society.

At the Mines, in California, Oct. 26th, 1849, of typhus fever, Doct. ELMER M. MURPHY, aged 37 years, leaving a son 14 years old at the Mines, and a wife and two children at Newport, R. I. The deceased was an exemplary member of the Methodist Society.

In Vernon, Windham Co., Vt., Feb. 28th, SYLVANUS, son of Erastus and Mary E. Harris, aged nineteen months and ten days.

In New London, Ct., on the 5th inst., of dropsy on the brain, ELEANOR M., daughter of Peleg L. and Deborah B. Berry, aged one year.

Yet who we're our infant's bier
Now shed the bitter drops like rain,
Hope that a brighter, happier shore,
Will give her to our arms again.

In Alfred, N. Y., February 10th, HARRIET, daughter of Ezekiel and Charissa Saunders, aged 7 months and 17 days.

A dew-drop pure, at early dawn,
Fell glittering from the sky,
But morning's beams absorbed it soon,
And called it back on high.

Swiss took sweet Harriet home;
We feel the heavy rod;
The Lord did give and take away,
And blessed be our God.

LETTERS.

C. P. Rood, H. G. Greenman, R. W. Utter, J. D. Babcock, Daniel Cook, Edgar Ayers, Samuel Davidson, J. R. Irish, S. M. Hiner, Ernest H. Berry, D. F. L. Berry, D. F. Curtis, Gideon Hoxsey, Daniel Osgood, H. W. Stillman, J. Edwards, E. Maxson, J. Maxson Jr., S. S. Griswold, John Green, P. C. Burdick.

RECEIPTS.

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

J. F. Stillman, Westbury, R. I. \$2 00 to val. 6 No. 52
C. McCarty, Sharon, Pa. 2 00 " 6 " 40
Chas. Maxson, Albion, Wis. 1 00 " 6 " 26
Electa Cook, " 1 00 " 6 " 26
Gideon Hoxsey, Schenectady, R. I. 2 00 " 7 " 26
Edon Blake, Hopkinton, R. I. 2 00 " 7 " 26
A. M. Dunham, Plainfield, N. J. 2 00 " 6 " 52
Erastus Harris, Vernon, Vt. 2 00 " 6 " 52
Asa Sisson, Alfred, " 2 00 " 6 " 52
Josiah Witter, Alton, " 2 00 " 6 " 52
Wm. D. Wells, " 5 00 Jacob Tisworth, " 5 00
Abram Cook, W. Edmeston, " 2 00 " 6 " 52
F. F. Dennison, Brookfield, " 2 00 " 6 " 52
Geo. D. Chester, New York, " 2 00 " 6 " 13
David Smith, " 2 00 " 6 " 52
Thos. Harrison, " 2 00 " 6 " 52
B. S. Meekins, " 50 " 6 " 47

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

George P. Maxson, \$5 00 Thos. B. Stillman, 25 00
Daniel Burdick, 5 00 Joseph Stillman, 25 00
Wm. Rogers, 5 00 Wm. B. Maxson, 25 00
Silas Greenman, 5 00 John D. Tisworth, 25 00
John Grandall, 5 00 A. D. Tisworth, 25 00
John Cundall, W. Edmeston, 2 00 " 6 " 52
Jonathan B. Wells, 5 00 Lucius Grandall, 25 00
Welcome Babcock, 5 00 Aug. M. Dunham, 5 00
Randall Wells, 5 00 David Dunn, 25 00
Daniel Babcock, 5 00 Isaac H. Dunn, 5 00
Wm. D. Wells, 5 00 Jacob Tisworth, 5 00
Daniel Lewis, 5 00 John Pope, 5 00
C. C. Lewis, 5 00 Asa F. Randolph, 5 00
Dr. Daniel Lewis, 25 00

BENEDICT W. ROGERS, Treasurer.

Notice. The regular meeting of the Board of Directors of the Seventh-day Baptist Publishing Society will take place in New York, on the evening of the 1st day of April next, at 7 o'clock. T. B. STILLMAN, Rec. Sec.

Medical Notice. D. R. T. A. MAXSON, Botanic Physician, takes this method to inform the friends of Medical Reform that he is located in Watson, N. Y., one mile east from the Landing. Believing that there are vegetable remedies adapted to the cure of all diseases, he consequently uses no other. Calls attended to without delay. [32m3.] JANUARY, 1850.

Christian Psalmody—Pocket Edition. IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a new edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12 1/2 cents per copy. Those wishing books of either edition, can now be supplied. Price of the larger B. U. edition, \$1.50; of the smaller edition from 62 1/2 cents to \$1.00. Orders should be addressed to Geo. B. Uter, No. 9 Spruce-st., New York.

Factory Establishment for Sale. THE subscriber will sell the well-known Establishment, called the Bethel Mill, situated in Hopkinton, R. I., consisting of the factory, 60 by 28 feet, two and a half stories high, and a good stone basement room under the whole building; a cloth-house, 16 by 20, and a half-story, 20 by 20, with a small engine for steam boiler; a wash-house, 20 by 30, with a small engine for steam boiler; three dwelling-houses, a barn, and about six acres of land. The buildings are mostly new, the factory and dye-house having been erected in 1848, where one was burnt in that year. A good water privilege of about five feet fall, with a sufficient reservoir to supply the mill through all the drought of summer, being 14 acres, 12 feet deep, averaging from 8 to 10 feet the whole surface.

The present occupants run twenty looms on plain lines, and are entitled to the occupancy until the money loaned by them towards its erection (over 3,000 dollars) shall be paid, at a rent of about six hundred and eighty dollars per annum, or otherwise paid in money. It is pleasantly situated, in a good neighborhood, and help easily obtained. About half of the purchase money must be paid within the year, and the purchaser, if he chooses, can let the rest remain to be liquidated by the rent, which will take between six and seven years. It will be a good investment for any one desirous of obtaining such an establishment, or who has money to loan. JACOB D. BABCOCK, Hopkinton, Feb. 25th, 1850. 39w3.

Sabbath Tracts. The American Sabbath Tract 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 into the consideration of the Christian Public. 28 pp.
No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3.—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4.—The Sabbath and Lord's Day.—A History of their Observance in the Christian Church. 52 pp.
No. 5.—A Christian's Catechism to the Old and New Testament. 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, presenting the main points in the Controversy; A Dialogue between the Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8.—The Sabbath Controversy.—The True Issue. 4 pp.
No. 9.—The Fourth Commandment—False Exposition. 16 pp.
No. 10.—The True Sabbath Embraced and Observed. 16 pp.
No. 11.—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12.—Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First Ct. in 1802; now republished in a revised form. 168 pages.
The Royal Law Contended for. By Edward Sten-net. First printed in London, in 1658. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
Late Publication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail, or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

History of Romanism. In a large octavo volume of 750 pages, printed in large type, on the finest paper, and embellished with more than fifty engravings, chiefly from Original Designs, and bound in muslin, extra gilt. Price \$3. THE HISTORY OF ROMANISM, from its earliest origin to the present time, by the Rev. John Dowling, D. D. A new and enlarged edition, with the Author's last additions, and a Supplement, containing a Sketch of the Life of Pope Pius IX., &c.

The best evidence of the intrinsic value of this remarkably popular work, is to be seen in the fact that within the comparatively recent period of a few years, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustini, the converted Roman Catholic priest, who is abundantly qualified by education, observation, and extensive study, to testify to the fidelity and value of a "History of Romanism."

"If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History. If the reader is anxious to read an epitome of the history of the popes, of their intrigues, their avariciousness, their tyranny; their superstitions; and their murders, he can here find all these things, and all authenticated by the most accredited authorities of the Church." L. GIUSTINI.

"It reflects much credit on the skill, patience, industry, and judgment of the author, who appears very justly to have conceived the idea of a work, which has long been regarded as a desideratum by a large portion of the minds interested in the great controversy with the Romanists.—Protestant Churchman."

"We think it an able work, comprising the results of extensive reading and research, and well adapted to fill an important chasm in our literature, and—Lutheran Obs."

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