

# The Sabbath Recorder.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD TH' GOD."

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## The Sabbath Recorder.

### OUR CHINA MISSION.

It is somewhat humiliating to us to know, that our foreign mission has been so poorly sustained as the following letter from Bro. Carpenter sets forth. It is certainly no credit to a denomination embracing six thousand communicants, or more, many of whom are living in affluence, and most of them looking for some of the comforts of life. But in the hope that it may awaken a deeper interest in the cause, we give the letter as it comes to the Board. A portion of it was given under our editorial head last week, which is omitted here. Only that of a missionary being eight months without a teacher more than half the time! Awake, brethren, awake!

Cor. Sec.

SHANGHAI, Nov. 1, 1849.

To the Executive Board of the S. B. Missionary Society:—

Whatever may be said of the climate of this place, the present has been a sickly season in Shanghai, Ningpo, and the surrounding country. Fevers have been common, sometimes connected with ague, sometimes not. There has been an unusual number of cases of mortality, both among natives and foreigners. The London Mission have lost two of their brightest ornaments—Rev. Mr. Southwell and Mrs. Wylie. The great quantity of rain during the spring and former part of the summer is supposed to have been the cause of sickness. Large tracts of country west of this have been flooded. But in the midst of sickness and death, our number is preserved entire, having thus far escaped both. Thanks be to God. Among others, my teacher has been sick nearly half of the time since I engaged him, and is not yet recovered. He lives in a village called Fa Hwo, thirteen leagues west of this. On the 11th ult., in company with Bro. W. and Le-Chong, (Fou Quay), I went to see him. He occupies the largest house in the village. Some of the family were formerly officers of government, and lived in affluence. The case is different now, or he would not seek employment with a foreigner. Although in poverty, he is far enough from the happy state of the poor in spirit. We were politely received, and even invited to his bed-side. His mother, a superior looking woman, thanked us kindly for our visit. I endeavored to refresh the mind of this man with some of the truths of religion which were particularly applicable to his case. To all this he assented; but, alas! he is yet a poor, blind, depraved heathen, although a brilliant scholar. When I first engaged this man, I spoke of going to his place some time, to which he, with true Chinese shyness, objected, as a thing improper. But it has been brought about with the greatest ease.

In regard to my labors, I have but little to say. Although I have had a teacher but about half of the time since *Chung* died, which was Feb. 11, I have been able to employ my time principally in the study of the language. If I could have a teacher regularly six hours each day, I should hope to make more rapid progress than is possible otherwise to do. But I shall endeavor to do what I can with such advantages as shall be afforded me. I have commenced the reading of the Chinese classics. But little can be done, however, in that line, without a teacher. We have kept up a regular service twice each Sabbath, besides a prayer-meeting in the Chinese, in which Bro. W.'s teacher and Le-Chong unite with us. The number of attendants is not large. Some individuals have dropped off, who, for a time, attended quite frequently. The great deceiver is doubtless at work, and will not suffer a single conquest to be made without a struggle. We have to fight for every inch of ground we gain. The average attendance is not much more than a dozen. But we are thankful for so many. In connection with what is especially the gospel message, which we endeavor to keep in view in every discourse, we take some pains to instruct them in Scripture history, and thus illustrate the character and attributes of the God of whom they are so woefully ignorant.

I have the satisfaction of informing you that our cook, Le-Chong, has received strength from above (as we trust) to own Christ before men. Once before he had made up his mind to go forward in baptism, but the enemy obtained a temporary advantage over him, by suggesting to him that if he should separate himself from the world, and unite with the people of the true God, his relatives would disown him, and his family would come to want. He was not long, however, under this temptation. Each instruction was given as seemed to be demanded, and the battle was short. He found no peace until he saw and confessed that he had "provoked to anger the true God" (as he said) in distrusting his providential care. A few weeks afterward, on the 20th of October, being Sabbath, it was his happiness to wait upon this disciple in the ordinance of baptism. The place selected was just outside the great south gate. The rite was performed in the presence of the scores of Chinamen. In the evening there was more than an ordinary attendance on our meeting, when, after the discourse, a candidate was requested to come forward, as he stood before the congregation in the capacity of a disciple of Jesus, a brief account was given of his conviction and con-

version to Christianity. The necessity and importance of the Holy Spirit's influence was insisted on, followed by prayer and the imposition of hands, and afterwards the right hand of fellowship was extended to him. The congregation was orderly and attentive. Pray for this disciple, that he may be kept from the evil that is in the world, grow in grace, and be represented faultless before the throne of our God with exceeding joy.

I frequently find opportunity to introduce religious conversation in company with individuals, but have met with no marked encouragement that would interest you. To insure a good result it seems desirable to give instruction to the same individual daily, or at least frequently. Our acquaintance with the people is gradually extending. But this does not convert their souls. It is the work of one life-time to master the language, and it is the work of another life-time to mingle with the people enough to instruct and exhort them with all long suffering and doctrine. How one man, in half a life-time, is to accomplish all this, I know not, unless he be specially sustained by the mighty power of God. O for that faith that lifts up the soul to God, brings eternity near, and lays hold upon the promises of Him who is faithful and true. Often we are inclined to make the exclamation of one more worthy than we are, "Who hath believed our report, and to whom is the arm of the Lord revealed?" But in the morning we must sow the seed, and in the evening withhold our hand.

On the 1st of Oct., I saw a poor man lying by the side of the *Tong-zen-dong*, (Hall of Universal Benevolence,) apparently much exhausted by hunger, or disease, or both. There was a peculiar aspect which indicated that he was already very near if not passing through the valley of the shadow of death. I addressed him. He soon arose upon his feet, without a rag of clothing upon his ghastly frame. He appeared unable to speak, but reached out his hand to receive a few cash offered him, with the request to go and buy food. The next morning his lifeless body lay directly across the street a hundred rods to the north of the *Tong-zen-dong*. The tender mercy of the Chinese provides no poor-house for the friendless. They die by the way-side. After the struggles of life are over, charity (?) provides for them a decent burial. The case I have mentioned is only a sample of what may be seen at this season of the year almost every day.

Rev. Mr. Johnson, from Foo-Chou, has recently been in Shanghai on a visit. He represents the climate of Foo-Chou as less subject to induce fever and ague than that of Shanghai or Ningpo. Building timber is much cheaper than it is here. But the inhabitants are not so well disposed towards foreigners. There are eight missionaries on the ground, but no conversions yet. There are no stationary foreign merchants there. But the opium smugglers visit the place. Their letter correspondence is carried on per overland by way of Amoy.

The two last mails are daily expected. The ship having the September mail, we hear, put in at Amoy on account of the sickness of the Captain. A steamer is now due with the October mail. If neither of these contains a remittance for us, we shall be in a bad condition. But it will be a discipline which we hope will do us good. If we could know beforehand about what we might expect, we could shape our course accordingly. We could at least dismiss our teachers entirely, and our workmen too, if necessary. And this we will do, so soon as we shall learn that the bare maintaining of existence will accomplish the object of our mission to China. It is very probable that the vessel having the September mail, which has put in at Amoy, has something for us. But we know not. This much I know, that I have deprived myself and the cause of the benefit of a teacher about half of the time for the last eight months, to avoid the embarrassment of being out of funds; and now for the last two months my health has been quite good, but I have not felt at liberty to call in another teacher in the absence of my sick one. It is probable that many of our brethren at home have but little idea of what is absolutely essential to the vigorous prosecution of our work. We are disposed to praise them for doing so well; for they would be certainly done much. But it is possible we have undertaken a work that is too hard for us. For a family, however small, to live in this country without as much as one native to do all kinds of work, would be incompatible with missionary labor to any considerable extent; and to learn this, most difficult of languages without a teacher, would be equally difficult. To obtain a dwelling that will accommodate two families and furnish a chapel, cheaper than the one we occupy, would also, in our opinion, be impossible, unless we build it ourselves. In what respect we can make any retrenchment in our expenses, without serious embarrassment to our work, I can hardly say. But we leave all in the hands of God, casting our

care upon Him, knowing that he careth for us. We know that our brethren also care for us. Their care has abounded towards us far beyond our deserving. We were instructed, a good while ago, in case we were insufficiently sustained, to speak out plainly. But we would gladly avoid it if the good of the cause did not seem to demand it. Although we speak plainly, we do not wish to speak impatiently. We speak not on our own behalf, for we have little fear of being reduced to the necessity of begging our daily bread, except from the hands of Him who feeds the ravens. But for the cause of God we plead. We ask that the bread of life may be given to these wretched, starving poor. We ask for means to make known to them the character and attributes of the true God, their own lost and ruined condition, and the only way of salvation through Jesus Christ. We ask for means to prosecute our work, not hesitatingly and inefficiently, but with a vigor and energy that shall be, in some degree, commensurate with the necessities of those who are already lost, and are fast passing on beyond the reach of recovery.

### EXTRACTS FROM LETTERS OF A TOURIST.

ON BOARD PACKET-SHIP GARRICK, AT SEA, FEB. 28, 1850.

Eighteen days ago, at nightfall, we saw the tops of the Neversink Highlands receding from view, as we journeyed eastward on our sluggish way. The next morning every thing of home had disappeared, and we were alone, except a ship bound for California running along about six miles to the leeward of us. The wind was light from the south-west, and continued so for three days, at the end of which we were just off Nantucket Shoals, some two hundred miles on our way.

I was disappointed in my preconceived ideas of the sea. I experienced no feeling of wonder or awe; and as to the idea of vastness—of overwhelming magnitude—so often alluded to, I must say, I consider it all imagination. It looks as any big fish-pond might look, nor did it look any larger when a fresh breeze of a couple of days had created a heavy swell. It was small—very small. Any plain country, of a few miles in extent, bounded by hills, conveys far grander ideas.

On the fourth day, a breeze sprang up from the south-east, and by night we had considerable swell, and were running along very briskly. The breeze continuing fresh, the ship rolled heavily; but I had a leeward stateroom, and was in no danger of being rolled out. On the sixth day out, the wind had increased to a gale, and we were running along under close-reefed topsails at the rate of nine or ten knots. We now observed the waters lit with phosphorescent animalcules of some kind, which appeared in vast shoals, and saw also the beautiful effect called by the sailors "beaming"—an illumination, apparently, of the water itself, where it breaks into foam. It is a pearly lustre, lighting faintly the sides of the ship, as singular as beautiful. Since that we have had a succession of favorable winds, and have made from 200 to 250 miles per day.

Capt. Eldridge is a very pleasant, generous man, humorous and gentlemanly in his manners. I can recommend his ship to the patronage of hitherward traveling friends. He understands his business, and seems to sleep with one eye and ear open.

This is one of the most beautiful days I ever beheld. There is a three-knot breeze from the southward, occasionally freshening to a four or five knot—the sky almost cloudless, and the air as warm as on a quiet sunlit spring day. I laid me down upon the deck of the wheel-house, and looked up into the sky, so deep blue that it was almost black by the white sails towering in a pyramid over me. The ship hardly careened, and there was no swell, while the wake bubbled and boiled as sluggishly as though it were enjoying the sweet idleness of the day. It seemed a very luxury to breathe in such a place—so quiet. The sailors, in the rigging worked leisurely, and every sound fell on the ear with a distinctness that seemed like a concentrated silence. The sea-gulls, too, sailed around, with scarcely a motion of their pinions, their white breasts and silver-fringed wings glistening in the sun, and turning their dove-like heads to get a better view of me, with a kind of naive indifference, charming.

*Liverpool, March 2d.*—Here at last—on terra firma, comparatively speaking—twenty days and a few hours from New York, having arrived off Holyhead early on the twenty-first day. We were in the longitude of Cape Clear the day before. Rounding the head, we came to off Point Linas, and waited for a pilot. The moon was full, but the sky was filled with rifted clouds, which the arisen with the wind, now a gale, and a had arisen with the wind. The sailors were most exciting one too. The wind blowing aloft rearing topsails, and the wind blowing so that it was almost impossible to convey an order to them. Now and then the moon would break through, and then all eyes were directed in search of the pilot-boat. I was fortunate enough to put mine to some use by first seeing it. Then we lost it again;

but it soon reappeared to windward, bearing down before us—a little one-masted boat, of a singular rig, carrying two jibs and an immense mainsail. We got our pilot on board, and he having ordered the courses to be furled, the larboard watch and supernumeraries were ordered below, or rather had permission to retire. Next morning at 7 o'clock I went on deck, and found it perfectly calm, and misty. The headland, off which we lay to the night before, was in sight, and the bay was covered with small and large craft of every description. Just ahead was the Albert Gallatin—which sailed from New York on the same day that we did, or one after—under full sail, and signals flying for a steamer. There was a tug in the distance, but she did not get to us, being taken by a ship about five miles farther up the bay. In a couple of hours the breeze freshened, and we tacked, and on this tack got to windward of the Gallatin, and the Captain made every exertion to get so far inside of her as to take the first tug. About noon a smoke hoove in sight, and, soon after, a steamer under it; and then the Captain's fever began to run high. We made a short log of this tack, as on the other we could run almost directly up the bay; and the breeze strengthening, we ran away from the Gallatin, she being, by the time the steamer reached us, two or three miles on our lee quarter. The tug steered directly for us, but so great was the Captain's anxiety, that he was quite uneasy lest she should go to the Gallatin. "Pilot," said he, "do not you think she'll pass us?" "Oh no," said the pilot, "she'll not pass us." Again and again the Captain repeated his interrogatory, occasionally taking a look at her through the glass. "Get up the best hauler, Mr. Maples, and put a bend in it;" "Stand by to clew up the courses," and he mounted on the wheel-house, and almost before we were fairly within hailing distance, and before a word had passed from the tug, he shouted, "Hook on there—hook on!" Within half an hour there were other tugs down, but this was too late; the tide was running out, and we had got the only tug that was in time to have taken the Gallatin in, and she had to anchor and wait till next day.

*March 4th.*—On Sabbath day I walked out to the Prince's Park—a beautiful piece of ground in the environs of the city. I found flowers blooming and birds singing around me in hundreds—the sunshine almost oppressive. The grass was green and bright, and the buds swelling in full spring vigor. I rambled around several hours leisurely, in company with an old Yorkshire gentleman, who accosted me very benignly. He was seventy-five years old, and his days began to weigh heavy on him. He was waiting patiently, and in Christian hope, for death. When we parted he bade me an affectionate farewell, with the hope that the great event might find me prepared.

I find little in Liverpool to interest me. A few old paintings of merit were all that I saw professionally engaging. The immense trains attached to the drays attracted me. Such beautiful horses I never saw. Some of them were almost as high to the back as I am, and every line in their bodies is a line of beauty. Then there were carts drawn by donkeys, some which were certainly not three feet high. I leave for London in the morning.

**CURIOUS-CUSTOM OF THE ANCIENT EGYPTIANS.**  
The Egyptians had a funeral tribunal, by which the dead were tried, before they could be buried. After death, every Egyptian was brought before this tribunal, and if convicted of having in his life acted unworthily, he was denied a place in the burial-place of his ancestors. This was a great disgrace to his family, and according to the Egyptian theology, it deprived the spirit of the deceased of an entrance into heaven. One of the things which caused the infliction of this mark of disgrace, was that of dying in debt. If, however, the children or friends of the deceased should pay his debts, as they sometimes did, he was allowed to be buried. Such an institution as this must have had a powerful effect upon the conduct of the people in their commercial transactions with each other. A man who knew that every act of dishonesty, unfair representation, falsehood, or trickery, which he might practice in the course of business, might be remembered and uttered, to the disgrace of his family, over his dead body, would be cautious not to give occasion to such a procedure. As we have no exact information with regard to the mode of trial, we may perhaps be allowed to picture to our imagination the form of the proceedings. Let us suppose it was somewhat like this: An Egyptian merchant dies—the day arrives for the investigation of his conduct. The hall of judgment is thronged with citizens; the body, followed by a long train of mourning relatives, is brought in, and placed in the midst; the judges take their seats, and the whole assembly is hushed into silence. The officer of the court proclaims— "If any of you know any just cause or impediment why the body of our deceased fellow citizen should not be committed to the grave, ye are now to declare it." A voice—"I object to the burial, for I had often dealings with his word." Another voice—"I object to the burial, for the deceased attempted to injure my character, in order to get away my customers." A third voice—"I object to the burial, for he lived at a most extravagant rate, when he knew he was unable to pay his debts." A fourth voice—"I object to the burial, for he made over his property to a friend, and then took the benefit of the insolvent debtor's act." The judges rise and exclaim— "Enough! enough! Take him away! Take him away! You may throw away the body to be devoured by the beasts of the field, or the fowls of the air; but never let the earth be polluted by receiving into its bosom the worthless remnant of so vile a man."

### CHRISTIAN WARS.

BY WILLIAM B. TAPPAN.

A Turk, at Jerusalem, once said to Mr. Wolf, the Missionary, "Why do you come to us?" The Missionary replied, "To bring you peace." "Peace?" rejoined the Turk, leading Mr. Wolf to a window, and pointing him to Calvary, "there, upon the spot where your Lord poured out his blood, the Mohammedans are obliged to interfere to prevent Christians from shedding the blood of each other!"

The angels' song that happy night  
When spirits stooped to mortal ken,  
Warbled from lips and lyres of light—  
Was peace on earth, good will to men.

And yet, Oh God, the Christian's wrath,  
Through all her seas, through all her zones,  
Has in Earth's bosom heaved a path  
That's whitened with her children's bones.

In thy Son's name the sword drinks blood;  
In thy Son's name, since first his Star  
Spoke peace, has urged the angry flood  
Of never-ending, whelming war.

Drop, Christendom! thy boasted name,  
—And let the humble take it—those  
Who fear, in spite of tam and shame,  
To count their Christian fellows foes.

### VEGETARIANISM.

The advocates of exclusive vegetable diet held a Convention in New York last week, for the purpose of forming the "American Vegetarian Society." Among the attendants were Doctors Sylvester Graham; W. A. Alcott, Joel Shew and R. T. Trall, and Revs. Wm. Metcalfe and O. H. Wellington. The following curious preamble and resolutions were adopted by the Convention:—

Man is evidently responsible to certain physical, mental and moral laws. Obedience to these will secure health and happiness; while disobedience inevitably produces misery and evil. Natural laws form an unique harmonious system, and Man partakes of this prevailing beauty in every law of his being. Constitutions may indeed differ—but there must be a universal law for the stomach as well as for the lungs. And the species of food prescribed by the universal law for the human stomach, will be found to comport best with the physical abilities, health, and the exercise of the intellectual and moral powers. VEGETARIANISM unfolds this Universal Law of Man's being. Its observance is a stepping-stone to a higher stage of existence, and removes obstructions which hinder the fulfillment of Man's highest aspirations, and it is the inlet to a new and holier life.

With these views impressed on our minds, we, who are here assembled in American Vegetarian Convention, have hereby Resolved, That Comparative Anatomy, Human Physiology, and the chemical analysis of different animal and farinaceous substances, unitedly proclaim the position, that not only the Human Race may, but should subsist upon the productions of the Vegetable Kingdom.

Resolved, That the Vegetarian Principle of Diet derives its most ancient authority from the appointment of the Creator to Man, when he lived in purity and peace, and was blessed with health and happiness in Paradise.

Resolved, That though the use of animal food be claimed under the sanction of succeeding times, it rests only on the permissions accorded to Man in his degraded condition, and is a departure from the appointment of the Creator.

Resolved, That if Man would return to Paradise and Purity—to mental and physical enjoyment—he must return to the Paradisaical Diet, and abstain from the killing and eating of animals as food.

Resolved, That there is found in the Vegetable World, every element which enters into the animal organization; and that combinations of those elements in the Vegetable Kingdom, are best adapted to the most natural and healthy nourishment of Man.

Resolved, That the approbation of Man's unsophisticated and unbiased powers of taste, sight and smell, are involuntarily given to fruits, farinaceous and vegetable substances, in preference to the mangled carcases of butchered animals.

Resolved, That Flesh-eating is the key-stone to a wide-spread arch of superstitions, wants, to meet which life is filled with stern and rugged encounters; while the adoption of a Vegetarian Diet is calculated to destroy the strife of antagonism, and to sustain life in serenity and strength.

Resolved, That as there are intellectual and mental being into which the intellect can never enter, and delights which he can never enjoy, so there are moral facts and a moral being which to the flesh-eater can never be revealed, and moral happiness in which he cannot fully participate.

Resolved, That cruelty in any form for the mere purpose of procuring unnecessary food, or to gratify depraved appetites, is obnoxious to the pure human soul and repugnant to the noblest attributes of our being.

Resolved, That the evidences of Linnaeus, Sir Richard Phillips, Dr. Franklin, Sir Isaac Newton, John Wesley, Swedenborg, Howard, Jefferson, Rousseau, Akenside, Pope, Shelly, Sir John Sinclair, Arbutnot, and a host of other living as well as ancient observers of Nature, testify to the truth of VEGETARIANISM.

Resolved, That in the Vegetarian Cause a new field of exercise is opened to the Moral Reformer, in which he is most earnestly and cordially invited to become a co-worker with Truth, by adopting its teachings in the government of his own life, and by diffusing its principles in all his efforts for the elevation of his fellow man.

**WHY THE QUAKERS WEAR THEIR HATS.—** Quakers invariably wear their hats in places of public worship, or in public assemblies. We often see, in our assemblies and senate chambers, slouched hats hanging carelessly over solemn faces, and but few are aware how this custom originated.

Fox, the founder of collarless coats and man's.

broad-brims, was in the habit of attending the Episcopal Church. When the preacher uttered sentiments of which he disapproved, he would solemnly put on his broad-brimmed hat; and take it off again whenever a more welcome train of doctrine occurred. If he sat long with his hat on, and the ill-sounded propositions or fulminations continued, he would rise slowly, and silently walk out. Thus it appears, that it was for the purpose of habitual protest that the Quakers first learned to sit in places of worship with their hats on.

### BEAUSOBRE ON THE AUTHORITY OF "THE FATHERS."

Beausobre was a very learned French writer of the 17th century. He was a warm-hearted Protestant, a powerful preacher, and wielded an effective pen. When the royal signet was put upon the door of a Protestant church in France, in order to prevent public worship, he broke the signet, and on that account was forced to be an exile. In the year 1694 he went to Berlin, and became chaplain to the Court of Prussia. We read many things, now-a-days, which remind us of a passage of his writings on the authority of "The Fathers." He says, in his critical history of Manichaeism, "Some will charge me with speaking disrespectfully of the Fathers. I grant, some expressions may have escaped me, which I might have softened; but then, narrations notoriously false, or monstrously exaggerated, bad reasonings, a blind belief of every thing reported to disgrace heretics, a reigning passion to render their persons odious—all this irritates an equitable mind. But what provokes beyond all patience, is to see that selfish abuse which some writers make of the names and testimonies of the Fathers. A sort of false reasoning, which I call the *sophism of authority*, hath been long introduced, and now continues to be applied to the most pernicious purposes. Reason and religion are oppressed, and in order to defend opinions evidently false, and practices grossly superstitious, a sentence is quoted from an ancient writer, and puffed off with the vain title of a *saint* and a *great saint*. People, on hearing this super title, are seduced into an imagination that they hear an oracle, and sincerely believe that justness of thought, accuracy of expression, solidity of reasoning, and demonstrative evidence are necessarily connected with *sainthood* and *great sainthood*. They even fancy that such men were under the immediate influence of the Holy Spirit, inseparably connected with their writings. Reason, ashamed and timid, durst not resist; Reason, abashed and timid, durst not resist; or if it dare be so bold, admirers of antiquity will exclaim first at presumption and pride, and last at heresy. In vain Jesus Christ said, 'One is your Master; and Paul, 'Be ye not the servants of men.' Never did Constantine VI. discover more wisdom and prudence than when he forbade the title of *saint* to be given to any except the Apostles. He saw the abuse, and endeavored to correct it. I esteem and honor the Fathers, but I do not think them infallible, either as evidences of a fact, or as just reasoners from facts allowed to be true. Even they who incessantly plead for their authority, occasionally criticise them. They have done more. They have corrupted their writings in an infinite number of places, and this they call correcting them." [Christian Watchman.

**IT DOES ME GOOD TO CONVERSE WITH SINNERS.**  
I learn their excuses. They all have excuses. They never deny obligation, but all excuse themselves from present duty. And in conversing with them, I learn what their excuses are. In many cases I never could or should conjecture them. Each one has an excuse of his own, and I find it does me good to know it.

I learn the difficulties that tried many. They have erroneous views, or strong prejudices, or meet with seemingly insurmountable difficulties. It is good for me to know them. To labor for the conversion of a sinner without knowing his difficulties, is idle.

I learn the wretchedness of sin and the power of the devil. I never know the power of the devil until I converse with sinners; his power to deceive, his power to harden, his power to destroy.

It increases my anxiety for their conversion. For a sinner with whom I never converse, I have no special anxiety. But no sooner do I begin to probe his heart than I begin to feel for him; and the deeper I go, the more do I feel, the more do I agonize for him in prayer, the more earnest am I in my labors and efforts to save him.

It enhances my gratitude for what God has done for my soul. When I neglect conversing with sinners, I almost seem to forget that I have been converted myself. But the moment I commend this duty with them, I realize the wide difference in our moral condition, our views, feelings, and end. I was once as they are, perverse, stubborn, rebellious, and I exclaim, Oh, to grace how great a debtor!

I prize more the influence of the Spirit. How feeble is man in his efforts to convert the wicked! I talk in vain. But there is one at hand mighty to overcome, the Holy Spirit. Oh, how precious!

It makes me contentedly remain on earth, and cheerfully endure the greatest privations. Here is a blessed work to be done, every day and every hour. Why be anxious to leave it? Why concern myself under what circumstances I do it, whether in a palace or a hovel, on the land or the sea, in days of prosperity, or amid persecutions and death?

Oh, it does me good to converse with sinners. It makes me a better man and a better Christian. I have done it so little. I will do it more. [N. Y. Evangelist.

There is not in the world a surer sign of a little soul, than the striving to gain respect by such despicable means as dress and rich clothes; none will depend on these ornaments, but they who have no other.

Fox, the founder of collarless coats and man's.

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The Sabbath Recorder.

New York, May 23, 1850.

THE CONVENTION AT BERLIN.

The readers of the Recorder have already been apprised of a Sabbath Convention which was in prospect at Berlin, Rensselaer Co., N. Y. We were enabled to attend that Convention, and shall endeavor to place some account of it before our readers.

The meeting was held in the Seventh-day Baptist meeting-house, commencing May 15th, and continuing three days. The gathering of people was small, owing in part to the unfavorable weather, but still more to the secluded situation of the place, and to the little publicity which had been given of the matter. The Convention was organized by the appointment of Elder THOMAS B. BROWN, of New York, Chairman, and Elder ALFRED B. BERNICK, of Rhode Island, Secretary. During the first day, the business seemed to be confined entirely to those of our own denomination. The broad and liberal invitation extended to persons of all parties, to come in and discuss the several topics which might come up for consideration, had been overlooked, or deliberately disregarded. It is true, some observers of the first day of the week were present as spectators, but they chose to decline the repeated invitations given them to participate in the proceedings. Like the great Sunday Conventions, the discussion was, therefore, all on one side. The second day, however, changed the face of things. Two first-day Baptist ministers, (Messrs. Arthur and Rogers,) came in, and with them an increase of spectators, so that the house became comfortably filled.

The following are the resolutions reported by the Business Committee, which received the attention of the Convention:—

- 1. Resolved, That the Scriptures are the only standard of revealed truth—the only testimony which this Convention can conscientiously admit, in matters pertaining to faith or practice.
2. Resolved, That the weekly Sabbath was designed to be a constant memorial of the wisdom, goodness, and power of Jehovah, as displayed in the work of creation, and that the observance of it by the people of God is a standing testimony against the blasphemies of Atheism and the follies of Idolatry.
3. Resolved, That, inasmuch as "the Sabbath was made for man," that man who rejects the Sabbath, not only practically denies the wisdom and goodness of the Creator, but inflicts upon himself serious personal injury.
4. Resolved, That while the Scriptures abound in promises to all those who keep holy the Sabbath day according to the fourth commandment, we know of no Scripture in which God's blessing is promised to follow the observance of any other day, under any pretence whatever.
5. Resolved, That, in the judgment of this Convention, every jot and tittle of the ten commandments continues to this day in full force.
6. Resolved, That the time has come when the friends of the Bible Sabbath are called to gird themselves for a mighty contest, and that not only their prayers and personal labors, but their property should be freely consecrated to the universal restoration of this long neglected institution.

The first four resolutions had been acted upon and adopted by the Convention, before brethren Arthur and Rogers came. The fifth being called up, and some brief remarks having been made in support of it by Bro. Morton, Elder Rogers led off the negative in one of the most ingenious anti-Sabbath arguments to which we have ever listened. It had been advanced, on our side, that the law of the ten commandments was but a republication of the very same law which had been written on the heart of Adam. Elder R. maintained, that the law of the Sabbath could not have been one of those which were written on Adam's heart, in the act of creation, inasmuch as he was brought into existence on the sixth-day, and could not have known anything about the Sabbath till the day following. No doubt his friends and supporters thought this an unanswerable argument. But the fallacy of it consists in overlooking the fact, that man was the very last of God's works, and therefore the Sabbath must have commenced immediately after, that is, as soon as man became a living soul. Elder R. then went on to say, that the term "Sabbath" was not once used in the Bible, till we find it in the account of the falling of the manna, in the 16th of Exodus; disregarding what is said in Gen. 2: 2, that God rested (sabbatized), or kept Sabbath) from all his works. He then attempted to maintain, that the exodus of the Israelites from Egypt took place on the Sabbath, and that the institution was given to commemorate that event; that it was, therefore, purely a Jewish institution, in which Gentiles had no concern. He maintained, that at the death of Christ it was abrogated; and, finally, that the whole law, decalogue and all, was nailed to the cross. This "hand writing of ordinances," that was against the Gentiles, as set forth in Col. 2: 14, he contended, was as much the Decalogue as any thing else; for in what respect was the ceremonial law against the Gentiles, who never were under it? No, said he, it was the Decalogue that was against the Gentiles, inasmuch as it condemned them to death for their transgressions of it. After defending these points with much plausibility, he undertook to show that Christians were under a new law. His argument throughout was as strong a defense of anti-Sabbatarianism as we have ever listened to, and the partisans of that sentiment had every reason to be satisfied with their champion. But, in our opinion, his arguments, though plausible, were far from being according to truth. They were completely overthrown by the speakers who confronted him.

As for Elder Arthur, he had evidently not studied the subject. Indeed, he confessed as much. He seemed to feel quite confident, however, that we were in error,

and that he should succeed in convincing us. It is probable, that his opinion was somewhat modified by the time the Convention was over. He occupied considerable time in showing that the Jewish and Christian churches were entirely different—a thing quite irrelevant to the question; for, though the two churches are not identical, and hence the ordinances of the churches are different, that proves nothing in reference to a law which concerns men simply as the creatures of God, and not as church members. He gave a most singular interpretation of the text, "The Sabbath was made for man, and not man for the Sabbath," contending that the word man meant the Jews, in contradistinction from the Gentiles, the latter being spoken of as "dogs;" in proof of which he referred to Matt. 15: 26. No doubt this interpretation was original with him.

After the sixth resolution had been disposed of, the following, submitted by Mr. Arthur himself, was discussed.

"Resolved, That the first day of the week, commonly called the Lord's Day, is to be set apart by the Christian Church as a day of religious worship."

Mr. A. seemed to think, that we had entirely overlooked the evidence which he was about to adduce in support of the resolution. But when he found, that we were perfectly well informed of all the arguments that the most powerful defenders of the "Lord's Day" had ever advanced, he appeared to look upon us in a different light from what he did before. After the resolution had been thoroughly discussed, the Convention, in deference to the feelings of Elders Rogers and Arthur, decided to take no vote on the question.

Late in the afternoon of Sixth-day, the Convention closed its session of three days, and adjourned sine die, after having first appointed a Committee to make arrangements for a future gathering of the same kind, at such time and place as to them may seem most expedient. The session, on the whole, was pleasant, and we trust profitable. Our sketch of its proceedings is necessarily imperfect, as we took no notes, and write altogether from memory. We have no time for reflections.

"A COLLEGE—WHAT IS NEEDED?"

The writer of an article with the above heading, in the Recorder of May 9th, remarks, that in a former article he had endeavored to show the impropriety of a direct effort for a denominational college. Our first impressions were, that the writer failed in his endeavor to establish his position; and those impressions have been deepened into conviction by a perusal of the articles in review, by "A Member of the last Conference," and "A Friend of Progress," in the Recorder of May 2d and 9th.

In the article under consideration, the writer assumes, that "the great objection to a college is, that it will stand directly in the way of the education of the people." When a sentiment so opposed to the general opinion of mankind, and the experience of centuries, is set forth, we have a right to expect that it will be accompanied with arguments of no ordinary degree of conclusiveness. The common opinion is, that colleges, so far from hindering the education of the people, are among the most efficient means of promoting it. So universal has this opinion become, that our colleges enter largely into the data for estimating the intelligence of the people. This universal opinion is founded on universal experience; for history affirms nothing with more certainty, than that the educational interests of the people have advanced in exact proportion to the multiplication and advancement of our colleges. This is just what universal common sense would pre-affirm; for what is to become of the thousand graduates who annually go forth from our college? Let our numerous and flourishing academies, and well-conducted common schools, answer. Strike from existence our colleges and college-educated men, and with the same fatal blow you annihilate our academies and common schools. Such a catastrophe would teach the poor struggling people the fallacy of the writer's assertion, and the universal cry would go up from every domicile in our land, "Give us back our colleges, for upon them depends the existence of our academies and common schools."

The writer remarks truly, that "in perfecting our plans, we must meet the wants of the people, or suffer the mortification of a disheartening failure." Now we affirm, that the people want nothing more than thoroughly-educated men (such as a college alone can afford) to conduct their academies and schools, and thus furnish them with facilities such as they can appreciate and embrace. Nor have we been wanting in "disheartening failures," resulting from this very want of efficient educators in our academies. How can our academies flourish, in which students surpass their teachers, and ask in vain for instruction? Such students will soon learn to study their Latin and Greek at home, unencumbered by school expenses, and such academies will soon sink to deserved oblivion.

But the writer goes on to fortify his strange position, by saying, that "had we a college, few, very few, compared with the whole, could avail themselves of its facilities." Now this argument is as strange as the position. Who does not know, that when a few become well educated, the many are thus placed on the highway to education? We hazard nothing in affirming, that one thoroughly-educated man in any com-

munity, be his profession what it may, will place that community fifty per cent. above surrounding communities in point of educational facilities. It is to this educated few that the people are indebted for their facilities. Look at the academies and common schools growing up on every hill-side and valley, by the untiring zeal and self-sacrificing devotion of this few, made competent to the task by the stern discipline of a college course, and tell us, is not much good done to the people by the education of this few? How then, we ask, do colleges stand in the way of popular education? The writer of the article under review, is one of the educated few; but who dare affirm that his education has opposed any obstacle to the facilities of the people? And who dare not affirm, that because he has been educated, hundreds of the people have been educated also? Give us, then, if all can not go to college, the few who may come forth champions to help the people. But why need we urge this point? The writer admits it. "This few might indeed be useful in carrying forward the enterprises of the denomination." Now, the writer objects to a college on the ground that it would stand in the way of advancing the people, because it would educate but a few; and yet that few would be useful in advancing the people! We are very willing to leave the task of unravelling these contradictions to those more learned. We think such reasoning "above and beyond the people, and therefore lost."

But this educated few "would be continually embarrassed for want of a corresponding advancement on the part of the people for whom they labor." Now, we will not charge the writer with "a meager view of education;" no, far from it; for we confess this last view is so expansive, (probably under the influence of that kind of evaporation to which the writer thinks all learned men subject,) that we, the common people, can not understand it. But we have ventured to ask of those whom we thought sufficiently learned to have their thoughts evaporated equally with the thoughts of the writer in the last quotation. We have received this explanation, viz., that it is inexpedient to have any one man educated above the mass, because he will be embarrassed in laboring for the people, who are not quite so far advanced as he is. If, then, no one man is to be educated in advance of the masses, it follows, that if educated at all, all must ascend an equal number of degrees in the scale of intellectual development in the same time. Such a sentiment would be repudiated, if uttered in the presence of the veriest school-boy. Yea, even the beasts of the field repudiate it, for they always choose their leaders on the ground of superior attainments. To expect the mass of mind to march up the rugged steep of erudition with even front, were as idle as to expect the waters of the Mississippi, by one mighty leap, to bury themselves in the bosom of the ocean. It is absolutely impossible to equalize the facilities of mankind so that all can progress together. But if this could be done, who does not know, that with equal facilities one man will reach the zenith while another will scarcely have left the horizon? To repudiate, then, the idea that some men should aspire to pre-eminence, and thus become leaders in every good work, is a repudiation of nature itself, in every form of development. Universal experience teaches, that every reform has had its pioneers, characterized by superior attainments. Universal reason affirms, that no great reform can ever be consummated, except by the instrumentality of qualified leaders. And how do these leaders accomplish it? By instructing the people, less favored with opportunities than they, and thus conferring on the people those opportunities which, without these few, they never could have had. Take, for example, our academies—and how could the people ever have received the advantages which they afford, if there had been no colleges to educate the few who conduct them? How could our churches have the benefit of instructive preaching, if there were none qualified above them to impart such preaching? Can a man, no more advanced in the classics than another man, teach him? Can a minister, who is no more intelligent than his hearers, teach them? Can a blacksmith, ignorant of his trade, teach it to his apprentice? But, alas! they are embarrassed, because they know more than those for whom they labor! Poor things! Fortunate for them that intellectual development has a point of "evaporation," which, reducing their "pathos and vivacity," will render them less sensible to the extreme "embarrassment" ever attendant on the teacher who knows more than the taught. We wonder why the All-wise Ruler has not fixed an evaporating point to the ignorant, so that they might be less sensible to the embarrassment of knowing less than those whom they essay to instruct, for we have heard that embarrassments often arise from this cause.

Again, the writer says, "Another objectionable feature is, that those who build a college must do so under the inspiration of hopes based on ideal premises." We trust that no college will be built under the inspiration of such hopes; and that the hopes of the Conference were not of this kind, we infer from the well-known character of those who acted there, as well as from numerous arguments already before the public. We agree with the writer, (although we have had no experience in college building,) "that it is easier to build on unoccupied ground than on the rubbish" of disappointed hopes. Our ground is unoccupied. No ruins of a fallen college encumber us. Let us put our shoulders to the wheel, and roll this majestic undertaking to a glorious consummation as soon as the providences of God shall warrant.

"It is said, that our candidates for the ministry must have these facilities; but that is a meager view of education, which anticipates improving the few and neglecting the many." True, but no such thing is anticipated. We have already shown, that our colleges are the most efficient means of diffusing education among the people. But let us sup-

pose, for a moment, that none but our candidates for the ministry could have access to college, still we affirm, that it would be a means of educating the people; for, be it understood, that the minister is emphatically an educator, and efficient in proportion as he is educated. But no such contracted view was ever entertained by those who hope for a college. It is proposed to found and endow a college on such liberal principles, that it shall be emphatically the people's college—a place where the aspirations of our youth can be encouraged. Say what we may against colleges, we are indebted to them for almost every educational advantage which we possess. Without them, we should have no efficient academies, and without academies no efficient common schools. And yet we are indebted to other denominations for all these facilities. Our young men are driven out from us to encounter disabilities, discouragements, and invidious discriminations, which no free-spirited young man will or can encounter without a sacrifice of principle. The time has fully come, then, to begin this grand and beneficent enterprise, for the benefit of the people, and the whole people.

A COLLEGE—WAYS AND MEANS.

In attempting to give some details of a plan to promote the true educational interests of the denomination, I hope I shall not be understood as dictatorial, or so egotistical as to suppose that it is the only plan that can succeed. In fact, I verily believe, that the final triumph will be secured, whatever the particular measures employed. The heaven is at work, and no ordinary calamity can utterly subvert it. An educated people we should be, we must be, we shall be. Interest, reason, duty, happiness, and the indications of Providence, all conspire to bring about an end so desirable. My only wish is to find out the surest, best means.

In my last I proposed, as a proximate end, 1st. The efficiency of our present academies, and the addition of others as needed. 2d. That the young be aroused to the necessity of education, and to effort in its pursuit. 3d. Aid and encouragement to those who would else be impeded or falter in their course.

I would have those who are remote from an institution of our own, look around them and see if one is not actually demanded by the wants of the community of which they form a part. If so, there should be no delay so as to leave the ground to be occupied by others. The "children of light" should be wiser than the men of "this world." Luke 16: 8.

A sufficient number of our academies should be endowed, or otherwise enabled to furnish facilities for thorough instruction equal to a full college course, and yet so arranged that students may profitably spend sufficient time in college to receive their appropriate honors. If our academies are unencumbered with debt, and are erected, as they should be, for the public good, and not for speculation, a small endowment would add greatly to their utility, and render their facilities both more practical and more permanent.

The same object would be materially promoted by carrying out the other parts of the plan contemplated. Let our youth fill our academies, and the tuition fees, properly husbanded, will ordinarily defray the incidental expenses and maintain an able faculty. Let the poor be aided with appropriate means, and the rich see their true interest, and our academies will readily be filled. We should then have only to provide for those exigencies which occur in the fluctuations of fortune, and our educational interests would be planted in a field of promise, fertilizing by their own growth. With a population thus aroused and thus instructed, the erection of a college would be only as a pastime. "No long circuit of means would be required—no preparatory measures," such as were necessary in the early settlements of this country, but the move would be such as becomes "lovers of progress" in an age of railroads, steamboats, and telegraphs. It would only be necessary to commit the message to the wings of the electric dove in New England, saying to our brethren in the adjacent neighborhoods of Wisconsin and California, "WE ARE READY," and the returning vibrations would echo the response, "WE TOO ARE READY—GO UP AND BUILD."

To the work, then, brethren; and let us not sit in idle dreamings of some device to avoid the details of an intermediate passage from the cradle to manly stature. Our work is a work of toil and sacrifice; of toil rewarded by the precious consciousness of doing good and swelling the amount of intelligence and happiness in the universe; of sacrifice, on the part of the rich, such as is calculated to secure the permanence of wealth and the general diffusion of its benefits; sacrifice, on the part of the poor, of that false delicacy which would lead them to reject the proffers of others, lest they should seem to be dependent. Yea, rather, our business is to return to the spirit of those times when "they had all things common, and he that had gathered little had no lack, and he that had gathered much had nothing over."

1. Let every parent, then, look upon his children, and solemnly inquire within himself and before God, Am I, day by day, instilling into the minds of my children the spirit of progress, and a sense of the fact, that intelligence and goodness are the prime treasures of immortal beings, and that other treasures are valuable only as they tend to promote these? Have they all those facilities which will develop their powers and qualify them to bless the world and honor

God? If not, let no sleep close the eyes, nor slumber the eyelids, till they have put in motion a train of arrangements which will secure to them the boon. If parents cannot command the means themselves, let them not blush to ask the interposition of others.

2. Let every philanthropist and Christian, and especially every minister of the gospel, look around him and inquire if there is any youth, of any age or sex, that is not improving the seed-time of life in preparations for a summer of beauty and excellence, and a harvest of ripened intellect and developed holiness. Let the rich from their abundance, and the widow from her mite, send in to some central organization, either church, association, or general society, or some board of trustees, the sums which, thus accumulated, shall put ample facilities within the reach of every young person who is willing to make efforts corresponding to provisions thus secured. I would not ask for the accumulation of standing funds, the interest only of which shall be doled out to the needy. Nay, rather, place it in the bosom of the poor, and God will secure the principal, and give an interest of thirty, sixty, or an hundred fold. Let the recipients of these funds return them, free from interest, in a suitable time after they have completed their course of study, and thus a second, and a third, may receive the perpetual blessing from the same gift. Let the work go on, widening and deepening, until, as upon the bosom of a mighty river, the vast accumulations of ignorance and error, now so formidable, shall be borne completely away, and fields of knowledge, clothed in living green, spread over the domain of earth, and the whole becomes one garden of our God.

In the plan above proposed I have not included provisions for theological instruction. The finances of that enterprise, I think, should be kept entirely distinct. Many would contribute to one, who would not wish to aid both. In some States, academies are excluded from the benefits of State funds where they are appropriating a part of their energies to a theological department. In relation to this, as well as to a college, I think we can do better than to make a great outlay in "brick and mortar" for external show. The plan agreed on by the Committee of the Central Association, and laid before Conference, is still the plan of my choice; but as no notice is taken of it in the minutes of Conference, and a very different one recorded, I suppose it was rejected, after the deliberations of "the oldest and wisest heads." That plan, in short, is to raise by subscription, in annual payments, (for five years as an experiment,) funds sufficient to support one theological teacher, and to purchase a small, well-selected library. Then let the charge of this work be entrusted to the best man whose services can be commanded, and let his instructions and lectures be free to all who may avail themselves of them. The plan may subsequently be enlarged or modified, as the wishes of those interested, and the indications of Providence, may seem to direct.

I have thus endeavored to present what, in my view, is the most safe and practical plan of advancing the educational interests of our people. If it does not anticipate the empty honors of home-made college titles, it does what I consider better; it proposes facilities for our youth to make themselves entitled to true honor. But if I am alone, and the opposite course is adopted, I shall still do what I can to aid my brethren in the work, and to avert, as much as possible, the reaction almost inevitable upon the adoption of the course proposed in the minutes of the last Conference. If I have not one of "the oldest and wisest heads," I have had a little experience in trying to repair the breaches of reaction, and I had rather that a few disappointed aspirants should feel a temporary "cold, damp, death-like blast," than that the whole denomination should fall from their "high and ardent hopes" into a slough of discouragements, from which twenty years of unremitting toil can hardly recover them. JAS. R. IRISH.

THE BAPTIST IRISH SOCIETY.—This unpretending and very useful Society held its Anniversary in London a few weeks ago. It was organized in 1814, for the purpose of diffusing the Gospel in Ireland, mainly by the employment of missionaries and Scripture readers, the establishment of schools, and the distribution of Bibles and Tracts. Its income has never reached £3000 a year, yet it has brought 600,000 children within educational influences, and furnished them with testaments, school-books, &c. The Annual Report, presented at the Anniversary, stated that 16 missionaries, 9 Irish readers, and 24 schoolmasters, are now employed, and that there is regular preaching at 70 stations. One hundred Irish Baptists have emigrated to New York during the year. Returns from 14 churches show a gross increase of 79 members. The special claims of Ireland were urged by several speakers, and the causes of her wretchedness indicated. Hon. and Rev. Baptist Noël was one of the speakers.

THE ENGLISH BAPTIST UNION.—This organization, formed in 1831, to extend brotherly love and union among those Baptist members and churches who agree in the sentiments usually denominated evangelical, held a meeting in London on the 19th of April. Dr. Burns presided, and Rev. Dr. Godwin delivered the annual address. The following resolution, adopted by the meeting, indicates the present condition of the Baptist churches of England:

"Resolved, That the Union look with affectionate and undiminished interest on the indications of the state of the churches, furnished by the statistical returns of the several Associations; and that they cherish joy and gratitude to God while they record the fact, that in 632 churches whose numbers are reported, there has been a clear increase of 2,324 members, or an average of 3 1/2 per church, still carrying forward, in a slight degree, the progressive augmentation of the rate of increase which has been observable for three years past."

A NEW METHODIST BISHOP.—Rev. H. B. Bascom, the distinguished Kentuckian, has been chosen a Bishop of the Methodist Episcopal Church South, by the General Conference now in session at St. Louis.

AMERICAN BAPTIST MISSIONARY UNION.—This organization held its anniversary at Buffalo, commencing on Fifth-day of last week. From Reports presented on the occasion, we learn that the receipts, exclusive of receipts from coördinate Societies, were \$87,539 25; Expenditures, \$4,147 23; Present debt, 21,501 09; Total receipts of the year, from all sources, 105,827 20; Total expenditures for the year, 101,446 23; Number of Missions, 17; Stations and out-Stations, 329; Missionaries, 561, of whom 52 are preachers; Female assistants, 57; Native preachers and other assistants, 214; whole number of laborers, 323; number of churches, 157; Members, 12,290; Schools, 102, with 2,648 pupils; additions to the church, 1,236. Several Missionaries were in attendance, and gave interesting accounts of their labors among the heathen.

METHODIST MISSIONARY SOCIETY.—The Missionary Society of the Methodist Episcopal Church held its anniversary in New York one evening last week, at which the Treasurer's Report was read, and two or three addresses were delivered. The Annual Report was unfortunately absent with one of the Secretaries, and therefore no account was presented of the doings of last year. From the Treasurer's Report, it appears that the receipts for twelve months have amounted to \$107,835 73, and the disbursements to \$100,989 63, leaving in the treasury \$6,846 10. The speakers expressed themselves pained to learn that the receipts had not been larger, and there seemed to be a general determination that they should be greatly increased during the coming year.

THE JEWISH FEAST OF PENTECOST.—The Jews have three great annual feasts—the Passover, which occurs in the latter part of March, or on the 15th day of their month Nisan, in memory of their deliverance from Egypt; the Feast of Pentecost, which comes fifty days afterward, (occurring this year on the 16th day of May,) in commemoration of the giving of the law from Mount Sinai; and the Feast of Tabernacles, which occurs in September, and commemorates the forty years' wandering in the wilderness. The Feast of Pentecost, last week, was signalized in this city by the consecration of a new and elegant synagogue recently erected in Norfolk-st., at a cost of about \$40,000. The exercises consisted of reading the Scriptures, singing, prayers, and addresses by several leading members of the Jewish Community, among whom were Rev. Mr. Isaacs and Rev. Dr. Lillenthal.

THE ENG. BAPTIST HOME MISS. SOCIETY.—The Annual Meeting of this Society was held in London on the 21st of April, when it was stated, that the income last year was £4,221; expenditures £4,523. Stirring addresses were made by Rev. H. Dobney, Rev. Charles Stovel, and others, who represented the home missionary work in England as greatly impeded by the large party laboring to bring all the people under the influence of ceremonialism and the priesthood.

DEATH OF MISSIONARIES.—Rev. Cyrus Barker, missionary to Assam, E. I. under the patronage of the Baptist Missionary Union, died January 31, on his homeward passage, and was buried in Mozambique Channel. His disease was consumption. Mr. Barker sailed from Boston, October 22, 1839. \* \* \* The decease of Rev. J. Peggs, late missionary of the General Baptists to Orissa in India, is also announced. He was a most active man and devoted Christian. He was the author of a history of the General Baptist Mission, and of several other works on India. His end was peace.

A WORD TO OUR FRIENDS.—Three numbers more will complete the sixth volume of the Sabbath Recorder. For the double purpose of extending the influence of the paper, and providing the means to increase its value, we want to commence the seventh volume with a subscription list greatly enlarged. This might easily be done, if the friends who have spoken favorably of our enterprise would vouch their aid in the matter. Will they do it? Some will, we know, and we hope that many will.

ORDINATION.—A letter from Eld. Azor Estee informs us, that on Sabbath, May 11, by request of the Seventh-day Baptist Church at Lost Creek, Va., Bro. Samuel D. Davis was set apart to the work of the gospel ministry. Eld. Estee preached the ordination sermon, and gave the charge; Eld. Peter Davis offered the consecrating prayer, and gave the hand of fellowship.

DR. JUDSON.—Letters from Maulmain have been received at Boston, bearing date of January 21st, which bring intelligence of the severe illness of Dr. Judson, the pioneer missionary. Fears are entertained by the friends of this good and great man, that his sickness may terminate fatally.

MEETING OF UNIONISTS AND REFORMERS.—A Christian Union Meeting, irrespective of sect or creed, is called to meet at Cazenovia, on the 5th of June next. The enemies of Slavery, War, Intemperance, and Licentiousness are specially invited. Gerrit Smith, Rev. S. J. May, C. A. Wheaton, and others, sign the call.

ELD. JOSHUA CLARK requests his correspondents to address him at Brookfield, Madison Co., N. Y.

Western Association.

THE attention of the churches of the Seventh-day Baptist Western Association is called to the subject of their annual correspondence with that body. The plan of that correspondence has not been rendered sufficiently definite, the result of which has been that we have failed to elicit from that body the information which it would be desirable to have before the Association in regard to the labor and condition of the churches. It will be seen, by a reference to the Minutes of the last Session, that a Committee was appointed to prepare and present to the churches instructions in regard to matters deemed proper to be reported in their letters. The report of the Committee, with an amendment of the Association published in the Minutes. It is very desirable that the letters presented at the approaching Anniversary, should, as far as practicable, conform to the plan of the Association, and that they should be forwarded to the Annual Meeting for the purpose of liquidating the debt incurred by the Executive Board in the associational mission.

Western Association.

THE Seventh-day Baptist Western Association will hold its Fifteenth Anniversary with the church in Freeburgh, Allegany Co., N. Y., commencing on the 24th day before the fourth Sabbath in June (19th day of the month), 1850. The churches are invited to send to that place the fourteenth of the month, before the second Sabbath after the date of the Annual Meeting for the purpose of liquidating the debt incurred by the Executive Board in the associational mission. T. E. BABCOCK, Cor. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book, Christian Psalmody, has issued a pocket edition, on lighter paper, and with small 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 25 cents per copy. These washing books, of either edition, can now be supplied. Prices of the large edition from 75 cents to \$1.50, according to the style of binding. Price of the smaller edition from 62 1/2 cents to \$1.00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Central Association.

THE next session of the Seventh-day Baptist Central Association will be held with the Church at Adams, Jefferson Co., N. Y., commencing on the fourth day of the month, before the second Sabbath in June, (5th day of the month), 1850.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Cook is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

New York and Albany Steamboats.

THE steamers NEWTON, Capt. A. P. St. John, and ISAAC OWEN, Capt. W. H. Peck, form a daily line between New York and Albany, by way of the Hudson River, from pier 10 of Cortland street. The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M. The Isaac Newton leaves New York every Monday, Wednesday, and Friday, at 6 o'clock P. M.

Boston, via Newport and Fall River.

FOR BOSTON, VIA NEWPORT AND FALL RIVER, by the steamers EMPIRE STATE, of great strength and speed, particularly adapted to the navigation of Long Island Sound, running in connection with the Fall River and Old Colony Railroad, a distance of 53 miles, to Boston only, Leave New York on Mondays, Wednesdays, and Saturdays, at 5 P. M. The EMPIRE STATE, Capt. Batten, on Tuesdays, Thursdays, and Saturdays, at 5 P. M. The BAY STATE, Capt. Brown, on Mondays, Wednesdays, and Fridays, at 5 P. M. This line is the only one that runs direct for Newport. For freight or passage apply on board, or either to TIDELAD BORDEN, 77 Wall-st., or at the office of the Line, at the corner of Washington-st. and Battery-place.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850. PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

Passenger Train Down.

Leave White House at 5:45 A. M. and 1:45 P. M.; North Branch at 5:55 A. M. and 1:55 P. M.; Somerville at 6:10 A. M. and 2:10 P. M.; Bound Brook at 6:30 A. M. and 2:30 P. M.; Plainfield at 6:40 A. M. and 2:40 P. M.; Woodbury at 6:55 A. M. and 2:55 P. M.; Elizabethtown at 7:15 and 10:30 A. M. and 3:20 P. M.

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 the first publication, the extraordinary number of 17,000 copies have been disposed of.

The following is an extract from a letter from the Rev. Dr. Giustiniani, 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, their ambition; their intrigues; their avariciousness; their tyranny; their superstitious, and their mummeries; he can here find all proved and authenticated by the most accredited authorities of the Church of Rome." L. GIUSTINIANI.

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

"We regard it as one of the most important additions to the history and religious literature of the age. Its contents form a rich storehouse of historical instruction, which should be placed within the reach of every family."—N. Y. Christian Intelligence.

"It presents a succinct, but sufficiently full, history of the rise, progress, errors, and crimes of the present pontiff of the Roman See, substantiated by reference to the most authentic historical sources, related in a spirited, most interesting, and impressive style, and arranged in the most lucid manner. It abounds in facts and incidents, and is richly illustrated with beautiful engravings. It is better adapted to the needs of the general reader than any other book we know of."—N. Y. Evangelist.

"The detached portions of Roman history, which were every where to be met with, needed to be brought together and presented in systematic order. The reading of one book thus becomes better and cheaper than the reading of many."—Protestant Churchman.

"The well-known author is distinguished, and cannot fail to arrest attention to the controversy of which it treats. It is a strongly Protestant work, and exhibits the deformities of Popery with great power."—N. Y. Recorder.

E. WALKER, Publisher, 114 Fulton-st., N. Y.

BENEDICT W. ROGERS, Treasurer.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

In Senate. SECOND-DAY, May 13.

Several petitions for the reorganization of the Judiciary of the District of Columbia were presented and referred.

Mr. Dickinson introduced a bill authorizing the coinage of a cent-piece, composed of copper and silver, the coinage of a three-cent piece, and to secure the re-coinage of the small Spanish and other foreign coins.

At about 1 o'clock the Senate proceeded to the consideration of the Bill to admit California into the Union, establishing Territorial Governments for New Mexico and Utah, and making proposals to Texas for the settlement of her Western and Northern boundaries.

Mr. Clay occupied the attention of the Senate with a speech which lasted till the hour of adjournment. He first made a statement of the sentiments of the Committee of Thirteen, showing what objections they had raised in committee to the proposed compromise, and how they had been answered.

Then he took up the various plans which had been suggested, and endeavored, by contrasting them, to show the superiority of his. Afterward he replied to some persons who had objected to the plan of the Committee, especially Mr. Benton. Mr. Clay intimated his full conviction that slavery is abolished throughout New Mexico by the edict of the Creator, the Constitution of the people, and the act of their Legislatures.

He advocated the provisions of the bill in relation to the recapture of slaves, and in the course of his remarks upon the subject alluded to Mr. Seward's position, as the advocate of a higher—a divine law—classing him with those who composed the Garrison meeting in New York, whereas, he said, Moses and all the prophets were rejected, and the name of the Savior reviled and contemned.

Speaking of the slave-trade in the District of Columbia, he said that the first man who ever denounced that trade was a Southern man—John Randolph of Roanoke—and he believed there had been no time in forty years when, had the subject been energetically presented, a majority would not have been found in Congress in favor of its abolition.

In conclusion, he expressed his conviction that the propositions of the Committee would succeed.

House of Representatives. Nothing important was done in the House. Mr. Briggs of N. Y. introduced a resolution of inquiry relative to the facilities for clearing bullion, which was adopted.

Mr. Clark of New York made a speech in favor of freedom in the Territories. Mr. Savage of Tennessee rejoined. Mr. Stanley of N. C. gave notice of a motion to stop debate on the California question.

In Senate. THIRD-DAY, May 14. The Deficiency Appropriation Bill was reported back from the Finance Committee, with a recommendation that the House amendments be concurred in, which was agreed to.

After the transaction of the morning business, the Census Bill was taken up. Most of the House amendments were agreed to. That providing that from and after the 3d of March, 1853, the House of Representatives shall be composed of two hundred and thirty-three members, gave rise to a long discussion, but was adopted, and the Senate adjourned.

House of Representatives. The House decided, after a sharp struggle, to close the California debate on the first Tuesday in June. Speeches were then made, in Committee of the Whole, on the California Message, by Mr. Meacham of Vt., and Mr. Julian of Ind., both in favor of prohibiting slavery in the territories.

In Senate. FOURTH-DAY, May 15. After the presentation of numerous petitions, and the transaction of other morning business, the Senate resumed the consideration of the bill for the admission of California, and the establishment of Territorial Governments. An unsuccessful attempt was made to lay the compromise business on the table in order to take up the bill for the admission of California.

After this an interesting passage took place between Hon. Jefferson Davis and Mr. Clay, the former attempting to strengthen the compromise with a new provision directly in favor of the extension of slavery into the territories.

Mr. Yule then made a speech against the compromise, and Mr. Foote another in its favor, after which the Senate adjourned.

House of Representatives. Mr. Bayly, from the Committee of Ways and Means, reported bills for the payment of Navy pensions, and revolutionary and other pensions, which were referred to the Committee of the Whole on the state of the Union.

The principal topic of the session, however, was the letter of Sir Henry Bulwer to Mr. Clayton in relation to the trade from the Atlantic to the Pacific coast of the United States, and against certain changes in our tariff. Speeches were made by Messrs. Brooks, Calvin, and Moore, but no action was had.

In Senate. FIFTH-DAY, May 16. After the presentation of petitions, and the reception of reports, the Senate took up the bill to promote the progress of the useful arts, by an amendment of the Patent Laws. But after debate and the adoption of verbal amendments, the further consideration of the bill was postponed.

The Compromise Bill then came up, and several Southern Senators, speaking upon it, Fute, Yule, and Clemens, spoke upon it, some saying that it would certainly pass, and others that it never could pass. It was evident from the discussion of this day, that a compromise between Southern Senators and South is essential, as between the North and South.

Adjourned over to Second-day. House of Representatives. The Canadian Reciprocity Bill was referred to the Committee of the Whole on the state of the Union.

The letter of Sir Henry Bulwer, the British Minister, on the coasting trade and the tariff, was then divided, the Committee of Ways and Means taking the tariff part, and the Committee on Commerce the other.

The Senate's amendment to the resolution to facilitate the coinage at the Mint, was concurred in. It authorizes the transfer of such money from the Treasury as can be spared from time to time.

The Senate's amendments to the Census Bill were partially adopted, and a Committee of Conference was asked for on those which the House would not agree to.

House of Representatives. SIXTH-DAY, May 17. With the exception of a report exculpating Mr. Horner, the door-keeper, from the charges of Mr. Brown of Mississippi, the only business before the House related to the Galphin Claim. Members of the Committee to whom that subject was referred, made four distinct reports. The majority report was read, and all were ordered printed. To one of the reports the following resolutions are attached:—

1st. Resolved, That the claim of the representatives of George Galphin, was not a just demand against the United States.

2d. Resolved, That the act of Congress made it the duty of the Secretary of the Treasury to pay the principal of said claim, and it was therefore paid, in accordance with law and precedent.

3d. Resolved, That the act aforesaid did not authorize the Secretary of the Treasury to pay interest on said claim, and its payment was not in conformity with law and precedent.

As some of our readers may not be familiar with this "Galphin Claim," of which so much is said, we copy the following statement of the case:—

"Galphin was an Indian trader, in Georgia, who, in 1773, had a claim against the Creek Indians. They ceded their lands to the then province of Georgia. Galphin prosecuted his claim against the British Government for years without success. He next directed his attention to the Government of Georgia, but they refused to pay the claim. As soon as our Government was organized, under the Federal Constitution, the claim was presented to Congress, and was constantly before it till 1845, when an act was passed, directing the proper accounting officers of the Treasury to audit and pay the claim. They did so, and \$49,000 was accordingly paid over.

"Here, it was supposed, the whole matter would rest. But Mr. Crawford, after receiving the \$49,000, immediately put in a claim for interest upon it from 1773 to the time of payment, amounting to about \$198,000. Mr. Secretary Walker rejected the claim for interest as unprecedented and unauthorized by law. When Gen. Taylor became President of the United States, and Mr. Crawford Secretary of War, the matter was again presented before the Cabinet.

Mr. Whittlesey, the Comptroller, refused to allow the claim, in the same manner as his predecessor had done before him. Mr. Meredith, the Secretary of the Treasury, applied to the Hon. Reverdy Johnson, Attorney General, for his opinion, and he decided in favor of the legality of the claim. Mr. Meredith then ordered Mr. Whittlesey to approve it; he did so, under protest, and the \$198,000 was forthwith paid. Mr. Crawford, it is said, received about \$90,000 as his share.

FOREIGN NEWS.

By the steamer Hibernia, which arrived at Boston on Fifth-day last, one week later news was received from all parts of Europe.

The great event in England is the birth of another Prince to strengthen the throne of Queen Victoria. It was announced on the morning of May 1st, by the usual waste of gunpowder.

From France we have the result of the Paris election, which was in favor of the Socialist candidate, Eugene Sue, by a majority of 8,445. The efforts of the French Government to suppress the democratic papers still continue, but with no very flattering success. The French Government had received intelligence from Senegal, to the effect that an attack had been made by the natives of the Coast against the inhabitants of St. Louis. It is said that Mr. Lamartine and his wife set out in a few weeks for the East, and that he has expressed his determination never again to return to his native country, unless summoned by the people.

A letter from Rome, dated April 18th, says: "His Holiness has now been in Rome nearly a week, and during this period his whole time has been taken up in courtesy to French authorities and officers; and while his Holiness has refused to give audience to a new provision directly in favor of the extension of slavery into the territories."

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AMERICAN LEAGUE OF HUMAN BROTHERHOOD.—A Convention of members of this League was held at Worcester, Mass., last week, when officers for the ensuing year were elected, and interesting addresses were delivered. Elihu Burritt was chosen President; Amasa Walker, Corresponding Secretary; Thomas Drew, Jr., Recording Secretary; Anthony Chase, Treasurer; and Rev. Eleathan Davis, Home Secretary and General Agent. Among the Vice Presidents we notice the name of Gerrit Smith of Peterboro. The following resolutions, expressive of the sense of the Convention, were adopted:—

Resolved, That the principles of peace are the principles of Christianity, and that it is the duty of every philanthropist, patriot and Christian, to labor for their diffusion among all communities and nations.

Resolved, That this meeting fully approves of the proceedings and objects of the recent Peace Congress at Paris, and of the proposition to hold another of the same character at Frankfort, Germany, in the month of August next.

ANOTHER CUBAN EXPEDITION.—Another expedition is said to be on foot for the overthrow of the existing Government of Cuba. Its strength is variously estimated at from 5,000 to 10,000 men, many of whom were participants in the late Mexican war. Several vessels, with men and provisions, have sailed from New Orleans and the Atlantic ports, ostensibly for Chagres and California, but really for the conquest of Cuba. Gen. Lopez is the commander of the expedition, and he counts upon the assistance of a large body of Cubans. Of course it is impossible at present to estimate the results of this undertaking, but hard fighting is looked for.

WASHINGTON'S FAREWELL ADDRESS.—The Mercantile Library has received from James Lenox, Esq., a beautifully-printed copy of Washington's Farewell Address, being a facsimile copy of that renowned document, prefaced by two finely-engraved portraits after the pictures of Peale and Stuart. Appended are the statement of Mr. Claypole and some other documents showing the history of the Address. It will be recollected that Mr. Lenox was the purchaser (last winter) of the original manuscript of this Address, for the sum of \$2,500, we believe. He has caused to be printed 54 copies folio, and 175 quarto, which are intended for presents only.

FIRE AT CORNING, N. Y.—A letter to the N. Y. Tribune, dated at Corning, Steuben Co., N. Y., May 18, says:—"This morning at 11 1/2, the wind blowing from the north-west, a fire originated in the Corning and Blossburg Depot, which has consumed all the business portion of our village from the Clinton House to the lower end of the village, destroying property to the amount of over Three Hundred Thousand Dollars.

There is not a store, grocery, bank or any other building left, except two public houses and what few private residences there were in the west end of the village.

SUMMARY. The brig Silenus, from Cape Haytien, brings dates to the 21st April, confirming the previous intelligence of the confinement of Mr. Wilson, the American Consular Agent there. The cause of his imprisonment was the breaking of the Custom-House seals of a vessel, for the purpose of saving some coffee in a lighter from a coming storm. The French Consul interfered and obtained his release. Mr. Wilson has left for Port-au-Prince, where the matter was to undergo an investigation.

Intelligence was received in St. Joseph's, Mo., April 25, from the Bluffs, that there are about 3,000 teams for California at that point, and that they are continually arriving in large numbers—that everything necessary for the emigrant is extremely high, and the supplies almost completely exhausted. Corn is selling at \$2.25 per bushel, flour \$5 per hundred, and other articles necessary for an outfit in the same proportion.

A dispatch from N. O., dated May 11, says, that during the past few days considerable quantities of arms and ammunition, have been received and several vessels have left with men, artillery, &c., ostensibly for Chagres, but supposed bound for the invasion of Cuba. Yesterday the Spanish Consul offered \$6,000 for the charter of a steamer to convey dispatches to Cuba. The owners, however, refused, and the Consul then sent them in a fast schooner.

A letter was received at Washington, May 14th, announcing that the slaves in Union Township, Monroe Co., Va., had planned for an insurrection and murder of all the white inhabitants of the place, when they would escape to Ohio. The thing, however, was frustrated by a negro girl, who gave information concerning the plot, and sixty of the slaves were arrested and placed in confinement.

At Nashua, N. H., recently, a man named Hart Allen, between 40 and 50 years of age, who has a wife and a large family of children living, took a cord, and placing it about the neck of his youngest child, who was sleeping in bed, strangled it; and then took his own life by hanging himself. No motive but insanity can be assigned for the deed.

Letters have been received from Nicaragua to the 22d of April, which state that the States of Honduras, Nicaragua, and San Salvador, dignified at the aid given by rebels in Guatemala, in the late attempt at revolution, had raised an army of 5,000 men, and were about to march upon that country. The whole of Central America was quite unsettled.

Land Warrants are dull and fluctuating. Operators do not feel disposed to move in them until Congress either passes or gives the quietus to the Land Donation project, now before that body. Should a bill pass giving a quarter section of land to every actual settler, these Warrants would probably fall to \$50 each, whereas, if the project should be killed, they would rise to \$160 or \$170 each. So says the Tribune.

At the recent session of the Legislature of Rhode Island, five bank charters were granted, one in Providence, one in Phenix Village, one in Coventry, one in Richmond, and one in Hopkinton. The first is to start with a capital of \$100,000, the others with capitals of \$50,000, and all with liberty to increase.

A large number of drum-fish, says the Snow Hill (Md.) Shield, are to be found dead in different parts of the Spencetun Bay. When harpooned they bleed as freely as when alive, which would seem to indicate the torpor of some disease rather than death.

The Boston Traveller states that the City Registrar, from data in his office, says that about sixteen births, five marriages, and ten deaths, occur daily in that city.

COST OF RIOTS IN PHILADELPHIA.—The Philadelphia Inquirer says: From official sources we learn that the following sums have been paid by the county of Philadelphia for riots, pay of military and civil posse, since the year 1842 up to 1849, inclusive:—

Table with 2 columns: Description of riot, Amount paid. Total: \$174,366 84.

SEA RACE.—The Sea Witch and Samuel Russel, two of our finest clippers in the Canton trade, sailed, the former on the 13th and the latter on the 9th of April, for California. Considerable excitement exists as to their relative arrivals at San Francisco.

The Samuel Russel was spoken 32 days out, and had then run about 6,000 miles. The Sea Witch has not been heard of since she left. The Sea Witch has made the fastest time on record, having been from the port of Canton to the port of New-York in 76 days. The Samuel Russel is a fine vessel and has proved herself since her sailing to be a "racer."

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APPENDED ARE THE STATEMENT OF MR. CLAYPOLE AND SOME OTHER DOCUMENTS SHOWING THE HISTORY OF THE ADDRESS. IT WILL BE RECOLLECTED THAT MR. LENOX WAS THE PURCHASER (LAST WINTER) OF THE ORIGINAL MANUSCRIPT OF THIS ADDRESS, FOR THE SUM OF \$2,500, WE BELIEVE. HE HAS CAUSED TO BE PRINTED 54 COPIES FOLIO, AND 175 QUARTO, WHICH ARE INTENDED FOR PRESENTS ONLY.

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Six trains of cars leave Albany for the West every day, as follows:—

- 1st. 7 1/2 A. M.—Express train—in 13 hours. 2d. 9 A. M.—Way-Mail train. 3d. 11 1/2 A. M.—Emigrant and Freight train. 4th. 2 P. M.—Accommodation train. 5th. 5 P. M.—New-Express train—13 hours. 6th. 8 P. M.—Accommodation train.

The Havana (Chemung Co., N. Y.) Journal of May 4, gives the particulars of a fatal affray between a young man about 17 years old, named Horace Bailey, and a number of drunken Irishmen. It seems that a dispute arose, in the course of which Bailey was attacked, and drew a revolver, with which he shot two of his assailants dead. He has delivered himself up to the authorities, and is generally regarded as having acted in self-defense.

The ship Andalusia, Capt. Wilson, arrived at Baltimore on the 6th inst. from California. The A. sailed from Baltimore on the 19th of April, 1849, for California, with a full cargo of goods and a large number of passengers, and has been absent one year and seventeen days. She is the second merchant ship that has returned from California.

The ordinary revenues of the United States for the quarter ending March 31, are, as reported officially, \$12,923,984—a larger sum than ever before collected, and this sum has exceeded the current expenditure for the quarter by more than three and a half millions of dollars.

The Providence Journal says that the sales of printing cloths in that city for the week ending May 11 have been larger than ever before known. One hundred and twenty-eight thousand pieces have been sold at a decided improvement in price.

Mrs. Frances Sargent Osgood, (wife of S. S. Osgood, the artist,) a lady very widely known as an authoress, died in New-York, on Sunday, May 12, of consumption, aged 37 years.

The Detroit papers say that there never was a period in Michigan when the wheat crop gave a fairer promise than at present, and there is every ground to expect that the yield will be abundant, and of the best quality.

New York has made it an offense, punishable by imprisonment or a heavy fine, for a telegraph operator, clerk or messenger, to divulge the contents of a private message, or refuse or neglect to transmit or deliver the same.

On Wednesday, May 15, says the Milwaukee (Wis.) Sentinel, the Milwaukee Female Seminary will be reorganized under the name of the "Milwaukee Normal Institute and High School," and go into operation on a plan proposed by Miss Beecher.

Miscellaneous.

THE ERUPTION OF VESUVIUS.

The following vivid description of the late eruption of Vesuvius, is by a correspondent of a London paper.

The insufferable dullness and gloom which have reigned in this fair city for some weeks past, malgré the Carnival and the usual balls and gaieties, have at last been dispelled by the excitement caused by one of the finest eruptions of Mount Vesuvius ever known. For some twelve or fourteen days, the mountain has been in labor, giving manifest indications, by groans and wailings, of bringing forth speedily something more than a mouse. On the 6th, volumes of smoke and vapor, with occasional sheets of flame, were succeeded, from time to time, by awful subterranean rumblings; and, on the morning of the 7th, the lava made its appearance, running down the mountain, on the side of Torre Annunziata in seven or eight distinct streams. On the evening of the latter day, a party of us ascended to the hermitage, and thence, on foot, with guides and torches, to the cone, from whence a fine view was obtained of the lava at a white heat, and it was pumped out of the crater, and thence bent its way in the direction of Pompeii and the Bosco Reale. This ascent was very fatiguing and disagreeable, and one of the party had a narrow escape from fracturing a limb by a fall. During the night of the 8th, the roaring and bellowing of the crater kept most people from enjoying their rest, and on the whole of the 9th, volumes of smoke, lava, and vapor, together with huge stones and serried were ejected without intermission. On the evening of this day, a special train was announced to leave Naples at six o'clock, for Torre Annunziata, returning at eleven. About 400 natives and foreigners availed themselves of this opportunity; and a strong party of English, with guides and torches, and mules and donkeys, proceeded from the station at Torre Annunziata to the Bosco Reale, which is about five miles, through narrow lanes and country roads. There was no cause for apprehension, however, as the Government had taken care to send strong bodies of troops, both horse and foot, for the protection of life and property, and the preservation of order. The sight that met our view on our arrival at the Bosco was grand in the extreme. The lava presented a frontage of at least a mile and a half, and was advancing slowly, but steadily and surely, and devouring everything in its way. On the road we had met parties of poor peasants carrying beds, chairs, pots, pans, and other moveable furniture, which they had been able to save from the devouring liquid; the women and children rending the air with their cries and supplications to San Genaro, the patron saint of these parts. These poor wretches were thrown on the world homeless and penniless.

By the time of our arrival, which was about nine o'clock, the lava had taken complete possession of the wood, having devoured about half of it. At times a row of three or four hundred saplings caught fire simultaneously, producing a vivid flame that lighted up the country for miles around. Some splendid full-grown oaks, ash trees, offered in their ponderous trunks a momentary resistance; but it was to no purpose, the larger ones generally exploding with a loud report and a leap of twelve or fourteen feet in the air, to be consumed like tinder on their descent. It was curious to observe, when, from a sudden rush of lava, which always occurred after a temporary obstruction, how the larger trees gave out tens of thousands of little jets of steam from the knees and elbows of the smaller branches. It was owing to the rods and trunks coming immediately and suddenly in contact with the lava, and before the whole tree had had a preparatory roasting previously to its final combustion. In these cases, the contrary, that had their initiatory grilling, generally bowed their heads slowly and majestically, dying, like Caesar, in their dignity. As this novel and brilliant spectacle quite absorbed our attention, the majority of us lost the return train to Naples, and decided to pass the night on the spot. There was no moon, but the stars shone clearly, and the sky was cloudless; a cold tremor, however, on one side, and the insupportable heat of the advancing furnace on the other, made it necessary for us to keep revolving from time to time like bottle-jacks before the lava, to obviate being frozen on one side and baked on the other. At about three o'clock in the morning the eruption was at its height. The amount of lava was quintupled, and the masses of stones which shot up into the air descended with a reverberating crash. It was the discharge of these stones which caused a noise that rendered our voices inaudible. I can only compare it to the concussion produced by the broadside of a three-decker. The ground at times trembled under our feet, and a wailing, sobbing, distressing sound, seemed to indicate that Nature was undergoing a horrible subterranean convulsion; and thus gave vent to the "throes and throbs" of her agony. At about four o'clock the destroyer advanced to a farm-house and outbuilding, which seemed, from their solidity, being built of rubble stone, and joined with the well-known Roman cement, likely to offer a stout resistance. And here the lava seemed to be endowed with consciousness and instinct. No sooner did it feel the momentary check than it commenced rising like the water in the lock of a canal, and from being at its arrival about twelve feet deep, speedily arose to about thirty; and attacking the bomb-shaped solid stone roof of the main building, and at the same time running in at the windows and doors, caused a rarefaction and condensation of air, that made the whole concern sauter with a terrific report.

A still more interesting and affecting spectacle was presented about an hour after, by the destruction of a small church, embosomed in this hapless wood. The lava here, as at the farm, had a rather tough job, at the extreme solidity of the edifice; and, with a sort of instinct and conscious pride in its own irresistible power, it dashed forward to the attack, despite the moans and chants of a parcel of Franciscan friars connected with the church, and of the mute sorrow of the poor curé. The ornaments of the altar, together with the pictures, statues, and fiery of the Virgin and the patron saints, and the parish records, had all been removed; but the incessant entreaties of the curé failed to

induce his parishioners to put their shoulders to two fine doors and lift them off their hinges to a place of security, which they could easily have done. The bells also might have been saved with little exertion. No; the Virgin or the patron saint would either appear corporeally, that is, visibly, and stop the sacrilegious destroyer, or the edifice would resist and go scatheless. From time to time the bells were tolled mournfully, and curé, monks, and parishioners, chanted the funeral dirge of the sacred edifice where most of them had been baptized, and which was associated with all the prominent parts of their little secluded lives. The lava here insinuated itself into the crypt of the building, thereby undermining it so that it was literally a "temple rent in twain," the two nearly equal portions of which rocked and tottered to their base, and then fell—bells, and all, into the burning gulf. Several passages of the "Inferno" of Dante were called to recollection this night, and the divine poet ably describes what here palpably and tangibly represented hell though upon earth. For half an hour an intense dark green flame played over where once stood the doomed edifice, caused perhaps by the fusion of the bell-metal below. In other parts blue flames of various degrees of intensity and depth of color played and flickered about. All night parties arrived from Naples, who had missed the train; and the wood was glittering with torches approaching and receding in the distance. The arrival of a large body of priests, mounted on all the available jackasses and mules in the neighborhood for miles round, caused an immense sensation among the rustics, as there was little doubt that these worthy men would soon settle the business of the ruthless enemy, and put things to rights; so to it they went, clergy and laity; and on our departure from this scene of desolation and woe, the welkin resounded with the exertions of some hundreds of pairs of lungs. Much of the beauty of the effect faded on the approach of daylight, and when we left, which was at exactly half-past six in the morning, the lurid glare and vivid brilliancy of the lava was succeeded by a black carbonaceous dullness, with only here and there a deep red glow; the volume of lava had also diminished, and the crater was hushed. Nature seemed to have a slight intermission of her pangs, to be resumed the following evening.

On our return to Naples, we learned that a tragedy of another and a more sanguinary kind had been enacted elsewhere during the night. Hundreds visited the crater itself, and the mountain was literally dotted with little bright star-like points, ascending and fitting like will-o'-th-wisps. The effect was picturesque in the extreme. A party of American officers of the squadron here, with characteristic and national rashness and curiosity, approached too near, and one of the officers, a fine, handsome young fellow, received a mass of hot calcareous matter on the right shoulder, which stripped the flesh to the bone as far as the elbow. There was no actual fracture, but the hemorrhage was so violent, and so long a time elapsed before he received proper medical aid, that he lies with little hope of recovery. But another accident, within ten yards of the same spot, and almost at the same time, terminated fatally. The victim of his rashness was a Polish officer, who received a mass of stone caused a compound fracture, and there he lay and bled to death, his blood running boiled, and hissed, and steamed. A Neapolitan gentleman, who related the particulars to us, nearly lost his life, in his exertions to bring the body down the side of the mountain, for at the time the lava and stones fell in all directions thick and fast. Another individual, a native, had the dexter side of his lower jaw completely removed by a stone, which was shot obliquely out of the crater, while he was stretching over peering into its fiery depths. The catalogue of contusions, abrasions, and lesions on that eventful night would nearly fill one of your columns.

MANUFACTURE OF RAZORS.

The manufacture of razors, like that of surgical instruments, is one of the highest branches of cutlery handicraft, on which the very superior workmen are employed. They are made of rods of cast steel, half an inch broad, and just as thick as a razor's back, which rods are first attacked at "the razor forge." To manage the operation, two men are required—a maker and a striker. The maker manages, with his left hand, the rod, glowing red, while he uses the hammer with his right; and the striker wields a sledge hammer, delivering his strokes alternately with those given by the maker. The sounds issuing from the smithies where these double hammers are at work (weighing respectively 3½ lbs. and 7 lbs.) have not only found commemoration in Handel's "Harmonious Blacksmith," but in the poems of one of our poets, who dwells over

Vulcan's strong sons, who, with nervous arms around The steady anvil, and the glaring mass, Clatter their heavy hammers down by turns, Flattening the steel.

The anvil for razors is a little rounded at the sides, which enables the forger to give the blade a thinner edge, and thereby save the grinder much trouble. The razor blades, as soon as they leave the anvil, are hardened by being heated to a white heat, and then immersed in cold water. They are next tempered by being laid side by side, with their edges upward, with a flat iron plate over the fire until they have acquired a yellow brown color, which leaves them still very hard. The grinder now takes possession of them, and in his hands they are subjected to three operations—grinding, glazing and polishing. From the concavity of the razor blades, they must, of necessity, be ground upon stones of very small diameter; and the object of grinding the blades upon one of four inches is to impart to the edge or cutting side a uniform thickness of a certain width that shall supersede the necessity of grinding after use. Indeed, we consider a razor that requires grinding to be no longer fit for office; it ought to be cast off like an old coat, or superannuated and exempt from further work, like a broken down exciseman; or, else, like an old blood-horse in a dung cart, condemned, when worn out, to serve a less noble office, that of cutting corners. As razors, like most cutting instruments, require a certain temper, they are ground on a whetstone, which has its trough filled with water, sufficiently that the edge of the stone may, as it passes, just touch the water's surface,

The next operation is glazing, which consists of applying successively emery of different degrees of fineness, until the article is rendered as smooth as it can possibly be made by such means. The tool for glazing is composed of a circular body of wood, formed of many pieces put together in such a manner that the edge of the instrument always presents the end of the wood. The pieces, are placed in this position in order that the contraction of the materials may not destroy the circular figure, which would otherwise be the case, as the wood contracts laterally. The surface of the glazing tool is prepared for use by first touching it with a sharpened hammer, and then filling up the notches with emery and tallow. Polishing is next performed by means of a circular piece of wood covered with buff leather, which, from time to time, the workman covers with the brown-red oxide of iron, called crocus. The speed of the glazing instrument in its rotation, is about fifteen hundred feet in a second, which is more than double that of the grinding stone. The speed of the polishing tool is much less than the latter, being not more than seventy or eighty feet in a second. [Domestic Economist.]

MORE 'RAPPINGS'—SIR JOHN FRANKLIN.

The following letter appeared in the New York Tribune of the 14th inst., accompanied by a remark by the editor, that he has a private note, from a reliable source, assuring him of the sincerity and honesty of the rappers mentioned, and that whenever he ascertains, by unquestionable live-men's testimony, that Sir John Franklin is confined at Yontong, or any other inland city on the island of Nippon, he shall believe in the spiritual origin and essential verity of the 'Rappings.'

Scott, Cortland Co., N. Y., Wednesday, May 1. Last evening, a number of young people were assembled at the house of Mr. Cottrell, in this town, for the purpose of conversing with the spirit rapping; and as Mr. Cottrell and myself had held communications with the spirit in regard to the origin of the Aborigines of this country, we proceeded to ask a few questions at this time—to all of which we received satisfactory answers; and, after conversing upon various interesting subjects, the conversation turned upon the fate and whereabouts of Sir John Franklin, about whom so much interest has been manifested by all civilized nations, but whose fate has up to this time been shrouded in mystery. The first question asked was, "Is he yet living?" to which we received an affirmative answer. "Is he where?" "No." "Did he find a North-West Passage, and sail through Bhering's Straits?" "Yes." The question was then asked if the spirit would spell out the name of the place where he is at present; and it spelled out Yontong, which we found out by further inquiries was a city situated 70 miles from Jeddo, on the south-western coast of the island of Nippon, the largest of the Japanese group. The spirit revealed that, after experiencing almost unparalleled hardships in finding a passage, he had gone to the island for the purpose of trading with the natives; that he was attacked by them, and after an obstinate resistance, in which part of his men were killed, himself and the remainder were taken prisoners. They were placed in close confinement, where they have been 11 months, and are treated with the greatest cruelty and insult.

To all who are acquainted with the character of the Japanese, the treatment of Sir John and his crew is not a matter of wonder, as it is well known that they will neither trade nor hold communication with any Christian nation except the Dutch, while to the English they appear to owe a particular hatred. As regards the city of Yontong, its distance from Jeddo, or whether it in reality exists, we have no means at present of ascertaining, but presume those better acquainted with the geography of those islands will be able to tell.

The spirit with whom we held these communications purported to be that of Daniel Cottrell, a sea-captain and brother of Peleg Cottrell, at whose house the rappings are heard. He had visited almost every quarter of the earth, and being a studious observer of men and things, was consequently a man of extensive information—a man acknowledged by those who knew him to be of a kind, benevolent disposition, ever ready to do what he could for the cause of Humanity, being a same disposition which he manifests now, as he has in several cases prescribed remedies for the sick, and appears ever ready and willing to advise those who ask it in sincerity of heart.

Placing implicit confidence as we do in the truth of these revelations, we deemed it to be our duty, and due to the cause of Humanity, to make them known to the public.

S. CHILDS. PELEG S. COTTRELL.

ADVENTURES OF AN EMIGRANT GIRL.

A story is told by the Glasgow Saturday Post, of the adventures of a young lady, Miss Mary Brown. She was daughter of a gentleman lately dead, and inherited a small property from him, on which she lived. Her only near relative in Glasgow was a "ne'er do well" brother, a cab-driver, who, having himself been disinherited, constantly teased her and extorted money from her. Having friends in America, she determined to emigrate, and took her passage by the "City of Glasgow" steamer. Her brother, disappointed, formed a scheme to detain her. A trumpety claim was reared up, and a *meditatione fugae* warrant applied for. This he swore to, and got the warrant. Armed with this authority, and attended by two sheriff officers, he watched the sailing of the vessel. Miss Brown, with her friends, was on board; they remained with her till the signal for sailing was given, and bidding her farewell, they went on shore, and walked down the quay. Now was the cab-driver's opportunity; seeing his sister deserted by her friends, and no help to hand, he sneaked on board the vessel, and caused her to be apprehended in presence of the passengers, the ship's crew, and the immense multitude of on-lookers. In vain did she remonstrate against such shameful conduct—violence was resorted to, and she was dragged on shore, and refusing to listen to their proposals for letting her off, she was carried to

Sheriff Bell. The sheriff, after hearing the case, detected the trick, and dismissed the case. She left the sheriff's office, and met her friends; she was freed from her tormentors. A new dilemma now arose. The vessel had sailed—Miss Brown's passage was paid, and all her luggage on board. To overtake the vessel seemed hopeless, but still she was resolved to make the attempt. Hiring a cab, she drove to the Greenock Railway station, and finding a train on the point of starting, was speedily conveyed to Greenock. Fresh misfortunes seemed to arise—the "City of Glasgow" steamer had passed Greenock nearly half an hour before the arrival of the train, and was seen slowly steaming past Gourock. A Gourock steamer was leaving the quay, and Miss Brown went on board of it. The Gourock steamer was rapidly overhauling the huge "City of Glasgow," when all on a sudden the latter was seen to "bout ship," and steam towards Greenock. The cause of this sudden change arose from an accident which happened to the oil cistern on board. A steam tug was dispatched to Greenock for a fresh supply of oil, and hence the delay which proved so fortunate for the persecuted orphan. Taking a small boat, Miss Brown was rowed towards the vessel, and received on board amid the cheers of the passengers. A new matter of consternation now arose; the captain, thinking she would not get away, had landed all her luggage at Greenock, and there was no hope of getting it. Further vexation was put an end to by the return of the tug carrying the oil, with all Miss Brown's luggage on board. Certain friends at Greenock had seen her luggage on the quay, and forwarded with the tug. Thus were all further impediments happily got over.

TRAVELING IN MEXICO.

The style of diligence travel in Mexico is preferable to that of any other country. The passenger is waked at three o'clock in the morning and has a cup of chocolate brought him, (and no one has drunk chocolate who has not drunk it here), takes his seat, and has nearly reached the end of the second post by sunrise. The heavy stage, of Troy manufacture, is drawn by six horses, four leaders abreast, who go on a dashing gallop as long as the road is level. About 11 o'clock a breakfast of six or eight courses is served up in good style, the coachman waiting until the last man has leisurely finished. There is no twang of the horn, and cry of "All ready!" before one has bolted the first mouthful. Off again, there is no stoppage till the day's journey is over, which is generally about four o'clock, allowing ample time for a long walk and sight-seeing before dinner.

The fare from Guadalajara to Mexico—500 miles and six days' journey—is \$60, and the traveling expenses \$27½ per day. One is partly reconciled to this enormous price by the admirable order and exactness observed on the line, and the superior accommodations with which he is treated. The Senor Zurutza, has amassed a fortune of high one million of dollars from his singular industry and energy, presenting the most marked contrast to the state of affairs in all other departments of this mismanaged Republic. He is a Biscayan by birth, but looks the portly Englishman more than the Spaniard. [Bayard Taylor.]

PEMBINA.

Old folks, brush up your memories, and young folks, get down your maps, and tell us where Pembina is. Musical name, isn't it? Well, go up the Mississippi, make a wake through Lake Pepin, hear the evening gun from Fort Snelling—up till "Falls of St. Anthony ring on the ear"—up till away through the woods on your left glitter the waters of the Elk Lake—on, till your canoe glides into the Itasca, the birthplace of the Mississippi, and then, hurra for the Red River! Up you go, till you hear the murmur of the Lake of the Woods on the east, and the hum of Selkirk's Settlement is wafted to the ear by the north-western wind, and just there, in latitude 49 and longitude 29 west, five hundred miles from St. Paul's, is Pembina! The inhabitants of this remote settlement are half-breeds, a cross of Indian and French, as happy as the day is long, and affording a lively instance of the well-known affinity of the French men for the Indian favors. This association of the two races favors the side of civilization more than barbarism; therefore the Pembinas are civilized. They live in houses; they use carts, and raise grain. Yet the circumstances of their location, or a lingering of the Indian instinct, lead them to find their chief subsistence in the chase. Their arms are guns; their dress is half way between that of the whites and the Indians. They wear wild-looking fur caps, blanket coats, pants secured around the waist by a belt, and deer-skin moccasins. Their complexion is swarthy, their hair and eyes black. Their language is an impure French, though all probably talk Indian besides.

In the Spring they put a small patch of ground in seed, and pack off to the buffalo plains for the chase. In the Winter they hunt for furs. These are their articles of export. As soon as the roads are dry in the Spring, a caravan starts off for St. Paul's, with these articles for the purpose of trade. The equipage is novel and curious. A single ox is harnessed into the thills of a cart, with a collar and pad, as we harness a horse. The cart has high wheels, without a particle of iron about any part. Circular strips of green hide are stretched around the ends of the hubs, so that when the skin becomes dry it makes a tight band. A low covering of linen cloth is hooped over the top of the cart, which suits the squatting posture of the women and children, who sometimes come too, and it serves for a canopy at night.

Frequently a caravan of this people is seen coming into St. Paul's, strung along some twenty in number. The journey occupies fifty-five days. These people, says the Minnesota Pioneer, are simple-hearted, and accounted as citizens of the Territory, entitled to vote and hold office. [Hallowell Gazette.]

The cost of the eleven principal railways in England is £59,915 per mile, or nearly \$298,760 per mile. At this rate, the "Erie" would have cost the trifling sum of (\$130,000,000) one hundred and thirty millions of dollars!

EXTENT OF EARTHQUAKES.

The undulations of some of the great earthquakes have spread to an enormous extent. The earthquake that happened in 1842 in Gaudaloupe, was felt over an extent of 3,000 miles in length; and that which destroyed Lisbon had its origin in the bed of the Atlantic, from whence the shock extended over an area of about 700,000 square miles, or a twelfth part of the circumference of the globe; the West Indian Islands, and the lakes in Scotland, Norway, and Sweden, were agitated by it. In linear distance, the effects of that earthquake extended through 3,000 miles, the shocks were felt through a line of 2,700 miles, and the vibrations or tremors were perceptible in water through 4,000 miles. It began without warning, and in five minutes the city was a heap of ruins. The earthquake of 1783, in Calabria, which completely changed the face of the country, only lasted two minutes; but it was not very extensive, yet all the towns and villages for 22 miles round the small town of Oppido were utterly ruined. The destruction is generally accomplished in a fearfully short time; the earthquake at Caracas, in March, 1812, consisted of three or four seconds, separated by such short intervals that in 60 seconds 10,000 people perished. Baron Humboldt's works are full of interesting details on this subject, especially with regard to the tremendous convulsions in South America.

Sometimes a shock has been perceived under-ground, which was not felt at the surface, as in the year 1802, in the silver-mines of Marienberg, in the Hartz. In some instances miners have been insensible to shocks felt on the surface above, which happened at Fahlun, in Sweden, in 1823—circumstances in both instances depending on the elasticity of the strata, the depth of the impulse, or obstacles that may have changed the course of the terrestrial undulation. [Mrs. Somerville.]

Variety.

On the blade of the pocket-knife taken from Professor Webster are two mottoes; on one side, "Do unto others as you would that others should do unto you;" on the other side, "When an opportunity offers itself to do a good act, never fail to improve it." How many bright young hopes have been crushed by the simple violation of that "golden rule," which, instead of gleaming from the little steel blade, should have been engraven upon the heart of its owner.

Foreign papers state that at the funeral of the Danish poet Oehlenschlaeger, who expired lately of apoplexy, in the eighty-first year of his age, upward of twenty thousand persons were present. The streets through which the procession passed were strewn with sand and green boughs, and the houses hung out black flags hemmed with silver.

It has been so cold in Kamtschatka the past winter, that the governor was compelled to quit his usual residence, and retire to his subterranean palace, which is twenty French metres below the surface of the ground. It seems all the wealthy people of that country have under-ground dwellings, which they resort to in very cold weather.

Among the causes of insanity in the New York Lunatic Asylum, two are said to have become insane from want of occupation; two from the excitement of a sea voyage; three from excessive use of snuff; one from excessive smoking; one from excitement of visiting; one from firing of cannon; two from neighborhood difficulty; one from Fourierism; one from anti-rent excitement.

The accounts of Cornelius W. Lawrence, late Collector of New-York, have been adjudged and closed on the books of the Treasury Department. Mr. Lawrence was Collector for the four years ending on the 30th June last. The amount of public moneys received and accounted for by him during this period was \$77,433,121.

Somebody says that a young lady should always ask the four following questions, before accepting the hand of a young man—Is he honorable? Is he kind of heart? Can he support me comfortably? Does he take a newspaper and pay for it in advance?

When Judge Peters of Pennsylvania was Speaker of the House of Assembly, one of the members, in crossing the room, tripped on the carpet and fell. The house burst into laughter, while the Judge, with the utmost gravity, cried, "Order, order, gentlemen, a member is on the floor!"

Recently a man at Aston, near Thame, was leading a cart-horse, when the animal caught him in his mouth and threw him down, and then knelt upon him until the breath was quite out of his body. The poor fellow was quite dead when he was taken up.

Punch says that the reason why editors are so apt to have their manners spoiled, is because they receive, from one correspondent and another, such a vast number of evil communications.

Some ignorant and infatuated persons in Cardington, Rushbury, and other parishes, says an English provincial paper, are signing a petition to the Almighty to chain the Devil!

"Well, John," said a doctor to a lad whose mother he had been attending during her illness, "how is your mother?" "She's dead, I thank you, sir."

An excellent epitaph was given many years ago, in few words, on the tomb-stone of an elderly lady—"She was always busy—and always quiet."

Don't try too hard to be happy. Many run about after felicity, like an absent man hunting for his hat, while it is in his hand or on his head.

Proud men never have friends; neither in prosperity, because they know nobody; nor in adversity, because they know nobody; nor in Milton.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. The steamers C. VAN DERBILT, Capt. J. Stone; COMMODORE, Capt. William H. Frazer, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York, Monday days (excepted), from pier 2 North River, and Stonington Battery Place, at 5 o'clock P. M., and Stonington from Boston, at 10 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

New York and Erie Railroad.

The Trains on the Erie Railroad run as follows: (Sundays excepted)—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving at Elmira, Corning, Evening Train for Elmira, Corning, Jefferson, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M., arriving at Buffalo the next evening. Fare to Geneva, \$6 50; to Rochester, \$8 15; to Buffalo, \$10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Seneca, leaving New York at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Fort Jervis for New York, at 6 A. M. and returns at 4 P. M. JAMES P. KIRKWOOD, Superintendent.

Eclectic Magazine for the Year 1850.

The Eclectic Magazine of Foreign Literature, Science, and Art, aims to present to its readers a complete survey of the whole field of British Periodical Literature, comprising the selections of all the articles of the most able and celebrated Reviewers, Magazines, and Journals, which have any interest or value to American readers. It not only contains the articles which are published in the periodicals, but also the able and popular Reviews, Magazines, &c., which form so splendid an element of the literature of the day, and which are inaccessible to the mass of American readers, except by some such medium as the Eclectic Magazine. By omitting what is merely local in interest or feeble in character, the ample size of the Eclectic Magazine enables the editor to embody all that is really desirable in the whole range of journal literature. As only the best articles of each periodical are selected, it is evident that the contents of the Eclectic Magazine must be superior to those of any one, however great or celebrated; and taken together, must constitute a more desirable and able body of periodical literature than can be found elsewhere in the same compass.

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Sabbath Tracts.

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