



The Sabbath Recorder.

New York, October 10, 1850.

DESTINY OF THE WICKED.

VII. We are shut up to the conclusion, that the wicked are destined to a state of endless sorrow after the resurrection.

If our former positions are well established, this is all that is left us. For, as regards the doctrine of a temporary purgatory in the future state, followed by restoration to everlasting holiness and happiness, a single remark will show that it is utterly untenable. Temporary suffering in purgatory satisfies the demands of the law, or it does not. If it does, the subject of it may claim the happiness that follows on the ground of his having fully paid the penalty of the law. His salvation is not by grace, in any sense of the word. This, however, is contrary to the avowal of Scripture, that "there is none other name under heaven given among men whereby we must be saved."

That God should doom a sentient creature to a state of endless suffering, is deemed by many a most horrible doctrine; and unwearied have been the efforts to make the Scriptures teach differently. It seems to be taken for granted, by the opponents of the doctrine, that the sinner could not eternally suffer, unless God continually exerted a power to make him suffer. Hence they view the doctrine in no other light than as reflecting on the goodness and benevolence of the Divine Being. We shall endeavor to show that this is a very unnecessary supposition.

The misery which the impenitent will suffer in the future state is the legitimate fruit of unobdient enmity against God. The cause existing, the effect necessarily follows. The effect could not be different without a radical change of the nature of man. Whoever harbors enmity in his breast, is thereby rendered unhappy; and his unhappiness increases in proportion to the strength of his enmity. Let two persons be brought together, one of whom shall bear towards the other the strongest feeling of enmity, amounting to fixed hatred. Let them be shut up in the same room together, and compelled to pass their time with one another. The one who hates will feel unhappy. He could not be placed in a more unpleasant situation. Indeed, he will be perfectly miserable, and long for the time to come when he may escape the hated company. Every moment seems an hour; every hour seems a day. He cannot look upon his companion, without having his hatred wrought up to such intensity, that his condition is, for the time being, a hell upon earth. His companion, on the other hand, may feel no such hatred towards him: he may breathe nothing but love. That, however, does not alter the case. On the contrary, the consciousness of that fact stirs his enmity the more. For the love of the other serves only to show in a more glaring light the unreasonableness of his own feelings. Yet so deep rooted is his enmity, that he cannot yield to reason; he therefore hates with a deeper hatred.

Let this illustration be applied to the case under consideration. "God is love," but in the unrepentant heart enmity reigns. Rom. 8: 7. Sinners hate God, and will not submit to the restraints of his reign. Luke 19: 14. Let the parties now be brought together—let the sinner appear in God's presence—let him be placed in a situation where he will witness continual displays of the moral perfections of the Almighty—let him feel that God is near—let his mind become vividly awake to the contemplation of what God really is, and of what he requires; and immediately the deep fountains of hatred in his heart are stirred. His enmity begins to rage; and the more it rages, the more miserable and wretched he becomes. How gladly would he escape the hated presence of the Holy One, if he could! But, alas! he cannot, and this is the very climax of his misery. Do moments seem hours? do hours seem weeks? do weeks seem years, to one in such a condition? Still it can never be otherwise. In God's presence he must forever remain; that is, he has forever before him displays of the moral character of Jehovah, as a God of holiness, hating iniquity. He cannot escape to a place where God is not. Now, it is evident, that all this misery

comes upon him without any exercise of arbitrary power on the part of God to bring it about. It is the natural and necessary result of the workings of his own enmity. God needs to do nothing more than to leave him just as he is; that makes hell enough for him. "Let him that is filthy be filthy still," is as awful a sentence as can be pronounced against a sinner. The unskillful rantings of some preachers do indeed sometimes depict the final state of sinners in such a light, that one would suppose that God exercises some physical power to shut them up in a dark prison, or to thrust them down into some lake of material fire, whence they could not escape if they would. But we maintain, that there is no necessity for such a supposition. That which fills them with all the misery of hell, is their unobdient enmity against God. And that which renders their case hopeless, or forbids that their misery should be any thing else than endless, is not so much the arbitrary decree of God to prevent their approach to him, as the perverseness and desperate obstinacy of that enmity. Such is the strength of his enmity, even in this life, that a sinner is never found calling upon God, till moved and quickened by divine grace. Not one, of himself, ever rises from the grave of his own depravity. Let him then be utterly abandoned to himself, and his case becomes as hopeless as if he were bound in chains of adamant.

We ask, What is there in this view that impeaches the goodness of God? What is there that conflicts with his benevolence? For it is clear, that no different result could obtain, unless the nature of man were radically changed. Will any one say, that God was unkind to endow him with such a nature? What nonsense! Were his nature such that he had no susceptibility of pain, he could not be susceptible of pleasure. If he could feel no misery, he could feel no happiness. And if enmity could not fill him with misery, love could not fill him with happiness. That very sensitiveness which renders him so keenly miserable in hell, is the principle which renders him capable of being made happy in heaven. So far from being unkindness on the part of the Creator to confer such a nature upon him, it was an act of the greatest goodness. No fault need be found with God, therefore. It would be much more becoming in the sinner to find fault with himself.

But while we contend, that the misery of the finally impenitent arises naturally and necessarily from the workings of his own enmity against God, we do not maintain that this is all which he will suffer. It will be perfectly consistent with divine justice to inflict more. A familiar case will illustrate this: A father sees one of his children venturing into danger. Perhaps the child is too near the fire, and is in danger of being burned. The father's love prompts him to command the child to get out of the way. The child, in its perverseness, and not seeing the danger, is heedless of the father's authority, and at last falls into the fire, and is burned. Smarting under the pain, it cries most piteously. One standing by, and witnessing the case, says, 'That child is severely punished for its doings.' And it might at first be supposed, that the pain inflicted by the burn was as much punishment as the little thing deserved. But it must not be overlooked, that the transgression of the child is two-fold. There is, first, his violation of the laws of nature in going into the fire. For such transgression he must pay the penalty, whether his going into the fire was the result of accident or design. Then, in the second place, there is his contempt of parental authority. The pain proceeding from the burn punishes the child for one part of his transgression; but where is the vindication of parental authority?

Now, shall God allow his authority as Sovereign of the universe to go unvindicated? That suffering which the sinner experiences from the workings of his own enmity, he would have to bear at any rate, whether God had given him a command or not. And, prompted by His own infinite goodness and love, the Creator has warned him of this danger, and advised him to beware of it. But the law of God is to be viewed as something more than a note of warning. It is the expression of authority. Not only is the law worthy of our regard, so far as it is a law of our nature, but the commandment is also "holy and just and good." And if the commandment forbids us to sin, the authority of Jehovah, as expressed in the commandment, must be vindicated. We believe, therefore, that the impenitent will finally suffer, not only an abandonment, but also the positive tokens of Divine wrath. Truly, "it is a fearful thing to fall into the hands of the living God."

THE AMERICAN BIBLE UNION.—The first anniversary of this new-organization was held in New York last week. Rev. Spencer H. Cone presided, and delivered the opening address. The Annual Report was read by the Corresponding Secretary, Wm. H. Wyckoff, and reviewed the general subject of revising the Scriptures, and announced that the work will be prosecuted with fidelity. A very able speech was made by Prof. Geo. W. Eaton, of Madison University, upon the resolution, "that the Word of God should be translated into every language among men, in just such terms as shall most unmistakably convey the mind of the Spirit as expressed in the original Hebrew and Greek." Eld. Alex. Campbell, President of Bethany College, also addressed the meeting.

BRITISH CORRESPONDENCE—No. 15.

The Sunday Observance—Mr. Gorham's Case—The Tractarians. Glasgow, Sept. 20th, 1850.

At several of the statutory meetings of Shareholders of Scottish Railways, motions made for the discontinuance of Sunday trains have been rejected by large majorities. At the meeting of that of the Edinburgh and Glasgow Co., where the motion was to re-open the line for Sunday trains, two of the speakers in opposition having stated that they took their stand upon the Fourth Commandment, I took occasion to address a letter to the North British Mail (one of our Glasgow daily papers) under the title, "What says the Fourth Commandment about our sanctifying the First Day of the Week?" The question thus put has probably been read by hundreds who previously had never fairly put it to themselves. I know that the answer given in private by not a few has been, "The commandment not only says nothing about our sanctifying the first day, but by its enjoining the sanctifying of the seventh, excludes the first from the place now assigned to it." In England, cheap Sunday trains have this season been more numerous than formerly, carrying as they do large numbers of passengers—2,500 having been brought down from London in one, two weeks ago, to Bath and Bristol. One of the few English Railways that did not formerly run trains on Sunday has lately commenced the practice. From the very first, my expectation has been expressed that this is one of the means most effectually tending to reduce the first day of the week to its proper place among "the six working days;" and experience is verifying the correctness of that anticipation. But what honored servant of the Lord of the Sabbath will arouse to a sense of the church's loss and guilt in refusing the day which He hath sanctified and blessed! In many cases amongst ourselves, the Sunday, though observed, is observed as a holiday, while there is little pretension of sanctifying it to the Lord; but on the Continent of Europe this is more avowedly the case. Accustomed as we have been to French practice in this respect, the review of the fleet at Cherbourg by the President of the Republic, on Sunday week, seems remarkable. It was ostentatiously conducted. Part of the scene was a sham fight, in which 5,000 cannon were fired in a quarter of an hour. The whole day having been occupied with the review, (preceded, however, by a morning mass, which the President attended,) in the evening there was a splendid display of fireworks. The authority of God's word being rejected, neither the mummery nor the miracles of Rome's priests will be found effectual for the church's purpose. It will be found, I believe, that wherever a real reverence for Sunday has prevailed, it has resulted from an imaginary obligation of Scripture; and the more that we call attention to the fact that it is a day to which the "blessing" has not been transferred, the less will the arguments be regarded which are based on mere civil advantages.

Mr. Gorham has "read himself in" to his curacy—by observing the forms of his scriptural church. A crowd of people from surrounding places had assembled in expectation of something exciting; but little allusion was made to the peculiar circumstances of the case. The discourse was chiefly an exhortation to the duty of adherence to Scripture. But, remarkably enough, the first duty he has been called to perform by his diocesan is one in discharging which he will be directly at variance with the Bishop. The usual circular to the clergy calls him to prepare the children for "confirmation." With the decision of Courts, superior even to the Bishop of Exeter, in his favor, it may be presumed that in such a case Mr. Gorham will scarcely refrain from expressing what his superior would call heresy—although the Bishop, in his letter to the Church wardens of the parish, when charging them to take upon themselves the office of spies upon their pastor, had signified his expectation that that heresy would not readily be given utterance. Did it relate to many other men, it would not readily find credit, that one he had been so signally beaten should venture into the same field. But it is stated that the Bishop has refused to license the appointment of the Rev. George Bellamy to the office of Assistant Curate to Charles Chapel, Plymouth, to which he has been appointed, on the ground of his holding opinions identical with those of Mr. Gorham on the subject of baptismal regeneration. A voluminous correspondence between the parties is said to have taken place. Some months ago there was a report of a similar case in another diocese, but I have not observed any more recent reference to it.

Meanwhile, the tendency of the Tractarian Doctrines is made more and more manifest in the continued announcement of perversions to the Church of Rome. Of these, Viscount Fielding, M. P., who presided over one of the meetings of the Tractarians held in London in July last, to consider what should be done in consequence of the decision by the Judicial Committee of the Privy Council, is one of the recent cases. Practically do these parties make evident the effect of the doctrines taught; so that, if others still remain in office, teaching still the same, the suspicion not unnaturally arises that, if not retained in their present place by desire of the emoluments, they must be acting the part of deacons. Not a few are enriched by the wealth of the English

hierarchy, whose allegiance is truly given to Rome, and whose talents and influence are employed in seducing those they profess to teach. J. A. BEGG.

AMERICAN MISSIONARY ASSOCIATION.

The Fourth Annual Meeting of this Association was held at Rochester, N. Y., September 24th and 25th, Hon. William Jackson, of Massachusetts, presiding. The income the past year was \$25,159 56, being an increase of \$3,176 66 over the previous year. There are 257 life members, 125 of them added the year just closed. The whole number of Foreign Missions is five, stations ten, ordained Missionaries twelve, whole number of Foreign Missionaries and Assistants, including seven under appointment, fifty-one. In addition the Association has sustained, in whole or in part, twenty-three Home Missionaries, a City Missionary, and two Colporters in Kentucky, to distribute the Bible to Slaves. An attentive audience listened two hours during the afternoon of the first day to the Reading of the Annual Report, and in the evening an able and evangelical discourse was delivered by the Rev. Charles B. Boynton, of Cincinnati. Two sessions were held the next day, to discuss a set of Resolutions, which were adopted with great unanimity, and in the evening a meeting was held, when addresses were made by Missionaries and friends of the cause. The following are some of the Resolutions adopted by the Association;

Resolved, That this Association, in the prosecution of its work, aims to promulgate the principles of Him who "came to preach deliverance to the captives," to "open the prison doors to them that are bound," to relieve the oppressed, to enlighten the ignorant, to abolish caste, and to elevate men to the enjoyment of equal rights; and that it feels bound to adopt and inculcate every righteous principle, which may in the providence of God be brought before the consideration of His people.

Resolved, That in the practice and propagation of Christianity, and in all the responsibilities, labors and duties of human life, the law of God is to be held paramount to all human compacts, constitutions and statutes, the law above all laws, the source and the essence of all binding law; hence no wicked and unjust enactment is to be held binding upon the conscience, and no man is at liberty to assist in its execution, or to relax efforts in the discharge of any of the duties God has enjoined, in consequence of any legislative prohibition of them.

Resolved, That no duties of Christianity are more sacred and binding than those of remembering them that are in bonds as bound with them, of hiding the outcasts, of not betraying him that wandereth, of being a cover to him from the face of the spoiler, and of exercising hospitality and extending aid to the fugitive from unrighteous oppression.

Resolved, That our warm sympathies, prayers and assistance, are due to those magnanimous men, who, in the exercise of their inalienable rights and the religion which it is our privilege to profess, practice and propagate, have hazarded their liberties, and are now incarcerated, for no crime but that of obeying God, and showing mercy to the poor.

Resolved, That we believe the Christianity of the nation is about to be tested in view of the late act of Congress for the recovery of Fugitive Slaves, which appears equally at variance with the principles of this Association, the Constitution of the country, and the law of God; and that while, as Christians, we do not feel called upon to use forcible resistance to the law, we do solemnly covenant with each other and our colored brethren, that we cannot obey it, nor any law that evidently contravenes the higher law of our Maker, whatever persecution or penalty we may be called to suffer.

THE FUGITIVE SLAVE LAW.

The principal features of the iniquitous law recently passed by Congress for the recapture of Fugitive Slaves, are set forth by the N. Y. Tribune as follows:—

The person having a power of attorney may pursue and reclaim the party charged to be a slave, either by procuring a warrant from a Judge or Commissioner of the United States Court, or by seizing and arresting him where the same can be done without process, and taking him before said Judge or Commissioner, &c.

Any person who shall obstruct the arrest, or shall rescue, or attempt to rescue, or shall aid or abet such alleged slave, directly or indirectly, to escape, or shall harbor or conceal such slave, shall for either of said offenses be subjected to a fine not exceeding \$1,000, and imprisonment not exceeding six months, and in the event of escape shall forfeit, moreover, on a civil process, the sum of \$1,000 as the value of said slave.

In no trial or hearing under this act shall the testimony of such alleged fugitive be admitted in evidence. The Habeas Corpus is suspended, the law saying, "the certificates, &c., of the Commissioner, shall be conclusive of the right of the person in whose favor granted, to remove such fugitive to the State or Territory from which he escaped, and shall prevent all molestation of such person or persons by any process issued by any Court, Judge, Magistrate, or other person whatsoever."

The U. S. Marshal, after arrest, and while in his possession, is bound for the safe custody of the slave in the sum of \$1,000, to be charged, in the event of escape, to his bond. He is also responsible for his safe delivery, after the owner swears he apprehends an arrest, and the slave is given in his custody by the Commissioner to be returned to the place where he is claimed.

The payment of the different expenses and officers are provided for. The officer making the arrest is to have \$5 and other reasonable expenses. The Commissioner before whom the slave is brought is to have a fee of \$10 in the event of conviction, and \$5 should he not deem the proof sufficient. The first case in New York under this law was that of James Hamlet, the particulars of which we gave last week. Soon after the

facts became known, a plan was set on foot to redeem the captive and restore him to his family. Eight hundred dollars sufficed to buy him, and he has already returned to New York a free man. The facility with which the law was applied in this case, has spread the utmost alarm among the colored people of the North, no one of whom can consider himself safe. Meetings have been held in various places, in which these people have declared their determination to arm themselves, and defend their liberty, and the liberty of their self-emancipated brethren, with their lives. At one of the meetings in New York, it was stated that the number of fugitives had greatly increased since the passage of the law; also, that the Mayor of the city had announced that none of his police would aid or abet in the capture of runaways. At a large meeting held in Boston, resolutions were passed advising fugitives to act cautiously, but to defend their freedom with deadly weapons if necessary. For the sake of showing how widely the effects of this law are felt, and how thoroughly the people are aroused, we place together a few paragraphs on the subject from our exchanges:

A dispatch dated Pittsburg, Pa., Sept. 28, says: "The excitement increases among our colored population in relation to the fugitive slave law. Nearly all the waiters in the hotels have fled to Canada. Sunday thirty fled; and up to this time the number that has left will not fall short of three hundred. They went in large bodies, armed with pistols and bowie knives, determined to die, rather than be captured."

In the account of a Fugitive Slave Meeting in Boston, it is stated that "there are now between three and four hundred fugitive slaves residing in Boston. Some of them have resided there many years, have acquired property, and are respectable and useful people; yet they are liable to be apprehended and sold into slavery."

In Springfield, Mass., where there are said to be fifty fugitives residing, a report of slave-catchers caused the colored men to arm, and the Town Hall was thronged by thousands of excited people, "determined that not a slave shall be taken, law or no law."

At Worcester, Mass., where there are a great number of fugitive, two supposed slave-hunters appeared simultaneously with the Whig Convention, and thus the Convention acted under full sympathy with the feelings of the people, the address disapproving the new law, and the speakers denouncing it without stint. Judge Barton, (a venerable citizen,) said that he held it in execration, and that no law that did away with those two great bulwarks of liberty, Trial by Jury and Habeas Corpus, could be sustained here; while the citizens generally express a determination not to permit any to be taken away.

A dispatch dated at Honesdale, Pa., Oct. 4, says: "A great excitement has been created in this community by the appearance of two men from the South, who are after a beautiful Creole, the wife of a Mr. Evans, and who, they say, is a runaway slave. If she is discovered, it will hardly be possible for them to take her, the feeling is so strong against them."

In an account of the missionary operations of the Episcopal Church of the United States in China, as published in one of our exchanges, we find the following. We must be excused, if we doubt whether a church hampered by such restrictions is constituted after the divine pattern.

THE EXPECTED ORDINATION AT SHANGHAI.

A most unexpected and painful disappointment, as well to the candidate as to the Missionary Bishop, has occurred. In one of our former numbers, it was stated that the first convert to the Christian faith, under the ministry of Bishop Boone, has been for three years a candidate for Holy Orders. The Bishop proceeded with his private instructions and examinations, until at last, quite satisfied with the candidate, he appointed the ordination for last Whit-Sunday, and had made the necessary arrangements with the Rev. Mr. Syle, our own Missionary, and the Rev. Mr. McClatchie, of the Church Missionary Society. But upon an examination of the Canon of this Church on the subject, it was found that the Bishop could not proceed. The Canon required that the candidate shall exhibit testimonials "signed by not less than two of the Ordained Missionaries of this Church, who may be subject to the Bishop's charge." Now the Missionary Bishop, since the death of the lamented Spalding, has had but one Presbyter of this Church under his charge, viz., the Rev. Mr. Syle; and though he could have procured for him the signatures of three Presbyters of the Church of England, in addition to that of Mr. Syle, yet this would not meet the terms of the Canon. And thus, at a moment when the Bishop is most tried by the failure of assistance from the Church at home, he is unable to avail himself of native helpers, however many God may raise up for him. There is, however, no help for him, until he can procure presbyters from home, or until the General Convention shall modify the Canon. We respectfully commend this matter to the attention of members of the General Convention.

LIBERAL BEQUEST.—

Mr. Wm. Hay, who died on the 18th of July last, at Northville, Michigan, left the whole of his estate, amounting to between fifteen and twenty thousand dollars, to the Boards of the Presbyterian Church, to be distributed by the Presbytery of Michigan. It is stated that he had committed the whole of the Scriptures to memory.

RELIGIOUS REVIVAL.—

The Madison (Ga.) Visitor states that a religious revival is at present proceeding in that community, which has resulted in the conversion of some seventy persons. About fifty have united with the churches, and the meetings are still in progress and continue deeply interesting.

QUESTIONS FOR ANTIQUARIES.—It may be in the power of some of our antiquarian readers to send us more particular information relative to Mr. White than is afforded by the following quotation from Cowdry and Palmer's work on the Sabbath, published in 1652: If so, it would be very welcome:—

"We borrow here the words and discourse of that pious, learned, and judicious divine, now deceased, Mr. John White, late of Dorchester, who fetches the reason of the old Sabbath from God, honoring that day by his resting thereon from all his works of creation, in this manner:—'That day which is honored by God above other days by his most eminent work of mercy to mankind, shall be the day of his holy rest to be consecrated to him for his worship; but the day in which God ended and perfected the creation of the world is the day honored and advanced above all other days by that wonderful work; therefore, that day shall be the day of your holy rest.'"

A WORLD'S CHRISTIAN CONFERENCE.—

The proposal of Rev. Ridley Herschell to have a Conference of Christians of all nations, during the great exhibition of the industry of all nations, receives approval from many quarters. The Christian Times of Boston calls it a sublime proposal, and adds:—

"The proposed Conference has no connection whatever with the Evangelical Alliance. The object is merely to turn the Industrial Exhibition, which will of course bring together large numbers of Christians of various names, to good account, by making them acquainted with each other, by promoting their own spirituality, and concerting measures of a general character for a wider extension of the Redeemer's kingdom throughout the world."

AN EXAMPLE FOR POLITICIANS.—

At a meeting of the citizens of Charleston, S. C., to adopt means for promoting the purity of elections, held on the 18th ult., a resolution embracing the following pledge was adopted:—

"The undersigned will vote for no candidate for any office of honor, profit, or trust, who shall, directly or indirectly, bargain, trade, or canvass for votes, by the gift of money, meat, or drink, or who shall contribute, or give countenance by any other means, to the corruption of the elective franchise."

DAY OF FASTING AND PRAYER.—

An interesting Anti-Slavery Convention was held at Oswego, N. Y., last week. Among the resolutions adopted was the following:—

Resolved, That we recommend the last Saturday of this month, as a day of fasting and prayer, and that the friends of God and man, in every part of this Heaven-provoking nation, do come together on that day, in their respective territories, to pray to Almighty God that he would cause the speedy repeal of every slave law, and the speedy overthrow of that spurious and horrible religion which substitutes preaching, and praying, and ceremoniousness, for the duties and work of humanity, and which utters not one word of reprobation at the election of oppressors, and the servants of oppressors, to places of civil power.

QUARTERLY MEETING AT FRIENDSHIP, N. Y.

A Quarterly Meeting with the Seventh-day Baptist Church in Friendship, Allegany Co., N. Y., convened on Sixth-day, Sept. 20, at 2 o'clock P. M., and closed on the evening of First-day, Sept. 22. Although not blessed with the labors of any visiting ministers belonging to churches within the bounds of the meeting, yet in the providence of God Eld. W. B. Gillett was journeying this way, and labored with us during the meeting, to the benefit, as we trust, of all who heard him. The meeting was well attended by the community, and was very interesting. A MEMBER OF THE MEETING.

BISHOP HUGHES MADE ARCHBISHOP.—

We understand, says the N. Y. Tribune, that by a brief of Pope Pius IX., dated the 19th of July, the See of New-York has been erected, at the request of the late Provincial Council of Baltimore, into an Archbishopric, with the Sees of Boston, Hartford, Albany and Buffalo, as Suffragan Seats. By this the Right Rev. Bishop Hughes is of course elevated to the dignity of Archbishop. The brief is signed by cardinal Lambruschini, and is sealed with the seal of the fisherman, as it is called, a small seal representing St. Peter seated in a boat, in the act of drawing up a net, and having the inscription, PIUS IX. PONTIFEX MAXIMUS.

AN ACCIDENT ON THE SABBATH.—

An accident occurred in New York on Sabbath, Sept. 28, which resulted in the loss of two lives, and endangered many others. It seems that as the steamship Pacific was starting from her dock at the foot of Canal Street, the wind and tide swung her against the pier, and the guard of one of her wheels caught in the frame-work of the pier-head, pulling it down upon the heads of the hundreds who had assembled to see the vessel sail. Two persons were killed, and about a dozen wounded. It is a wonder that the number was not much larger.

IMPORTANT FROM AFRICA.—

The following is an extract from a letter received by a commercial house in this city:—

SERRA LEONE, Africa, Aug. 2, 1850.

The British brigantine-of-war Bonetta arrived yesterday from the leeward coast, and will leave for England direct this afternoon, with information that the King of Dahomy has ordered the missionaries and recaptured slaves at "Understown" to leave the country before the 1st of October. If they do not, he says that he will head them all, commencing with the missionaries. Commandant Forbes of the Bonetta, had an interview with the King, and the result was the immediate departure of the vessel for England.



Miscellaneous.

THE PRISONER.

The following impassioned and nervous lines on the imprisonment of Wm. L. Chaplin for the alleged act of aiding slaves to obtain their freedom, were written by Rev. JOHN PIERPONT, to Geo. W. Clark, the vocalist, by whom they have been set to music:—

The Interior of Africa.

Of the interior of Africa but little is yet known—yet enough is known to show the elements of vast prosperity, and to prove that under the kindly influence of Christian civilization a large portion of Africa may ultimately become one of the most favored regions of the globe.

The explorations of the brave and enthusiastic Mungo Park, commenced in 1795—6. He descended into the heart of Africa from the northward, and discovered the river Niger, which had previously been known to Europeans only by rumor and tradition.

Since the days of Mungo Park, but little information, with the exception of what relates to the Niger and its shores, has been procured concerning the interior of Africa.

former place were seen many idols of wood and clay, and also amulets, to ward off harm, they being represented by their principal idol, who is supposed to inhabit the depths of the forest, and to be all powerful and wise.

Taking the Census.

Alvin Richardson, one of the assistant marshals employed in the western part of the State, in taking the census, communicates to the Oswego Times the following amusing illustration of the facility with which a man may be misled by answers that are direct and true, but "nothing else."

"I must now tell you of a joke I had put on me in the good town of Palermo. I called in at a house early one morning—say a young girl, whom I took to be ten or twelve years old. I told her my business, which she took very coolly. I asked her, 'Is your father a farmer?' She answered, 'He is.' 'Is he at home?' 'He is.' 'Is he in the house?' 'I suppose he is.' 'Will he give me the information?' 'I suppose he will.' 'I waited a while and then asked, 'Have you a mother?' 'I have.' 'Is she at home?' 'She is.' 'Will she be in soon?' 'Can't say.' 'Is she gone from home?' 'She is not.' 'Well, I saw there was but one room to the house, and had got tired of waiting; I spoke to the young girl saying, 'Where is your father?' The same answer—'He is at home.' 'Well, where is he?' 'Same answer—'He is at home.' 'Well, where is your mother?' 'Why, at home.' 'Where in the name of common sense is their home?' 'Why, just over on the other street.' Feeling rather chagrined, I asked, 'Who is the head of this family?' Answered promptly: 'My husband, sir.' 'Are you married?' 'Yes.' 'Have you any children?' 'Two.' 'How old are the children?' 'Two years.' 'How old is the other?' 'Two years.' 'How is that?' 'Very easy, sir; they are twins!' This solved the whole mystery; they were fine looking boys—she, the youngest looking mother I ever saw. It shows how easy a matter it is to be mistaken."

First of August in Jamaica.

The Jamaica correspondent of the Non-conformist writes under date of August 3d: The twelfth anniversary of freedom has now passed away, and the freed man seems as disinclined as ever to forget what he calls his "birth-day."

A Forgery Detected.

One day recently, a telegraphic dispatch from Senator Dayton, notified the public of forged drafts purporting to be endorsed by him, of large amount, one of which had been negotiated, and another offered, at one of the New Jersey Banks.

der for it written on a scrap of paper, in a disguised hand. The boy, on being told there was a letter, put down a sixpence, but when the clerk came to the window, the boy, evidently frightened by something which he thought appeared as if he was suspected, was making off, and although hailed, did not return.

Statistics of Russia.

The European Provinces of Russia cover an area of 99,489 square miles; Transcaucasia, 2,825; Siberia, 206,600; the Steppes of Kirgiz, 300,000; the Islands, 1,100; American Colonies, 17,500—making a total of 359,324 square miles.

Slave Trade Abolished in the District.

The friends of emancipation will be interested to see the draft of the act to suppress the Slave Trade in the District of Columbia. It is as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That from and after the first day of January, 1851, it shall not be lawful to bring into the District of Columbia any slave whatever, for the purpose of being sold, or for the purpose of being placed in depot, to be subsequently transferred to any other State or place to be sold as merchandise.

"Sec. 2. And be it further enacted, That it shall and may be lawful for each of the Corporations of the cities of Washington and Georgetown, from time to time, and as often as may be necessary, to abate, break up, and abolish any depot or place of confinement of slaves brought into the said District, as merchandise contrary to the provisions of this act, by such appropriate means as may appear to either of the said corporations expedient and proper.

Harvesting Buckwheat.

Buckwheat requires more care in harvesting, in order to prevent loss from the shaking off the seeds, than any other crop. Some writers recommend cutting it as soon as one-third of the seeds are turned brown; others say two-thirds. If we wait for all to ripen, the earliest and best portion of the grain should be cut; and as the straw is very succulent and juicy, the unripened grain will draw nourishment from the stalk, will fill out and ripen very well after it is cut.

NEW AND IMPORTANT DISCOVERY IN THE MANUFACTURE OF IRON.

The Pittsburgh Post has a letter giving an account of a discovery made by a young man by the name of Adams, the Assistant Manager of the Brady's Bend Iron Works, in Clarion Co., in the manufacture of railroad and merchant bars from Coke metal.

MANUFACTURE OF FLOUR.—A gentleman named Bonnell has recently brought out an invention by which a barrel of superfine flour may be produced from three and a half bushels of wheat.

cess he has recently obtained a barrel of superfine flour from four bushels of pure Ohio wheat, weighing 60 pounds to the bushel. The Detroit Advertiser states, that it is an established fact, that there is a barrel of excellent superfine flour in 210 pounds of good dry wheat, weighing 60 pounds to the bushel—that is 3 1/2 bushels. The nature of this improved process of manufacture is not described.

Singular Suicide.

Mr. Robert Steele, of this county, says the Parkersburg (Virginia) Gazette, a few days since committed suicide under the following mysterious circumstances: Prior to the execution of Green, which took place in Jackson Co. about two months ago, he frequently expressed a desire to attend and witness the death. His parents first discouraged his design, and finally forbade his going; but, on the night before the hanging, he left home clandestinely, walked to Ripley, witnessed the solemn ceremony, and came back highly pleased with the affair.

Groaning and Crying.

A French surgeon lately published a long dissertation on the beneficial influence of groaning and crying on the nervous system. He contends that groaning and crying are the two grand operations by which nature allays anguish; and says he has uniformly observed that those patients who give way to their natural feelings, more speedily recover from accidents and operations, than those who suppose it is unworthy a man to betray such symptoms of cowardice as either to groan or to cry.

Escape from Slavery.

A few days since, says the New Orleans Delta, a young man about 20 years of age, went to the Police Office of the Third Municipality, and stated that when he was about 12 years old he was kidnapped from this city by a free colored man named DeLisle, and by him taken to Attakapas, where, until a short time ago, he was made to work among negroes as a slave.

Religion in College.

A correspondent of the Boston Watchman and Reflector makes the following statement:— The New Baptist University at Lewisburg is in a very flourishing condition. The students are numerous, and during the collegiate year which closes next week, about twenty have been hopelessly born again.

THE TABLES TURNED.—A tavern-keeper in Allegheny, Penn., had several young men arrested, and taken before the Mayor on Tuesday last. He had sold them liquor on the previous Sunday, and becoming intoxicated they broke several articles in his house.

SAGACITY OF A CAT.—A curious scene was witnessed the other day in a park at the outskirts of Montrose. A cat was observed attempting to defend herself against the assaults of a number of swallows. They kept flying round about, and occasionally darting at poor puss, while she was endeavoring to retaliate by striking with her claws.

AUTUMN PLOUGHING FOR CORN.—The inquiry is often made by young cultivators, "When should a field of corn be ploughed?" Our reading and observation favor the following method. Plough it in the autumn, and this will afford the stubble, grass, and whatever fertilizers may lie on the surface, an opportunity to decay and enrich the soil.

COLD WATER vs. LIGHTNING.—Mr. Kitchen, of Babylon, Illinois, was struck by lightning, a few weeks since, and was left dead, to all external appearance, but his wife took a bucket of cold water and poured it on his breast, when he revived, and is now doing well. The lightning struck him on one side, taking the hair from his head as it went along, and burning his face severely.

Variety.

A writer in California estimates the number of slaves in that State at one thousand, but he says the master has no control over them, and if he attempts to take them by force, he is liable to punishment. He says that the law furnishes no protection to this description of property; and that, to engage in a lawsuit about them, with the abolitionists to counsel and advise them at every step, is the surest way of expending the full value of the slave.

Robert Stephenson, the great engineer, and the projector of the Britannic Tubular Bridge, it appears by the late English papers, has been offered knighthood, and has refused it. Mr. Farraday, one of the greatest of living chemists, has also declined a similar tender. Sir Robert Peel, it is already known, not only persisted in refusing a patent of nobility, but also in his will, instructed his sons to imitate in this respect his example.

In the canton Basle in Switzerland there is a law which compels every newly married couple to plant six trees immediately after the ceremony, and two more on the birth of every child. They are planted on commons, frequently near the high road, and the greater part of them being fruit trees, are at once both useful and ornamental.

The Number of periodicals published at present in Russia amounts to 154; 64 of which are published in Petersburg, 13 in Moscow, 5 in Odessa, 22 in Courland, and the adjoining provinces, and 50 in the remaining parts of the empire: 108 of these are published in the Russian language, 29 in German, 8 in French, 1 in Italian, 5 in Polish, and 3 in Latin.

Mr. Goodyear, the celebrated inventor of all sorts of "Yankee notions" connected with India rubber, is getting up a new notion, to get rid of the nuisance of dust in railroad cars. The plan is to force the dust out of the windows while the cars are in motion. The annoyance now is, that it forces its way in at every chink, crevice, and opening. A counter current is obtained by the new plan, which, it is said, will effectually prevent the evil complained of.

A correspondent of the Newark Advertiser, present at the sale of the Jenny Lind tickets, says: The excitement was truly epidemic, and many of the coolest minds found themselves unexpectedly screaming at the top of their lungs, \$15. One, a member of the press, with a pass to the first concert in his pocket, was so borne away by the genius of the time and place, that he, too, was bidding for what he did not want.

The ship Elizabeth Amine has been destroyed by fire at Cumingham, in India. She was laden with cotton, saltpetre and opium. A cask of spirits first caught fire, and almost immediately afterwards 1,300 bags of saltpetre went off like a shell, blowing the side of the vessel, cotton bales, opium chests, and other articles, high in the air.

Locks have been superseded on the Monkane canal, Canada West, by an inclined plane. The boats are floated into a box which moves on rollers, the whole drawn upon an inclined plane by a stationary engine. The new plan was tried last week, and three boats drawn up in less than five minutes.

The following prescription is copied from a letter now in the Post-Office in this city: "Mr. James Franke H White hall st to be forwarded to paul ruttile and him to William shanahan and from him to Bridget Heanegen New York.

We learn from the Rahway Advocate that a company of Philadelphia capitalists are about erecting an extensive establishment for the manufacture of brick, and have leased a large tract of ground below Rahway Port, for the purpose.

DeKuyter Institute.

The Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:— The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th. The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th. The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, M. A., President, and Professor of Mathematics and Natural Science. Rev. JOSEPH W. MORTON, Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science. Mrs. SUSANNA M. SPIGNER, Preceptress. ADOLPH ROSENHAYN, (Late of Friedrich Wilhelm College, Berlin.) Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion demands. TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks. In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term. Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study. In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thoroughly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a practical education is especially called to this department.

Board in private families, from \$15 to \$1 50. Many students board in clubs for 60 to 75 cents. Tuition—to be settled upon entering school—from \$3 00 to \$5 00. Extras—for Drawing, \$1 00; Oil Painting, \$5 00; Chemical Experiments, \$1 00; Writing, including stationery, 50 cents; Piano Forte, \$8 00; Use of Instrument, \$2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra), \$12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation. DEKUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 SPRUCE-ST., N. Y.: No. 1. Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp. No. 2. Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3. Authority for the Change of the Day of the Sabbath. 28 pp. No. 4. The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp. No. 5. A Christian Caveat to the Old and New Sabbatharians. 4 pp. No. 6. Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7. Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp. No. 8. The Sabbath Controversy. The True Issue. 10 pp. No. 9. The Fourth Commandment False Exposition. 4 pp. No. 10. The True Sabbath Embraced and Observed. 16 pp. No. 11. Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12. Misuse of the Term Sabbath. 3 pp. No. 13. The Bible Sabbath. 24 pp. The Society has also published the following works, to which attention is invited:— A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Stennot. First printed in London, in 1658. An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. These tracts will be furnished to those wishing them for distribution or sale, at the rate of 10 cents per copy. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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