

The Sabbath Recorder.

New York, November 21, 1850.

THE LAW OF GOD—WHAT IS IT?

A good deal is said about the Law of God; who knows what it is? In our childhood we were taught the Ten Commandments, and we always supposed that they constituted a brief summary of that law, the transgression of which makes a man a sinner, and exposes him to eternal fire. In other words, we considered that, notwithstanding the Old Testament enjoined a great many things of a ceremonial nature, which collectively were called the ceremonial law, and a great many other things having reference to the political and social condition of the Jews, which were denominated the judicial law, the Decalogue was, par excellence, the moral law. In our honest simplicity, we supposed, that there was a solid foundation for these distinctions; and when we began to exercise the ministry, we preached accordingly. But, since that, we have heard these distinctions boldly repudiated. We have heard it said, that they were unscriptural distinctions, and that the doctrine of the New Testament concerning the cessation of the law, applied to the whole of that which was enjoined upon the Jews under the ministry of Moses.

We never pretended, that the terms ceremonial, judicial, and moral, as applied to the law of God, were found in the Bible. It is sufficient for our purpose, if they convey scriptural ideas. But we cannot help asking, If everything enjoined in the Old Testament as law has ceased, what does that New Testament text mean which denounces transgression of the law as sin? John 3: 4. And what does Paul, a New Testament writer, mean, when he teaches that the whole world becomes guilty before God by transgressing the law? Rom. 3: 19. It is rather strange doctrine, that the law should have ceased, and yet the world stand covered with guilt before God for the transgression of it; for where there is no law, there is no transgression. Rom. 4: 15. Such questions show the absurdity of the doctrine, and prove that, notwithstanding the introduction of the gospel, there is yet law of some kind or other in force.

Why, then, should there be any hesitation in admitting that the Decalogue is this law? Let the truth be spoken. The real reason why so many hesitate, is that the admission of it would involve them in willful transgression. They have too much discernment not to see, that the fourth commandment requires the sanctification of the seventh day of the week, rather than the first. They see, that there is no obedience to this commandment in keeping the first day. The idea of changing their practice is not to be entertained for a moment; and so, to justify themselves, they take the ground that the Decalogue, as a code, does not constitute the moral law. It certainly behooves them, then, to tell what does constitute it; for, as we have seen, law of some kind continues in force under the gospel.

Some tell us, that the moral law is that law which is ascertainable by the light of nature, and for proof they refer to the Gentiles as doing by nature the things which it enjoins. Rom. 2: 14, 15. But it ought not to be overlooked, that the Apostle speaks of the Gentiles as doing the very things which that law revealed to the Jews; that is, as doing by nature the very duties enjoined in the Decalogue. For no one can suppose him to teach, that the Gentiles were justified in doing whatever their natural consciences suggested, however contrary to the revealed law of God. But in the next place it should be observed, that the Apostle does not teach, that the Gentiles did by nature all of the duties of the law, but that, as far as their obedience went, they were justified in it. Therefore, notwithstanding all that the Gentiles did by the light nature, they may have come far short of conformity to the whole law. Consequently their practice is not sufficient to determine the question, What is the moral law?

Others tell us, that so many precepts of the Old Testament as we find incorporated and distinctly recognized in the New, is the moral law. But if we are tied up to this rule for determining the question, by what rule did they determine it who lived before the New Testament was made? How did the Jews know what portion of the precepts enjoined upon them constituted the moral law? It was necessary for them to know that they were sinners, as it is for us. It was necessary that they should be convinced of sin by the law, that they might, feeling their need, look forward by faith to the Redeemer who was promised. What law was it, which thus convinced them?

The writer of the epistle to the Hebrews informs us, that notwithstanding the rigid compliance of the Israelites with that portion of the law which was "a shadow of good things to come," they still had "conscience of sin." Heb. 10: 1-3. What was it that gave them this "conscience of sin?" It is supposed that they felt themselves guilty, because they were not as exact in conformity to the ritual as they were required to be, this cannot be supposed of Paul himself. For he tells us, that "touching the righteousness which was in the law he was blameless." Phil. 3: 6. Nevertheless, when this law touched his heart, he was made to feel himself a sinner. (See Rom. 7: 7, &c.) The Jews, then, evidently had knowledge of some law besides that which

was "a shadow of things to come." What law was it? How did they distinguish it? The "shadow of things to come" was designed as a means of instruction to the Jews concerning salvation by a Redeemer. But if they received instruction concerning the way of salvation, they must first have been instructed concerning that from which they were saved. There was a law, therefore, independent of the "shadow," which gave them the knowledge of sin. Was not that law distinctly marked? Was there not drawn around it a clear line of demarcation? separating and distinguishing it from the "shadow?" Around the Decalogue such a line was drawn. The precepts of it were spoken by Jehovah himself. They were written by God's own finger. The giving of them was attended with thunders, and lightnings, and the noise of trumpet, and the smoking of the mountain. They were deposited in the Ark, where none of the ceremonial law was placed; and covered by the Mercy Seat, which was the throne of God's glory. Did these circumstances signify nothing? Add to these, that on the great day of Atonement, that festival which so strikingly typified the great Propitiation, the blood of the sin-offering was sprinkled upon the Mercy Seat, under which the Decalogue was deposited, as if to teach the people that their sins, from which the atonement typically cleansed them, were against that very code of duty. We ask again, Did all this signify nothing? In our view, it amounts to little less than demonstration, that the Decalogue was the law by which God convicted the Jews of sin, and made them feel their need of a Redeemer.

The law which served this purpose under the Mosaic dispensation, serves the same purpose under the gospel. It must necessarily be the everlasting rule of righteousness, and is, therefore, a complete transcript of the law which was given to, or rather written in the heart of, the first man. It is the law which was in Christ's heart, (Ps. 40: 8), and is the one which was written in the hearts of all Christ's people. Jer. 31: 33. The Spirit writes it there. Why will they grieve and quench the Spirit by living in disobedience to the fourth of its precepts?

BRITISH CORRESPONDENCE—No. 19.

GLASGOW, November 1st, 1850.

The Pope's Bull for the territorial division of England into Popish Bishoprics, (for Scotland is not embraced in the scheme,) continues to excite much attention of the Press. It is contended, that it is an infringement upon the law which gives supremacy in all matters ecclesiastical to the Queen. But it seems to be overlooked, that although England rejected the supremacy of the Pope at the Reformation, the Pope did not then renounce that supremacy. However rebellious we have been considered at the Vatican, right to our allegiance has always been maintained there. It now even turns out that we have been mercifully dealt with in this respect; for, instead of visiting us with all the severity which our case might be conceived to justify, Mr. Oakley, one of the English prelates, explains this week, that we have hitherto been treated as heathens, having missionaries sent among us to labor for our conversion. This having been in so considerable a degree effected, and so many devoted members of the Church of Rome being amongst us, his Popishness is pleased to send them Bishops for their more perfect guidance. In this communication, he states that there are more Papists in London than in Rome, and that one-third of the population of Liverpool is of that communion. If so, so much greater is the pity. It is sad to think how many really have committed their souls well-being to a system of awful delusion; and that others, though still standing separate from her actual communion, are in heart at one with Rome, in even the worst of her dogmas; and that even those who cry out most against both, yet retain with pertinacity the institutions of her dark degeneracy.

Notwithstanding, however, of the Pope's rescript against "the godless" Queen's Colleges of Ireland, and the condemnatory address of her priesthood assembled in secret conclave for the consideration of it, the attendance of Roman Catholic students at the colleges at the opening of the present session, does not seem to have been thereby diminished. It is in fact stated, that the number who have matriculated is greater than at the same season last year. But it is proposed to have a Romish University in Ireland—and subscriptions for the purpose have been commenced. Should they succeed in this, their students will of course be withdrawn from those of Government. But, accustomed as we are to the plotting and planning of Rome's agents, it is not improbable that both the Rescript and Synodical Address are but part of a scheme of intimidation, with the design of procuring some farther concession in their favor.

One of the Popish-Protestant arguments in favor of Sunday observance, is its alleged universality. We are reminded, that in all Christian communities, Papal as well as Protestant, it has found the sanction of universal acceptance. The argument might with more propriety be advanced in favor of heathenism; and was equally good when used by Papists against Luther, when contending for justification by faith—nay, still is equally good in reference to this cardinal doctrine, against all Protestants. But as so much weight is attached to the extent of the apostasy, it is well to keep before the eye of all who would use such an argument, what the

kind of Sunday observance is over a large extent of its witness-field—the nature of the observance by its Popish patrons. With this view, the practices on the Continent of Europe have been referred to. The practice of papal Peru, as now amended by law, is even more remarkable. The Glasgow Herald, this week, gives the translation of an official paper dated Lima, June 27th, 1850, which serves to elucidate this point. It is addressed generally, "To the Prefect of this Department," as if to guide the Prefect in each, and states that "whereas it has been the custom to fight cocks on all days of the year," the Government has ordered that there be henceforth no cock-fighting for gambling purposes except on the afternoon of Sundays," and on a few other occasions. Sunday is thus to be a venerated day! In honor of our Lord's resurrection, the cock-fighting for gambling purposes is to be allowed on Sunday, but not "on all days of the year," as profanely has been permitted hitherto! So says this authority—part, be it observed, of that universal testimony to which appeal is so usually made by those who so justify their tramping under foot Heaven's Sabbath Law.

Two winged messengers have been said to have arrived in the west of Scotland from the Arctic regions. Sir John Ross is stated to have been presented, previous to his starting in search of Sir John Franklin, with two pairs of carrier pigeons, by a lady in Ayrshire. One pair has been supposed to have arrived, and caught near the place whence they were taken; and the information assumed from a preconcerted signal, (for the birds bear no written message), is that Ross was inclosed in the ice. Doubts rest on the statement, as the birds had nothing of the usual training of progressive distances, and no instance is known, we believe, of a pigeon, even with these advantages, having returned half the distance which this would imply, if correct. Six hundred miles is said to be the greatest journey achieved; while the point where Ross may be supposed from latest accounts to be, cannot be supposed to be less than 2000 miles from Ayr. The interest taken in the result of the search may lead to erroneous conjectures being readily accepted as truths.

The Crystal Palace for the London Industrial Exhibition, is progressing satisfactorily, and the contractors still expect to roof in the whole by New-Year's Day. In the beginning of this week, 200 glaziers commenced operations; and so well is the whole work adjusted, that each man can glaze 64 feet daily. It is now formally urged, that it should be allowed to remain as a London Winter Garden. The Britania Railway Bridge, over the Menai Strait, is now open for traffic, and giving full satisfaction.

J. A. BEGG.

THE FUGITIVE SLAVE LAW.

To the Editors of the Sabbath Recorder.

I have noticed some articles in your paper of late, expressing in very decided terms the sentiments of the writers on the law for the recovery of Fugitive Slaves. I suppose the readers of the Recorder are not unlike others in their views and feelings on this subject. A general disapprobation is evident throughout the Free States, and although there are many who believe that the law was necessary for the peace of the nation, many, very many, believe, on the contrary, that it is a fruitful source of disaffection and strife, and perhaps more than any other act of Congress since the adoption of the Constitution, will tend to hasten the catastrophe sought to be averted by its enactment.

It is, without doubt, a grave and important subject, and should be treated as such. For a long time we have deplored the evil of slavery, not merely as a political evil, but as a moral wrong, deep and unmitigated. This political evil, and outrage on the principles of liberty and humanity, we have been taught to believe, was beyond the reach of Congress, and securely entrenched in the South behind the Constitution which secured to the several States their own and "peculiar institutions." Christians and friends of humanity in the Free States, were permitted only to pray that the yoke might be broken, and the oppressed might go free; but they were not permitted by the powers that be to petition Congress to avert the evil or mitigate the wrongs of the enslaved, or in any wise to advert to the institution, even in the District and Territories of the Union, because, forsooth, Congress could not legislate on the subject.

The inconsistency of the law in question is therefore the more apparent, because they have not only legislated on the subject, but have so legislated that our political Wm. Tells, and our conscientious moral and religious protestants, who deprecate the evil, are by fine or imprisonment required to contribute to extend the wrongs by their own hands, and are debarrred from exercising the first principles of their religion—the duties of humanity and hospitality to the unfortunate fugitive from oppression. It was thought enough that the oppressor was permitted to overtake the fugitive, and after legally proving his relation, to return him to bondage from the soil of freedom; but beyond endurance, when he is permitted to press into his detestable service those whose sense of justice and religion revolts at the deed.

I believe that the friends of the Union, as they are called, have overdone the work; and it will become the duty of good citizens opposed to usurpation, and honest Christians who will not submit to become the aids and abettors of the wrongs they deprecate,

to send up a flood of petitions to Congress at the next session, to repeal or modify this law, and not to attempt to enforce on them a work which their religion forbids, and at which their sense of humanity revolts. But we should be careful to refrain from unreasonable denunciation, or from threatening resistance to the laws and the powers that be. Leave this to politicians and statesmen, but Christians will act like Christians when their principles are put to the test. J.

DISAGREEMENT AMONG DOCTORS.

On Sunday evening, Nov. 10th, John Hughes, by some styled "the Right Reverend and Venerable, the Archbishop of New York," delivered a lecture on Protestantism, at St. Patrick's Cathedral in this city, in which he set forth that 'Protestantism is declining, that the body which represents its principle is breaking into all manner of sects and fragments, that some are going from it to Rationalism and avowed Infidelity, and others are returning to the Catholic doctrine, while amid this confusion and jangle of sects the Romish Church stands majestic and serene, with its orders and hierarchies, and its two hundred millions of obedient subjects, awaiting the return of the repentant nations to their allegiance.' On the same evening, by some strange coincidence, John Dowling, D.D., author of a History of Romanism, delivered a lecture in New York on the "Rise and Downfall of Popery," in which he set forth some of the changes Popery had wrought, and then showed that it was declining in its influence, without any reasonable ground of hope that it would ever recover, while Protestantism was gradually gaining strength, and was certain finally to triumph.

Such disagreement among doctors might puzzle a candid inquirer in deciding what is the truth. No doubt there is much which passes for Protestantism that is declining, for we are told by Jesus Christ that every plant which the Heavenly Father hath not planted shall be rooted up. But he who thinks the fundamental doctrine of Protestantism, that "the Bible is the only rule of faith and practice," is losing its hold upon the confidence and affections of men, must surely close his eyes against the facts which are daily transpiring in the world. There never was a time when this doctrine was more generally felt to be the only safe foundation upon which to build. Hence it is, that many of the practices of Protestants, which do not agree with the word of God, are falling into disuse. If all such were discarded, Protestantism would have nothing to fear from the attacks, open or covert, of Romanism. While however, Protestants hold on to their Romish customs, such as sprinkling for baptism, and keeping Sundays in place of the Sabbath, there is reason for fear, and room to question which system will come off victorious.

CHANGING TIMES AND LAWS.

To the Editors of the Sabbath Recorder.

In Dr. Dowling's discourse at Hope Chapel, last Sunday week, he stated, as a proof that the Roman Church had changed times and laws, in accordance with the prophecy of Daniel concerning the "little horn," that the Catholic Church had exalted saints' days, and depressed the "Lord's day;" and, as a proof, he referred his hearers to the condition of Sunday in Catholic countries as compared with it in Protestant countries. He might have charged the "little horn" with the changing of the Sabbath day into a saint's day with more propriety; but that would be going too far, perhaps, and might condemn himself as an accessory after the fact. But what a change was made? The Catholic Church are awfully guilty of depressing the Sunday festival, while Protestants exalt it; in other words, Protestants go a little farther in changing the commandment than the Romans, inasmuch as they make more of the festival substituted for the Sabbath than the Romans do! Had the Doctor said plainly, that the "little horn" had changed the fourth commandment into a human law enforcing the heathen festival of the Sun in place of the Sabbath, and to commemorate another event than the one originally indicated by the Law-giver, he would have said something like the truth, and furnished some better argument for his cause. Is not this "daubing with untempered mortar?" LUTHER.

"MEN OF THE RIGHT STAMP."—A correspondent of the American Home Missionary Society, in representing the wants of his presbytery, begs for "a young man of the right stamp," one who can "get upon a log, a stump, in a stable, barn, old log school house, or any where, and be always ready to preach, like a Methodist circuit rider, under all circumstances, to many or few;" one who can take it "rough and ready" over the prairie, and can "sleep any way, eat any thing, and drink cold water;" and they want this kind of men "all through the country."

A WRITTEN LANGUAGE IN WESTERN AFRICA.—One of the Sierra Leone agents of the Church Mission Society of London, Rev. Mr. Koelle, has discovered a written language existing in the interior of West Africa—the Vy language. Mr. Koelle says that the alphabet consists of about one hundred letters, each representing a syllable. The new characters are said to have no analogy with any other known. Mr. Koelle has taken passage on board a vessel going to the nearest point from which the Vy nation can be reached, with the resolution to investigate fully this interesting discovery.

SABBATH EVENING CONCERTS.

Under the fictitious title of "Sacred Concerts," musical entertainments are given every Sabbath evening at Tripler Hall, at which Madame Bishop and Mr. Bosch are the prominent performers. We call the title of these performances fictitious—for who imagines that there is the least thought or feeling of sacredness in the minds of those engaged in them? They are mere musical entertainments, designed for the pecuniary profit of certain professional singers and instrumental performers in whom piety is not quite as conspicuous as musical talent and accomplishments. To be sure the Stabat Mater and like pieces are selected for the performance, but all this, as well as the name sacred, is but a veil to cover a breach of the Sabbath which would otherwise offend the moral sense of the community. Many, we fear, of easy consciences, are lured into these concerts, who would be shocked at the idea of attending on Sabbath evening a miscellaneous concert for professional and money-making purposes; and thus the door is opened for the introduction of all sorts of entertainments on the evenings of the Sabbath. It will be but a step from hearing Madame Bishop at Tripler Hall, to hearing Madame Bishop at the Broadway Theatre. Against such innovations, not Christians alone, but all who desire public order and the proper training of youth, should steadfastly set their faces.

If Sunday were the Sabbath, the foregoing remarks, which we clip from the Independent, would be of wholesome tendency, and we could say Amen to them most heartily. But the title of the performances complained of is not a whit more fictitious than is the title of Sabbath when applied to the first day of the week. "Many, we fear, of easy consciences, are lured into" the Sunday observance by this fictitious title, "who would be shocked at the idea of" trampling upon the Sabbath Institution, notwithstanding the Sunday observance leads to such profanation, and perpetuates it; for the keeping of human traditions makes void the commandments of God.

REVIVAL IN PLAINFIELD, N. J.

PLAINFIELD, N. J., Nov. 17th, 1850.

To the Editors of the Sabbath Recorder.

I should have written a week ago, to inform you of what God has been doing in this church, or perhaps I should say congregation, as the work appears more to affect them than the church comparatively. I cannot doubt, however, that the church has been greatly blessed of late. Elder Wm. M. Jones, late of the Baptist Free Mission in Hayti, (having been ordered home by the Board that sent him out, for the reason that he did just as, before they sent him out, he informed them that he should do, in carrying out his views in respect to the Sabbath, that is, in keeping the seventh day and teaching others to do the same,) came to stay a few days with us, and got a little acquainted with our people. When he had been here two or three days, he made his arrangements to leave; but he was repeatedly prevented by unforeseen circumstances. By this time it began to be thought, from the short acquaintance had with Br. J., that his zeal, devotion, and gifts, probably, were such that he might be usefully employed among us in a special effort to promote the cause of God, if he could be retained for the object. Accordingly a request was made by our people, that he should stay a while, and labor amongst them. He and myself immediately commenced visiting from house to house, praying and conversing with the members of the families upon the subject of personal religion, or their own individual interests in that matter. Thus we spent our time from day to day, and each evening held a meeting for preaching, exhortation, and prayer. Br. Jones, (though not a very hardy man naturally, and lately come from a hot and of course a debilitating climate,) was able to preach nearly every evening for three weeks. He also preached a number of discourses in the day time during the same period.

Suffice it to say, that we soon saw that God approved and blessed us in our undertaking; the unconverted began to feel; prayer was offered for them by the people of God; and we have had the happiness of baptizing nineteen converts, as we trust they are, and they have all been received into the church. Others, we expect, will follow their example and the command of their Lord in the same path of obedience.

Bro. Jones has left and gone to Shiloh, N. J., by a request from that church to visit them. I cannot doubt but that a man who has shown himself ready to suffer for the truth of God (as Br. Jones has) will do any people good with whom he may be permitted to labor. May the result of his visit at Shiloh, as here, justify his opinion, and God be praised therefore, and his name glorified thereby. L. CRANDALL.

HOME MISSIONARY LABOR.—A missionary of the American Home Missionary Society gives the following account of the manner in which his labor is rewarded in Iowa:—"During the last year, I have received nothing at all in money from the people with whom I labor; and but very little in provisions. The most that they have done, has been done in drawing the materials for my house. But in stating this, I do not complain of any unwillingness on their part. Those who made the most of the subscription, though farmers, have been obliged to buy grain for their own families. Eighty or eighty-five dollars, besides your commission of \$200, is probably as much as I shall realize for the past year."

Another missionary, laboring in Missouri, alludes to his privations and discouragements as follows:—"There is scarcely a comfortable boarding place within the limits of the county; I graze my horse on the prairie, write on a plank supported between two chairs, and frequently lie awake at night battling with vermin." These are the causes which, as he asserts, have "closed the college, killed the Missionary Society; and buried every Baptist parochial in the country." Independent.

WESTERN COLLEGE SOCIETY.—This Society held its seventh annual meeting at Norwalk, Ct., on the 30th and 31st of October. The annual sermon was preached by Rev. Dr. Skinner of New York, and is highly spoken of. The Annual Report says that most encouraging progress has been made during the past year. Four benefactions of \$10,000 each, have been made to the Society, and already more than four hundred laborers have been sent into the home and foreign field. The institutions aided last year were Marietta, Wabash, Illinois, Knox, Beloit, and Wittenberg Colleges, and Lane Theological Seminary. The receipts of the year were \$17,623. In addition to this, the Rev. M. P. Squier of Geneva had given \$10,000 to found a professorship in Beloit College, and Mrs. S. W. Hale, of Newburyport, lands to the value of \$10,000. There had been a special subscription of \$7,000 for Marietta College, making a total in the receipts of \$44,623. Through exertions at the East, the different institutions have realized subscriptions in their own fields to the amount of \$60,000, making a grand total for the East and West, during the past year, of more than \$100,000.

MISSIONARY OPERATIONS IN THE SANDWICH ISLANDS.—Accounts recently received from the Sandwich Islands are of a mixed character, and on the whole rather a sombre cast. The past year has been one of unusual trial; storm and tempest have laid waste portions of the islands, sweeping away the dwelling houses of the natives, and many of their meeting houses and school houses also, originally built at a vast expense of time and labor; sickness and death, too, have invaded their dwellings, and greatly diminished the population of the islands, and left many in an enfeebled condition. But while such discouragements have been pressing on the islanders, they have made some progress. Twenty of the 26 Christian churches on the islands, report an aggregate addition to their number during the year, of 815 persons, and a total of 17,211 church members. These persons, out of their deep poverty, have raised for various Christian and benevolent purposes during the year more than seven thousand dollars.

PERSECUTION OF PROTESTANTS BY ARMENIANS.—A letter from Rev. Mr. Schneider, of Aintab, details a recent outbreak of Armenian passion and bigotry in that city. A number of Armenian millers, who resided in the neighborhood of Aintab, while on a visit to the city, were induced, as they say, by the Armenian Vertabad and the principal priest of the city, to arm themselves with clubs and attack the Protestant school. They there found a Protestant Armenian priest whom they beat until he was unable to walk home, a blind teacher whom they knocked down and left for dead, and a third person whom they severely beat, but who nevertheless succeeded in escaping and giving the alarm. About twenty of the rioters were arrested by the Turkish authorities, and on examination, sentenced to imprisonment.

STATISTICS OF UNIVERSALISM.—The Universalist Companion and Register for 1851, sets down the number of Universalist clergymen in the United States at 674, societies 1077, churches 557. In the State of New York there are 204 societies, 155 churches, 129 clergymen. Massachusetts has 148 societies, 136 churches, 145 clergymen. New Jersey, 5 societies, 3 churches, 3 clergymen. Rhode Island, 10 societies, 5 churches, 6 clergymen. Connecticut, 33 societies, 27 churches, 15 clergymen, &c.

THE WAY TO MAKE COLLECTIONS.—The Independent says that the annual contribution to the American Board of Commissioners for Foreign Missions, in the church of the Pilgrims in Brooklyn, made on a recent Sunday, amounted to about \$1300. No personal solicitations were made beforehand. The cause was simply presented, as usual, by the pastor, and the collection taken. A good example of the best method of taking up contributions.

BAPTIST MISSIONS IN CANADA.—A Canadian correspondent of the Christian Watchman and Reflector gives a history of the rise and fall of Baptist missionary operations in Canada. There were two sorts of ministers, one class from the States; and the other from England. The Canadian Baptist Missionary Society was chiefly in the hands of the latter class, against whom a cry was raised that they were seeking to bring the churches to the practice of open communion. An application was made with success, by three or four ministers in Canada West, to the American Baptist Home Mission Society, to extend its operations to Canada; "to say that wide field from the heresy of open communion, and preserve in it the cherished sentiments of the American Baptists." A Baptist Union was formed, a paper established, with "an able and spirited editor from the States," and a conflict was carried on for three years between the American and the Canadian Societies, the result of which is, as this writer represents, that—

"The intelligent ministers who had toiled for years among the heterogeneous and divided population of Canada, to get the denomination together, and to cooperate at least in some things, if they could not in all, became utterly discouraged when they found the fruits of their labors scattered to the winds, and saw no prospect of harmony for years to come. Many left the country, some going to England, some to the United States, and some gave up the ministry in despair." These are the causes which, as he asserts, have "closed the college, killed the Missionary Society; and buried every Baptist parochial in the country." Independent.

General Intelligence.

One Week Later from Europe. By the steamers Atlantic and Cambria, we have news from Liverpool to Nov. 2d, one week later.

The political intelligence from England is not important. The re-establishment of a Roman Catholic hierarchy in England is yet the all-engrossing topic.

From France we hear of a great conspiracy, including most if not all of the Provinces of both East and West, accompanied by rumors of mischief to pay at Paris and elsewhere.

The principal news from Germany is that Prussian troops have entered the Electorate of Hesse, marching upon the roads which they have a right to use according to the treaties of 1815.

In Schleswig-Holstein there has been a skirmish near Rendsburg, but no decisive fighting. A few squadrons of Danish cavalry were beaten back by the Holsteiners.

From Portugal we hear of the death of the Duke of Palmela. He died at Lisbon, Oct. 12, in the 69th year of his age.

From Russia we are informed of the loss, probably in the Baltic sea, of the Emperor's war steam ship Archimedes.

The President of the meeting at this point came forward and shook hands with Mr. Thompson, and retired amidst thunders of applause.

After a consultation between the friends of the meeting, it was deemed proper to adjourn, which was declared by the President, but the noise still continued.

WM. L. CHAPLIN.—Mr. Chaplin's case came on at Rockville, Md., last week. The Grand Jury presented seven indictments, three charging Chaplin with assault and battery with attempt to kill, two for larceny of Toombs' and Stevens' slaves, and two for assisting the slaves to escape.

NEW YORK ELECTION.—The official returns from the various counties of the State of New York show that Washington Hunt, the Whig candidate for Governor, is elected by about 500 majority.

SOUTHERN CONVENTION.—A Convention of Southerners, to discuss the proper course for the South to pursue in view of the Slavery agitation, was in session at Nashville four days of last week.

The preamble declares, that individual States have residuary rights, and that the people of the several States are not as one people united for certain purposes.

The resolution recommends the calling of a Congress of the South, to meet in Montgomery, Ala., for the purpose of consulting as to what course shall be pursued by the Southern States for the maintenance of their rights and institutions.

Disgraceful Row in Boston. The New York papers of last Sabbath morning give the details of a most disgraceful row which took place at Faneuil Hall, in Boston, on the previous evening.

The meeting in Faneuil Hall for the reception of Geo. Thompson was very large, and the galleries contained many ladies.

Rev. Theodore Parker then ascended the platform. He pointed to the pictures of Washington, Adams, and others, and endeavored to make himself heard, but the cries were redoubled.

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After a consultation between the friends of the meeting, it was deemed proper to adjourn, which was declared by the President, but the noise still continued.

WM. L. CHAPLIN.—Mr. Chaplin's case came on at Rockville, Md., last week. The Grand Jury presented seven indictments, three charging Chaplin with assault and battery with attempt to kill, two for larceny of Toombs' and Stevens' slaves, and two for assisting the slaves to escape.

NEW YORK ELECTION.—The official returns from the various counties of the State of New York show that Washington Hunt, the Whig candidate for Governor, is elected by about 500 majority.

The political intelligence from England is not important. The re-establishment of a Roman Catholic hierarchy in England is yet the all-engrossing topic.

From France we hear of a great conspiracy, including most if not all of the Provinces of both East and West, accompanied by rumors of mischief to pay at Paris and elsewhere.

The principal news from Germany is that Prussian troops have entered the Electorate of Hesse, marching upon the roads which they have a right to use according to the treaties of 1815.

In Schleswig-Holstein there has been a skirmish near Rendsburg, but no decisive fighting. A few squadrons of Danish cavalry were beaten back by the Holsteiners.

ed people, more especially as no overt act of violence was attempted. The Police and Watch were, however, ready to protect Mr. Thompson, at all hazards, from any personal outrage.

Attempt to Kidnap, or Otherwise. Bishop, a colored man, who has been in this State some two or three years, perhaps longer, was at work in his blacksmith shop, near the Beech Wood's Factory, on Friday of last week.

He was pursued by some on foot, and some on horseback, across the fields and over fences, and through cornstalks, weeds and brush.

But, to cut the story short, Bishop escaped. The Fugitive Law and its myriads were insufficient for his capture.

It is said that Bishop is the slave of a Mr. Campbell, of Nicholas Co., Ky., who was one of the company in pursuit.

Shooting with intent to kill, even at a fugitive, we suppose, is, under the laws of Ohio, a Penitentiary offense.

AVIOL MURDER.—About three o'clock yesterday morning, says the N. Y. Tribune of Nov. 16, Mr. Charles M. Rosseau, a native of Belgium, 66 years of age, was murdered at his residence No 51 Dey Street, by a man named Henry Carnal.

The murderer man, Charles and Louis, the former 20, and the latter 22 years of age, were also dreadfully cut and stabbed, and in all probability fatally wounded, by the same individual.

One of our Exchanges says that Mrs. Swisselm, Editor of the Pittsburgh Saturday Visitor, and her whole family of eleven persons, were poisoned recently at dinner, but they do not know exactly how.

In the case of the recent fatal explosion on board of the steamer "Telegraph," near New Castle, Md., the Coroner's jury have rendered a verdict.

The editor of the Wilmington (N. C.) Commercial states that he has seen part of an experimental crop of tobacco, raised in that neighborhood, from Spanish seed.

A dispatch dated Baltimore, Nov. 11, says: Thomas Mason, one of the party charged with killing Edmund Mitchell on Election night, was bailed out of jail to-day, and at nine o'clock to-night was shot dead by William Stewart.

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The St. Louis Intelligencer, of Nov. 4, says: Three supposed fugitive slaves were brought down on the steamer New England a trip or two since.

Distressing Accident.—Seven Lives Lost.—We learn from the Exchange Reading Room Books, says the Baltimore American of Nov. 13, that yesterday morning, between 8 and 9 o'clock, the schr. Cornelia A. Crook, Grant, while off the White Rocks, about six miles below this port, saw a number of canal boats drifting toward the shore, having on board of them a number of men who were making signs of distress.

Another Arrest of Fugitives Not Made in Detroit.—Two gentlemen from the South, says the Detroit Tribune of Nov. 5, arrived in Chicago on Friday last, in pursuit of two female fugitive slaves.

Trouble with the Western Indians.—A dispatch from Kansasville, Mo., states that a tremendous conflagration has occurred in that region, caused by the Omaha Indians, who set on fire the dry grass on the prairie.

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

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Miscellaneous.

The Late John McDonogh.

The New Orleans Delta furnishes the annexed notice of the life and character of the late John McDonogh, of whom and his immense bequests, much has been said of late.

This gentleman, the wealthiest citizen in the South, and perhaps in the United States, died at his residence, in McDonoghville, opposite the city. Mr. McDonogh had reached the age of seventy-two. Though his great vigor of mind and energy of spirit enabled him to triumph for a while over physical debility, and to pursue within a few hours of his death the industrious and busy habits which he had practiced for several months, his health had been declining for several months, and the termination of his earthly career was daily looked for by himself as well as by his friends.

Two days ago we saw him in our streets, engaged in earnest negotiation and discussion with a brother millionaire respecting some settlement which he desired to consummate ere he was called hence, and overheard him say, in words which fell upon our ears with force and emphasis, "My days are numbered, and my affairs must all be settled this side of the grave."

The New Orleans Pica-yune of the 28th ult., adds the following particulars respecting Mr. McDonogh's bequests, &c. :- Mr. McDonogh was buried yesterday afternoon in the cemetery erected by himself, near his residence at McDonoghville, for his negroes. It was his wish that he should be buried among them. The funeral was plain and unostentatious.

On Saturday evening, C. Roselius, Esq., for 15 years the legal adviser of the deceased, appeared before Judge Buchanan, of the Fifth District Court, and informed him that Mr. McDonogh had left an obgraphic will, which was deposited either in the Louisiana State Bank, the Bank of Louisiana, or the Union Bank. An order of Court was issued in consequence, for any of the Cashiers of said Banks to bring the will into the Fifth District Court this morning at 10 o'clock.

Accordingly, at the above hour, the Cashier of the Union Bank, Mr. Frey, appeared, having a tin box, containing a duplicate copy of the will, with a portfolio containing memoranda for executors, notes, &c. Another copy of the will is in the possession of Mr. Joseph Montgomery, of this State. The court room was crowded. Mr. Roselius presented the will, which was proved by Messrs. Grymes, Frey, and Grivot. The will is of twenty-four foolscap pages, closely written, in the testator's own handwriting.

land by leagues and miles, instead of acres. He was said to own fifty miles fronting on the Mississippi, in Louisiana. Four-fifths of the swamp land in the State belonged to him. He had, too, immense possessions in Florida, Mississippi and Texas. The area of his property would equal that of one of the small States of the Union, and exceeded that of several of the Kingdoms or Principalities of Europe.

Curiosities will be brought there from the remotest parts of Asia as well as Europe and America, and the present preparations now making in the United States, will require probably more than one vessel to transport the articles. The show will continue for six months.

Free Banks can take 7 per cent. discount from all paper having over 63 days to run, but only 6 per cent. from shorter paper. The circulating notes of the Safety Fund Banks are not required to be secured by a deposit with the Controller. The circulating notes of the Free Banks are secured as follows:- 1st. All New York State Stocks.

Individual Bankers are not required to have any given amount of capital, but must commence on not less than \$50,000 of securities deposited for circulating notes. All Banks and Bankers are required to provide for the redemption of their circulating notes, in New York City or Albany, at a half of one per cent. discount.

It does strike me as directly misrepresenting the dignity and duty of the great American Republic, when its representatives at foreign courts put themselves into cocked hats and mongrel military coats, and "tights" of beddled plush, and hung with long awkward swords, which they would be ashamed to wear at home, and take upon them other airs and boyish gewgaws, in order to dance attendance on either royalty or aristocracy.

Beat three eggs very light and stir them gradually into the milk in turn with the meal. Cover it, and set it to rise for three or four hours. When quite light, bake it on a griddle in the manner of buckwheat cakes. Butter them, cut them across, and send them to table hot, with molasses in a sauce boat.

Synopsis of the Bank Laws of New York. The owner of Bank Stock is individually liable for the debts of the Bank, to an amount equal to the par value of the Stock. The fact that the Stock stands in the name of another person does not relieve from liability the real owner. Non-residents are equally liable with citizens of our own State.

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Artesian Wells.—The famous Artesian Well at Kissingen, in Bavaria, commenced eighteen years ago, and which it was feared would have to be abandoned as a failure, has just given the most satisfactory results. The town is located in a saline valley, nine hundred and eighty four feet above the level of the Baltic sea.

When the British force under Tarleton drove the Legislature from Charlotteville to Stanton, the stillness of the Sabbath eve was broken in the latter town by the beat of the drum, and volunteers were called to prevent the passage of the British through the Rockfish Gap.

Preparations making for the great Industrial Exhibition by the Committee under Prince Albert and Queen Victoria, are on the most gigantic scale. The edifices, which is to be erected in Regent's Park for the reception of articles, is to be more than 1,800 feet in length, and near 600 feet in its greatest breadth, and is to be chiefly of glass, with iron pillars secured in sockets, of which there will be 3,300.

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THE Academic Year of the 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 or ten days for the winter holidays.

THE Board of Instruction. GURDON EVANS, A. M., President, and Professor of Mathematics and Natural Science. Rev. JOSEPH W. MORTON, Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.

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.

Board in private families, from \$1 25 to \$1 50. Many students board in clubs for 50 to 75 cents. Tuition—to be settled upon entering school—from \$3 00 to \$5 00. Extras—For Drawing, \$1 00; Oil Painting, \$3 00; Chemical Experiments, \$1 00; Writing, including stationary, 50 cents; Piano Forte, \$1 00; Use of Instruments, \$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 further information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation. DE RUYTER, July 8th, 1850.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz: No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

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Variety.

Coleridge says that there are four classes of readers. The first is like the hour-glass; and their reading being on the sand, it runs in and runs out and leaves no vestige behind. A second is like the sponge, which imbibes everything, and returns it in the same state, only a little dirtier. A third is like a jelly-bag, retaining all that is pure, to pass away, and allowing only the refuse and dregs.

PRINTERS are often imposed on by knaves who send them notices of the decease of persons who have not paid the debt of nature. A case of this kind happened in Dublin, whereupon an Irish attorney, after severely censuring the publisher for his carelessness suggested that, in order to avoid such unhappy mistakes, "no printer should publish a death, unless informed of the fact by the party deceased!"

Among the newest inventions are swimming stockings, acting on the same principle as the webbed feet of aquatic birds. They were tested by one of the members of the British Association, who, with their aid, swam with ease from New-Haven to Leith Harbor, against tide.

Sir Isaac Newton, on going to his study one evening, and finding that his dog had overturned a lamp on the table and burned up some manuscript papers, containing the calculations of years, mildly remarked, "Ah! Diamond! Diamond! thou little knowest the mischief thou hast done."

Wine drinking and segar smoking are bad habits. They impair the mind and pocket, and lead to a waste of time. Merit is like the crimson blush on a maiden's cheek—for, the more you try to conceal it, the more discernable it is.

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