

The Sabbath Recorder.

New York, November 28, 1850.

JEWISH FESTIVALS.

We think that some misapprehension exists among Christians generally with regard to the disposition which the New Dispensation has made of Jewish Festivals. For the most part, it is supposed, that the death of Christ swept them away so completely, that any one who should now undertake to observe them, be he Jew or Gentile, would be considered as renouncing salvation by Jesus of Nazareth. We look upon the matter somewhat differently. We do not see why a Jew, who has embraced Jesus of Nazareth as the Messiah, should be held under obligation to cease celebrating the Passover and some of the other festivals of the Old Testament. We are aware, that this declaration will appear somewhat startling to those who consider themselves too clear-sighted to be mistaken; but we hope that they will consider what we have to say before they utterly condemn us.

The Jewish festivals were not all of a strictly typical character. Some of them were commemorative as well as typical. For example, the Passover was intended to commemorate a very noted fact in the history of the Hebrew nation. When the children of the Hebrews asked them, "What mean ye by this service?" the answer was, "It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." That it was also intended to typify the deliverance effected by the blood of Christ for the Church, there can be no question. (See 1 Cor. 5: 7.)

The feast of Pentecost was another festival of a commemorative character. It was celebrated fifty days after the Passover, and was intended to commemorate the promulgation of the Law from Mount Sinai.

The feast of Tabernacles was another. The design was to commemorate the fact, that God made the children of Israel to dwell in booths, when he brought them out of the land of Egypt. Lev. 23: 43.

We need not specify any more. What we wish to say is this: That while it would be altogether wrong to continue the observance of these festivals as types of a Redeemer, (for that would be a practical denial that Christ had come in the flesh,) it can neither be wrong, nor anti-evangelical, for a Jew to observe them as so many memorials of important facts. The deliverance of Israel from Egyptian tyranny was an event in which the great goodness of God to that nation was manifested. Should not an Israelite ever remember it with gratitude? Is there not as much reason for him to remember it, and to mark its annual return by some significant observance, as there is for an American to commemorate our country's deliverance from the yoke of Britain? Why should such commemoration be considered as opposed to the spirit of the gospel?

We do not suppose that a Gentile ought to celebrate these festivals. It is the Jew only who has a national interest in them. It was for Israel as a nation, that deliverance was wrought from the Egyptian yoke. They were the Israelites only who were made to dwell in booths on their emancipation from bondage. It was to the Israelites as a nation, that the law was given in custody. The Gentile can, therefore, have no more interest in commemorating these facts, than a foreigner could have in keeping the Fourth of July. But we see no reason why a Jew, upon his conversion to Christianity, must straightway renounce all connection with his nation, and cease to commemorate with gratitude the great facts which were such signal occasions of the display of divine goodness and power. Did not God himself say, in regard to the Passover, "This day shall be unto you for a memorial; ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever!" Ex. 12: 14. Surely, the believing Israelite can keep it as a memorial without keeping it as a type.

The great Apostle of the Gentiles appears to have continued the observance of the festivals after his conversion to Christianity. (See Acts 18: 21, and 20: 16; also 20: 24, and other places.) In his epistles he teaches that the Gentiles are exempt from all obligation to them; but does he teach any such doctrine with regard to the believing Jew? In short, the true doctrine concerning festivals is, that they are to be observed by all those who have an interest in the facts which they commemorate. Thus we reason with regard to the Sabbath. It commemorates a fact in which the whole race of mankind have an interest, namely, God's rest at the close of his creative operations. Every man who can say, "I was created by Jehovah," has an interest in this fact; and his subsequent conversion to the faith of the gospel does not lessen that interest. He is, therefore, bound to observe the Sabbath Rest. We reason in a similar manner concerning the ordinances of the gospel. In the facts which the Lord's Supper and Baptism commemorate, all Christians have an interest. Of course, they are expected to observe these institutions; while unbelievers, having no saying interest in the facts commemorated, are not expected to observe them.

Col. Richard M. Johnson died at Frankfort, Ky., Nov 18, at the age of about seventy years. His exploits in the war of 1813, especially his killing of Tecumseh in the

battle of the Thames, did much to give him distinction. He was a member of the House of Representatives of the United States from 1807 to 1819, when he was transferred to the Senate. He served in the Senate till 1829, and then went back into the House, where he remained until called to the Vice Presidency in 1837. In 1829, the Sunday Mail agitation being brought before the House, he, as Chairman of the Committee on Post Offices and Post Roads, presented a report against the suspension of the Mails on Sunday, the ability of which was such as to put the subject at rest. Whether the Report was written by Col. Johnson, is a question in dispute.

BRITISH CORRESPONDENCE—No. 20.

The hopes which the friends of Sunday observance in this country had begun to cherish, are not being realized. When Government complied with their demand that the Post-Office should be shut—although there was little difficulty in perceiving that this was done in no friendly spirit—the expectation was avowed by many, that measures would be adopted by the country generally for the universal sanctification of the first day of the week. Protestants who can find no Scripture for their practice in regard to the Sabbath, and who have no such power over either the friends or the enemies of the Bible in this country as the Pope has in Roman lands, would like well to get their Protestant Popery legalized by an act of Parliament. Failing in that, they have tried their influence with the Boards of Direction of the Railway, and are not pleased with their success. Both the London and Brighton and the Great Western continue even their Sunday Excursion Trains. Memorials in opposition to this recently introduced practice, (including one from the Bishop of Gloucester and Bristol, with the clergy of his diocese,) having been presented to the Directors of the Great Western, the latter have answered by letter, defending these trains, and expressing "regret that it is not consistent with their sense of duty" to put a stop to them. While they speak of the need of "relaxation on that day by persons incessantly employed in shops and factories" throughout the week, they yet say that the "Sunday Excursion Trains" tend to "promote a better observance" of Sunday.

Again, at the Half-Yearly Meeting of the Aberdeen Railway Company, held on the 24th ult., a motion that no traveling be permitted on the line on Sunday, was met by an amendment that "passengers be conveyed by the mail trains as usual." This amendment was carried by a large majority; and on the notice being given that at the next meeting a similar motion against Sunday trains would be made, Mr. Reddish gave notice that he would then move that the Company run Sunday Excursion Trains for the accommodation of the public. And it seems to me quite as probable, that the amendment will be carried, as that the motion will. In no one instance in which, as usual, the motion for the suppression of Sunday trains has been made, at the recent meetings of Railway Companies, has that motion been carried, while in other cases, the determination to maintain them has been more unequivocally expressed. Most unquestionably, the spirit in this country is progressing towards the rejection of the church-made Sunday-Sabbath, without the indication yet, however, of a desire to return to the day which the Lord has sanctified and blessed. No day sequestered from pleasure or profit, is the avowed purpose of the great proportion of those taking public part in the discussions on the subject. With the design of promoting this spirit, a lengthened and elaborate article has appeared in the last number of the Westminster. It boldly maintains all days to be alike; and, to this end, turns to account the fact that the New Testament does not exalt the first day to the place which the seventh formerly held. If the friends of religion see no other injury in their trampling under foot the commandment of the Lord, they can scarcely fail to be made aware that their false assumptions on the subject are furnishing missiles with which the infidel assails all truth.

We look again to the Continent of Europe, and note the nature of Sunday observance there. A stupendous bronze statue, personifying Bavaria, and which has taken ten years to execute—being 64 feet high, and placed on a pedestal of granite 30 feet in height, with a majestic lion by her side—has been set up in the Theresa meadow near Munich. "The figure of this colossal Virgin of the whole German world," as it has in no right spirit been called, was, for the first time since its completion, unveiled on Sunday, Oct. 5th, in the presence of an immense concourse. The first Sunday in October, independently, is annually devoted to festive purposes, being one of three days termed the People's Festival, when the King distributes prizes to the peasants for horses, cattle, agricultural produce, shooting with the bow, and athletic games. But the inauguration of the statue had this year attracted large numbers from a great distance; and, on the Sunday, an immense procession, in carriages and on foot, with banners and music, reached the spot, where a troop of singers performed an "overture composed expressly for the occasion." The immense mass of wood necessary in the erection, which formed a "screen, fell with a huge sound, which," says the correspondent of the London Athenaeum, "the roar of the cannon

repeated, and the shout of the multitude prolonged." Bands of singers then "broke forth into one mighty song of triumph," and "after the song came an oration;" and this Sunday ceremony was concluded by "three cheers for King Ludwig"—king and subjects equally pleased to inaugurate thus the workmanship of man's hands, rather than remember Heaven's memorial of a world made by Him, and stored with wonders infinite.

The Pope's audacity continues to excite a large amount of public feeling. He has quite miscalculated the state of British feeling. We love a little Popery, and have chosen to retain a Popish-made Sabbath; we can bear a great deal of Popery, and suffered Tractarians to lead to Rome those for whose spiritual well-being they were called to care; but so large a dose of Popery as the old man has sent us, we protest we are unable to digest or accept. The clergy of England and of Scotland are loud in their outcry. Those of the Metropolis addressed their Bishop, (the true Bishop, I mean, in the Church of England's sense of that word,) and the Bishop, who bore so meekly Tractarian Popery, and flattered the Abbess of a Protestant nunnery, replies to their memorial, full of indignation. Even the Prime Minister of England, in a letter which he has just addressed to the Bishop of Durham, speaks of "the late aggression of the Pope upon our Protestantism" in terms which indicate that the insult will hardly be endured. "The present state of the law," he says, "shall be carefully examined," with a view to discover what can be done to send the red caps and red stockings across the sea again.

J. A. BEGG.

GLIMPSES OF DOMESTIC LIFE IN CHINA—No. 7.

I did not intend that my next letter on the subject of "Domestic Life in China," should be filled up with items of the same gloomy character that have occupied several of my last sheets; but the existing circumstances seem almost to force these upon me; and as there are some interesting customs yet to be mentioned, they seem to demand a place in this connection; that is to say, at the very time when they are thickening and crowding themselves upon our notice.

It is a common remark, that "misfortunes never come single;" and the same might be said of events and facts, as well as ideas, which, very far from being misfortunes, are, nevertheless, like birds of a feather, declared socialists. Have you never wondered how some leading idea in your own mind seems, simultaneously, to have found an equally prominent place in the mind of every body else? For instance, you find your own thoughts occupied with speculations about the catacombs of Paris, petrified proofs of successive antediluvian ages, or inquiries into the probable fact that the witch of Endor did really bring up the prophet from his grave; and while you are wondering at their unbidden intrusion, you find all your brother editors conning the same subjects, and every newspaper you take up bears witness to the general mania for the researches of travelers among the subterranean tombs of France, the theories of geologists concerning some newly-discovered petrifications, or the dissertation of learned divines upon the fact that Saul was bowed to the earth, with his mantle wrapped about his face, when the vision occurred, and could not therefore have seen Samuel had he actually been before him, so that the crafty woman might easily be mouth as well as eyes in the wonderful prediction which, like many another prophecy, may have been the cause of its own fulfillment.

Now, our mournful theme is death, and well does the king of terrors acquit himself in establishing the doctrine of coincidences all over this death-doomed earth. The great men and the mighty, the chief captains and the nobles, are every where falling. America mourns her ex-president, England her ex-queen, and China her ex-empress; and the news of the decease of the two queen dowagers, which reached Canton simultaneously, or on the same day, was soon followed by the tidings, that the Emperor Tankwong himself, had yielded to that dart which seeks so greedily the shining mark. But the insatiate destroyer, not content with all these trophies, again thrusts in his sickle, and rich men and poor, bond and free, are gathered alike to the great harvest of death.

Death—most gloomy of topics, most uninviting of themes—is that which, most of all, we seem bound to contemplate. And now, while he returns triumphant from his conquests, all the honors which await his footsteps, all the ceremonies of his august court, will unbidden force themselves upon our notice. We whose honored sojourn is in the Celestial Empire, are surfeited with the superabundance of such insignia as the grim monarch may look for in vain among all the terrestrial provinces of his usurped domain. You seek to honor him with those sombre badges which typify the dark realms his victims inhabit. We see him on his winding way," escorted every where by pale hues, or by the national symbol, ashly white. You would shave the head, or mar the corners of the beard, if, contrary to all scripture injunction, you were disposed to make any cuttings for the dead; but we are constantly greeted with the truly mournful display of unshaven heads, hitherto so bald and shining, now groaning beneath thick masses of "seely black," or half concealed by the gloomy skull-cap, so affectingly desti-

tute of its appropriate ornaments, the tassel of crimson silk at its apex, surmounted by the towering gilt button, and its crimson hoop. We cannot but long for the time when the days of this mourning shall be ended, that cheerful colors may once more gladden the human landscape, now so sterile or grey, as if every thing had fallen into the sere and faded hues of autumn. One might almost fancy, that the kind-hearted natives, in their zeal to carry out the custom of placing all useful or endeared articles in the coffin with their dead, had in this instance done it at the expense of the living. I have told you before, that every thing adapted to the exigencies of a long journey was always supplied to the departed one; and if he have been so unfortunate during his life time as to part with a tooth or a limb, these are also carefully preserved, and deposited in his coffin, that he may not enter halt or maimed the land of his future sojourn. His shoes, his fan, his pipe, or whatever in his living excursions he would have required, all are furnished him. "And what would you, upon this principle, place within my coffin, if I were gone?" I inquired of a Chinese lady who was explaining this custom to me. "I would not forget to give you your reticule," she said, taking it from my arm; "you could not do without this."

But I commenced this letter for the express purpose of mentioning to you a curious custom which we have just now, for the first time, witnessed. A woman came in, holding in her hands a bundle of burning incense sticks, which she continued to wave as she passed about from room to room, muttering some mysterious words, more like the magic tones of an incantation than the usual terms made use of at the shrines. But she declined all explanation of her conduct, merely replying to the repeated queries about her performances, "I am doing good deeds." These being finished, she left the house. On inquiry, we obtained the following explanation of the affair. This superstition, by the way, has no reference to us as foreigners, the natives always observing the same among themselves on similar occasions. A neighbor had visited us, bringing a little child with her, which upon returning home, was taken suddenly ill. The fact that it sickened directly after leaving here, rendered it highly probable that its spirit had been left at our house, and to prevent the liability of its being left in the wrong place in case of death, a friend had been deputed to burn incense to the demon who retained it, and induce him to restore it to its rightful home, that the dreaded calamity might be thus averted. The words of her incantations were these, "Quei, ken che; quei, ken che," (spirit, return; spirit, return.) I am sure I hope it did return, that it may not be added to the list of ghosts which are already supposed to infest our dwelling, and to whose reputed inhabitiveness we have been for the last three years indebted for the privileges of this our endeared home. No native would incur the danger of a residence in a haunted house, and the wonder is that we are not annoyed by the "quei," destitute too, as we are known to be, of the protection afforded by the notable door-gods of the natives. We have, however, another class of "housekeepers," as they are called by the Chinese, which are said to inhabit every dwelling, and are considered not only harmless, but quite indispensable to domestic prosperity, namely, serpents. They are supposed to keep themselves invisible until such times as they are about to die, in other words, transmigrate to a higher state of being, when they voluntarily come out from their lurking places, showing themselves to the inhabitants, and, as it were, inviting the blow which exalts them to a nobler life. To dispatch them is, therefore, a kindness, and it has already been our happiness to bring the wished-for relief to more than one of these our kind protectors, and we have satisfactory proof that more than one is left to guard our household treasures still.

L. M. C.

THE AMERICAN BIBLE UNION.

This Society courts the cooperation of slaveholders. Their First Annual Report contains twenty-seven letters, from several of the Southern States—some from Baptist ministers, some from lay members, and one from a convention of Baptist churches in Kentucky. Like the American and Foreign Bible Society, it receives the avails of slavery into its treasury, which every anti-slavery man must consider as the price of blood. As calls are now being made by this Society upon Seventh-day Baptists for their active and liberal cooperation, the writer would suggest to the denomination the propriety of withholding their cooperation until they have fully satisfied themselves that such is or is not the case. From facts known to the American Baptist Free Mission Society, their consciences will not allow them to work with this or any Society who allow themselves to be drawn into and who seek a copartnership with slaveholders in the great work of missions and of giving the Bible to the world. To say the least, this manner of giving the gospel to the world is uncalled-for; God forbids it; the Bible is against it. "Thus saith the Lord, I hate robbery by burnt offering." To obey is better than to sacrifice. We as a people profess to be clear of this kind of iniquity. Let us see to it that our skirts are free from all contamination with the system.

Wm. M. Jones.

11th mo. 19, 1850. P. S. Brethren wishing information on this subject can obtain it through the Amer-

ican Baptist, published at Utica, N. Y., and also through a book published at the same place, entitled "Facts for Baptist Churches." The American Baptist will please copy and comment as truth and liberty seem to demand. More anon. W. M. J.

THE CONDITION OF HAYTI.

The condition of Hayti, as set forth in an article copied from a Boston paper into the 22d No. of your paper, is represented to be quite prosperous. Having some personal acquaintance with that Island and with its inhabitants, I can say, that there is a manifest retrograde or down-hill movement in every thing that relates to their prosperity. The Government discourages instead of encouraging Education. The army is increasing, and the exports of commerce decreasing. As to the course of Mr. Green, who was sent to Hayti last spring, I believe it was very satisfactory to every foreigner on the island; at least, he behaved himself with manifest uprightness. If the Haytiens were prejudiced against this country and government through his visit, it is undoubtedly their fault, and certainly nothing new. The gentleman referred to in the article in question is perhaps one of that class who have no conscientious regard for truth. If not so, his statement would have been a different one. I was very much astonished to see such a statement published in the Boston Journal, inasmuch as the real condition of things is so well known to the friends of the people there, i. e., to those who are deeply interested for their moral and political welfare. Yours, Wm. M. Jones.

THE NASHVILLE CONVENTION.—This assemblage of the "chivalry" adjourned sine die on the 18th inst., amid great noise and confusion. What it has done, seems to be a question in dispute. Some of the papers represent it as a failure, while others think it has accomplished something, but they can scarcely say what. A dispatch from the President of the Convention to the Southern Press, says:—

"The Convention adjourned after adopting a Preamble, the same as offered by Gov. Clay of Alabama, and Resolutions framed from those of Mississippi. They affirm the right of secession—denounce the acts of Congress as unjust, and recommend a General Congress of Southern States to maintain the rights of the South, and if possible to preserve the Union. No time for reassembling has been designated."

The N. Y. Tribune, in commenting upon the Convention, and the prospect of disunion says:—

"Beside South Carolina, and possibly Mississippi, there is not a State in the South that would secede from the Union if freely permitted to do so. Kentucky, Tennessee, and Louisiana, would vote five to one against such a proposition. Virginia and North Carolina nearly the same. If the door of the Union were held wide open for their egress, South Carolina might coax Mississippi to step out with her, but never another State—and there would be a desperate and doubtful struggle in Mississippi. There would scarcely be an organized attempt to secede in any States but these and Georgia."

ACCIDENT LAST SABBATH.—On Sabbath morning last, Nov. 23d, at 7 o'clock, while the men on board the propeller Resolute, lying at the foot of pier No. 13, East River, New York, were at breakfast, the bottom of the boiler burst, killing the engineer, William Shepard, on the spot, and scalding five others in so dreadful a manner that four of them have since died—namely, S. F. Hall, Woodhull Kemble, Thomas Watts, Joseph Plummer, and Woodhull Hartman, the captain. It is not expected that the other one will live. The cause of this terrible catastrophe has not been fully investigated at the time of writing this paragraph. The engine and machinery had been running but a short time, and the boiler was considered perfectly safe.

REVIVAL IN HOPKINTON, R. I.—We spent three days in Rhode Island last week, and were cheered to find a pleasant revival in progress at a place called "The Valley," within the bounds of the first Hopkinton church. Eld. Chas. M. Lewis has been holding meetings there nearly every evening for a month past, and between forty and fifty persons have professed conversion and received baptism. The meeting was to be removed to the school-house at Potter's Hill at the beginning of the present week. May the work extend over that whole region, and throughout our churches.

REPORTS OF OUR SOCIETIES.—The Annual Reports of the Missionary, Tract, and Publishing Societies are ready for distribution. Parcels have been put up for each church in the denomination, which will be forwarded by the first opportunity. Those for the churches within the bounds of the Western Association will be sent to Alfred in the course of the present week.

SABBATH-SCHOOL PAPER.—The Seventh-day Baptist Publishing Society proposes to issue, about the first of January, 1851, a Monthly Paper devoted to the interests of Sabbath Schools and Bible Classes. Communications suited to such a paper are solicited, and may be directed to this office.

Mrs. Sarah Hale, of Newburyport, Mass., has given 5,000 acres of land in Illinois to Beloit College. The interest of the fund will be directed to support a Professorship of Mathematics and Natural Philosophy, styled the Hale Professorship.

BRAZILIAN LAW AGAINST THE SLAVE TRADE.—We have already noticed the adoption by the Brazilian Senate of a law intended to suppress the slave-trade. It went into operation on the 4th of September last, and if it should be carried out (as we fear it will not) would do more than all efforts heretofore made to put an end to the nefarious traffic. The following are its provisions:—

Brazilian men-of-war are ordered to use special efforts to seize slavers, and to hand over their crews and officers to the civil tribunals for trial. The ships and cargoes are to be sold at auction, and the proceeds, after deducting \$40 for the expense of sending back to Africa each recaptured negro, divided as prize money among the officers and crew of the ship making the capture. The party denouncing a slaver to the Government is also to share in the prize money. No Brazilian vessel is to be allowed to clear for the Coast of Africa without the owner's giving security that it shall not take slaves on board. The introduction of slaves into any part of the Empire is made piracy, and punishable with death. A special law, hereafter to be framed, will determine the punishment to be inflicted on captains of slavers.

RELIGIOUS DISPUTES IN SWITZERLAND.—Religious disputes are running very high at the present time in Switzerland. The Government of the Grisons have established a college at Coire for the education of both Protestants and Catholics. The Bishop of Coire set his face against this mixed system of education, and addressed a circular to his clergy to prevent their flocks from attending them. The Government, indignant at the conduct of the Bishop, called together the Grand Council of the Canton; and, in order to prevent any such interference for the future, brought forward a motion to the effect that the distribution of no episcopal circulars should be allowed without a special and previous permission from the Government. The question was brought before the Grand Council on the 30th of October. A violent discussion ensued. The Catholic members, with the exception of two, protested against the measure, and left the meeting before it came to a vote. The question was then put to the vote, and the proposition of the Government voted unanimously. The Catholic papers are indignant at this vote, which they call a fresh instance of Protestant intolerance.

JENNY LIND'S MOVEMENTS.—Jenny Lind's Concerts in New York closed last week. The present week she goes to Philadelphia, and after giving a few concerts there she is to go successively to Baltimore, Washington, Charleston, Havana, New Orleans, St. Louis, Cincinnati, and so back by way of the Lakes. She will arrive in New York early in the Spring, and will give another series of Concerts before her final adieu to America. The Buffalo Daily Courier, on the authority of Mr. Barnum, says that in addition to the above-named places, Miss Lind will give one concert in Detroit, two in Cleveland, two in Buffalo, one in Rochester, one in Syracuse, one in Utica, and one or two in Albany.

Geo. Thompson and the Colored People.—After being mobbed by the respectable whites of Boston, because they were afraid he might say something against slavery, Mr. Thompson was received by the colored people of Boston on Second-day evening, Nov. 18. Strict order was maintained by the police. Chas. L. Remond, a colored man, and a gifted speaker, welcomed Mr. Thompson, and the latter replied at length, in a strain of eloquent remark, congratulating the audience on the progress of emancipation, speaking warmly of Clarkson and Wilberforce, of the abolition in the French Colonies, of the earnest attention now universally paid to the subject of slavery, &c.

A SAD CASE.—At the Mansion House, in Baltimore, on the evening of Nov. 19, a young man about 26 years of age, named Richard A. Whelton, of Virginia, committed suicide by taking a quarter of an ounce of arsenic. He was studying Divinity, and had been sent by Dr. Johns of the Episcopal Church to an institution for young clergymen in Ohio, but proving dull in his studies, they had declined retaining him. His mortification and pecuniary embarrassments induced the act.

A GOOD IDEA.—It is stated in some of the papers, that a clergyman of the Church of England, with the approbation of Prince Albert, proposes to give a prize, or prizes, of one hundred guineas in amount, for the best essay, or essays, on the following subject:—"In what manner the union of all nations, at the grand Exhibition of 1851, may be made the most conducive to the glory of God, in promoting the moral welfare of mankind?"

THE YOUTH'S CABINET for January, 1851, (the first number of the sixth volume,) is on our table—an attractive number of that always neat and readable work. The new costume in which the new volume commences, shows that in respect to appearance, as well as literary character, the editor and publisher are determined that this magazine shall take the lead of all works of its class.

We learn from the Boston Traveller, that on Friday night, the existence of a third ring around the planet Saturn, which had been for some time suspected, was ascertained by the astronomer at Cambridge. It is inferior to the two others, and therefore its distance from the body of Saturn must be small. The eighth satellite of this planet was also discovered at Cambridge, by Mr. Bond, about two years since.

The Homestead Exemption reported by the Committee of the Indiana Constitutional Convention, is "not less than \$1,500."

Miscellaneous.

October.

BY WILLIAM CULLEN BRYANT.
Ay, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson leaf,

The Sphere of Woman.

Elizabeth W. Pillsbury writes from Lowell to the N. Y. Tribune a long letter in review of the proceedings of the Woman's Rights Convention recently held at Worcester, Mass.

"Once upon a time, in our City of Spindles, there was a dove-eyed, unassuming little girl, who attracted the attention and won the affection of a young man, quite a thoughtless, unsettled sort of a character—both moving in the humbler walks of life—and she became his wife. After a little while they left Lowell; the young man began to be heard of as a writer of some talent in light literature, and became associate editor of the 'Boston Galaxy,' a paper of some note at that time.

ing one of her Swedish songs. I saw her then hasten into the darkest corner of the room we were in, and weep for emotion. "Yes, yes," she said, "I will exert myself. You shall see that I will be better qualified when I again visit Copenhagen."

Dr. Buckland and George Stephenson.

Once upon a time, at the gathering of the "fine spirits" at Drayton Manor, Dr. Buckland, Sir William Follett, and Mr. George Stephenson, were among the guests assembled. Sir William having the leading professor of geology at the same table with the expounder of new notions on stratification, contrived to bring them into intellectual collision.

Jenny Lind.

The following sketch of Jenny Lind, from the pen of Hans Christian Anderson, one of the most gifted and distinguished literary men of Sweden, will be read with interest.

Let us now go back to the year 1840. One day in my hotel at Copenhagen, I saw the name of Jenny Lind among those of the Swedish strangers. That same year I had been in the neighboring country, and had been received with much honor and kindness. It would not, therefore, be an unbecoming thing on my part, were I to visit the young artist. At this time she was almost entirely unknown out of Sweden; even in Copenhagen her name was known to but few.

"Pardon us, then, if there be any shortcoming or palpable error in our labors. Think of the head weary with long watching—the heart sick with loneliness—the right hand weak in the absence of the support which it received from the dearest of friends and counsellors from the earliest manhood. Think of the vacant chair, to the occupant of which—now in the silent grave—the writer had many years been in the habit of referring his dilemmas for solution—his difficulties for enlightenment—his course for approval; and in all this time, it is his honest tribute to say, that he never did wrong when he followed her counsel; while her entreaties when he was obstinate, and her tears when he persisted in contumacy, have often checked him in folly or won him from ill-advised purposes."

Flowering Hyacinths in Glasses of Water.

Fill the glass with water up to the neck. Place the bulb in the cup-shaped part of the glass, and renew the water from time, as it begins to get muddy. When the water is changed the bulb should not be taken out, unless the roots are short and few, but the hand should be placed over the top of the glass, so as to retain the bulb in its place, and the water carefully and slowly turned off. This is done to prevent any injury to the long roots, which are brittle, and easily broken, and the plant is seriously injured by their being in an imperfect state.

first planted they may be kept in a cool, dark place, until the buds have begun to move, when the pots may be taken to the windows of a warm room, and if the soil be watered with warm water, they will grow so much the faster.

The Indian Country in Canada.

A correspondent of the Rochester American, from Brantford, Canada West, gives the following picture of life among the Mohawks in Canada:

A few leisure moments enable me to send you a word of greeting from the Indian country upon Grand River. We came up here to spend a few days among the Mohawks, away from the perplexities of civilized life. At the commencement of the Revolution it is well known that this Nation abandoned their establishments upon the Mohawk, and retired to Canada. The British Government eventually assigned them a large and beautiful tract upon Grand River, where they have since resided, and from appearance have enjoyed a large degree of prosperity.

Swallows.

A correspondent of the Evening Post says: "Some months ago there appeared in your paper two or three communications upon the subject of swallows disappearing under the water on the approach of cold weather; and lately meeting the following extract in the course of my writings, it occurred to me to send it to you. It is from the writings of Huet, a French author, who died in 1721. He also mentions an odd fact which may be unknown to you, for the truth of which, however, I am not prepared to hold myself responsible:—

Lead for Statuary Purposes.

An Edinburgh correspondent of the Atheneum very justly urges the advantages to be gained by the adoption of lead in statuary work, and instances the equestrian statue of Charles the Second, erected in Parliament Square by the magistrates of the city, in honor of the Restoration, and undoubtedly the finest piece of statuary in Edinburgh, as a fair example of the capabilities of the material. Many who hear of this proposal for the first time, will smile at the idea of applying so soft a material as lead for an office which bronze and granite usually fill, and indeed even many of the Edinburgh residents are ignorant of its successful employment in the work to which we have alluded.

Wrought-Iron Fences.

We saw yesterday, says the N. Y. Tribune, some fine specimens of Wire-Fence for Farms, constructed wholly of wrought-iron. The wires are stretched horizontally at regular distances apart, and supported at suitable intervals by iron posts of inch or inch-and-a-quarter iron. The wires are secured by bolts passing through an eye corresponding with holes drilled in the sides of the post. The supports are sunk in the ground to the depth of eighteen inches or two feet; carefully secured, and strengthened when necessary by iron braces. These fences can be made of any desired size, and are exceedingly neat and ornamental. They have already come into extensive use in England, and in other parts of Europe similar contrivances have met with universal favor.

The Extension of Slavery.

And there stands Slavery—never less ashamed than now—not couchant, but rampant—making her plans to live forever—boldly claiming to advance by equal steps with freedom—as if darkness were as good as light, and the devil had as fair a right to a lion's share as Messiah. Nor may you marvel, friends, if I, who was once noted here as the "apologist of Slavery," can now present myself its stern assailant. For its existence I did, and would, apologize; but never for its extension. I would deal gently with the hereditary sin of its being; but I abhor the stupendous volitional crime of its propagation. And when I think what a scheme of continental enormity the Slave power is struggling to develop before us, my heart sickens with disgust and my soul is paralyzed with horror.

Ship Building in Oregon.

From a private letter, received at this office, under date of "Milwaukie, Oregon, Oct. 1," we learn that one of our New England ship and steamboat builders, Mr. Wm. L. Hascock, who, within a few years past, has built several fine steamboats and ships in Newburyport, this State, and Portsmouth, N. H., is now constructing a steamboat, 160 feet long, 24 feet wide, and 6 feet deep, in Oregon, for Lott, Whitcomb & Co., to run on the Columbia River. The ship-yard is established on the Willamett River, at Milwaukie, a small, but enterprising and rapidly growing town at the head of ship navigation on that river, and eight miles from Oregon City. The facilities for ship-building at Milwaukie are considered equal, if not superior, to those of any port in the United States. The keel of the steamer now building there is all in one piece. The tree from which it was taken was cut within a few rods of the yard, and measured 124 feet to the first limb, and at 155 feet 8 inches it was cut off, and hewn out 9 by 18 inches. There are two saw-mills adjoining the ship-yard, constantly employed in getting out timber for the ship-builders. The land at Milwaukie, and in its vicinity, is excellent, as may be seen by the heavy growth of pine, fir, oak, cedar, and hemlock timber, standing thereon. The climate is delightful, being, for the most of the time, like our "Indian Summer."

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Fitch's First Steamboat.

The model of the first steamboat (built by John Fitch) was discovered, a few days ago, in the garret of the late residence of Col. Kilbourne, a brother-in-law of John Fitch, near the town of Columbus, in Ohio. It is thus described in a letter to the Cincinnati Commercial:—"It is about two feet long, and set upon wheels. The boiler is about a foot long, and eight inches in diameter, with a flue through it, not quite in the center, into which the fire appears to have been placed. The cylinder stands perpendicular, and the frame-work that supports it is not unlike that now used by some of the low pressure boats on Lake Erie. There is a paddle-wheel on each side, and, in fact, everything appears to be complete with the exception of a condenser and force-pump. The boiler is even supplied with a safety-valve, though part of it has been broken off."

The Generous Blacksmith.

Mr. Wilson passing late one evening by a blacksmith shop, and hearing the sound of the hammer much later than usual, stepped in to inquire the cause. The man told him that one of his neighbors had just been burned out, and had lost everything; and he had undertaken to work an hour earlier in the morning, and an hour later at night, to help him. "This is kind in you," said Mr. Wilson; "for I suppose your neighbor will never be able to pry you again."

Fall Management of Bees.

The months of October and November are the season when the state of the apiary will require particular attention. The hives should be examined, and those not containing honey enough for its occupants to sustain themselves during the winter, must be fed. An ordinary swarm of family bees will consume from fifteen to twenty pounds of honey, from October to May. If the winter be very mild, more than this quantity will be required, but not in an ordinary season. The apiarist should be able, from practice, to know at once, on raising his hives whether the above quantity exists in them or not. Hives that have been occupied several years will be as heavy without honey as those that have been used but one season with from five to ten pounds; therefore an allowance must be made for the weight of old combs and bee-bread.

The Minister Only the Leader.

It is related of the late John Breckinridge, whilst Chaplain to Congress, that, observing that several members of that body kept their seats, and continued reading whilst he was offering prayer, he one morning arose in his place, and said, "Let us pray." Waiting some minutes for them to arise, he repeated the expression, "Let us pray," emphasizing, in his peculiar way, the word "us," and then added, "I did not say, 'Let me pray,' but, 'Let us pray'—all of us." The rebuke had its desired effect. All the members, from that time until the end of the session, invariably arose and stood in a respectful attitude, whilst he led in their morning devotions. The rebuke might, with great propriety, be administered to most of our congregations.

Variety.

The owner of a fine building was informed by his tenant that "mysterious knockings" had been heard on the premises, similar to those in Stratford and Rochester, and expressed much apparent alarm at the circumstance. "Very well," said the gentleman, "I'll put a stop to their spiritual operations, and the very next time you hear any mysterious knockings, consider it a notice to quit the premises! I want no tenants who entertain such company." It is unnecessary to say they have not since been heard.

Mr. Layard has made a discovery at Ninevah of the greatest interest.

He has penetrated into a chamber which appears to be of the same class as the "Hall of Records," noticed by the prophet Ezra. In this chamber Mr. Layard found, in terra cotta tablets, piled up from the floor to the ceiling, what are apparently the archives of the Assyrian Empire during a long historical succession.

The cause of the sudden deaths at Kalamazoo, a week or two ago, which was imputed to Cholera, is thus explained by the Chicago Journal.

A bottle of corrosive sublimate was mistaken for vinegar, and mixed with the mustard. The number of deaths were thirteen, eight at Kalamazoo, two at Marshall, two at Grand River, and one at Mottville.

A mulatto man, named Gordon, died at Trenton, a few days since, from an excitement caused by apprehensions that he might be arrested under the Fugitive Slave Law.

He was told that persons from the South were in town, in quest of fugitives, when he ran away to secrete himself, and died as he was running.

A Turin letter to the editor of the London Times says, "I am told that the great project of piercing the Mount Cenis for a monster tunnel has been abandoned, and that a new line, connecting Basle with Turin, is under consideration."

Empty minds are the most prone to soar above their proper sphere. The corn buds itself downwards when its ears are filled; but when the heads of the concealed are filled with self-adulation, they only lift them up the higher.

A housemaid, who was sent to call a gentleman to dinner, found him engaged in using his tooth-brush. "Well, is he coming?" said the lady of the house, as the servant returned. "Yes, ma'am, directly," was the reply, "he's just sharpening his teeth."

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.

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.

Other competent Teachers will be employed as occasion may demand.

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 commenced 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 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 practical, embracing study and recitation in the laboratory. Instruction is given in 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 \$1 25 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, 30 cents; Piano Forte, \$2 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 after formed at any time.

For further 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., viz:

- No. 1. Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2. Moral Nature and Scriptural Observance of the Sabbath. 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 Sab-batarians. 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. 16 pp.
No. 8. The Sabbath Controversy: The True Issue. 16 pp.
No. 9. Fourth Commandment: False Exposition. 16 pp.
No. 10. The True Sabbath Emphasized and Observed. 16 pp.
No. 11. Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12. Misuse of the Term Sabbath. 8 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 C. Davis. First printed in London, in 1724; reprinted at Stockton, Ct., in 1802; now republished in a revised form—168 pages.

The Royal Law Contended for. By Edward Stearns. First printed in London, in 1656. 60 pp.
An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.
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 15 pages for one cent. Persons desiring them should have their orders sent by mail or otherwise, on sending their address, with a remittance, to GEORGE B. URRICH, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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