

# The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

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

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## The Sabbath Recorder.

### "EQUALITY OF THE RACES."

Reply to Tamar Davis.

In proof of my position, that the different races of mankind are "psychologically identical," I have shown, by reference to the Ethiopian and Egyptian nations, that the Negro race has produced examples of mental development equal to other races; from which it follows, that this race possesses equal "mental endowment" with other races. To avoid this conclusion, my esteemed friend denies that these nations were Negroes, and makes me to base my whole argument on the single fact that they were black. She remarks, "But not the least shadow of historical testimony does he bring, to prove that the nations in question have ever been, either in ancient or modern times, identified by naturalists as exhibiting any Negro characteristics of physical structure, not shared in common with some varieties of the Caucasian type." The writer, in her zeal to demolish something, has reared a man straw, and she is welcome to the task of demolishing it. I have rested my argument upon no such contracted basis. Such a misrepresentation is hardly necessary in advocating a good cause. The partial reading which the writer seems to have given to my historical references demands a re-reading.

I have shown, by indisputable historical testimony, that the Egyptians were descendants of the Ethiopians. Whatever description, then, applies to one, applies also to the other, in the early history of these nations. I have quoted ancient Greek and Hebrew writers, who declare that they were black. Herodotus says, "They have the most woolly hair of all nations." Lucien says, "Besides being black, he had projecting lips, and his hair brushed up in curls." Denon says, "The cheeks of the Egyptians are round and thick, the lips full, the mouth large, displaying, in short, the African character, of which the Negro is the original type." Now, if all these characteristics "are shared in common with some varieties of the Caucasian type," then verily "some varieties of the Caucasian type" are Negroes.

I consider these quotations from the most learned and renowned historians and antiquaries to abundantly substantiate my position. But lest my friend should still see nothing but "black" about them, I will add the best testimony of the scientific world, which I have purposely held in reserve. My opponent has described the Negro through the pen of Hugh Murray. She denies that the Ethiopian has these characteristics. Hear Mary Somerville, (Phys. Geo. p. 438),—"The Ethiopians occupy all Africa south of the great desert. . . Their distinguishing characteristics are, a black complexion, black woolly hair, thick lips, projecting jaws, high cheek bones, and large prominent eyes." Verily, these men look very much like Hugh Murray's Negroes! Reese (in his Elements of Zoology) describes the African tribes, of which the Ethiopian is the most prominent—"Their eyes and skin are dark—the hair black and woolly—the skull looks as if it had been compressed laterally, so as to cause the face and back head to project—the forehead is low, narrow, and slanting—the jaws projecting—the nose broad and flat—the lips thick." This author, as do most of the others, includes the Ethiopians under the general term "Negroes."

Let us now consider "in what latitude the word Ethiopian is employed by Blumenbach." In his excellent work, (De Generi Humani Varietate Nativa), as quoted by the most eminent naturalist, Dr. Good, he divides the human family into five races—the Caucasian, Mongolian, American, Ethiopian, and Malay. He says, "The color of the Ethiopian varies from a deep tawny to a pitch or perfect jet. The head is narrow; the face narrow, projecting towards the lower part; the forehead arched; the eyes projecting; the nose thick, almost intermixed with the cheeks; the hair black, frizzled, and woolly." Such were the characteristics which Blumenbach said predominated in the Egyptian mummies. My friend, however, thinks "even this would make the Caucasian predominate in his constitution." It would make rather a queer-looking Caucasian after all. Probably such an one would hardly find admittance to the parlors of certain "white inhabitants," who "are too well acquainted with the character and habits of Negroes to feel much of the spirit of abolitionism."

I hope my friend will now be able to find in the Ethiopians some "Negro characteristics not shared in common with some varieties of the Caucasian type."

If it should be doubted that the Ethiopians were descended from the Ethiopians, it may be further substantiated by reference to Rotteck's History of the World—page 64—"Egypt received its most ancient inhabitants, and the greater part of its population, from Ethiopia." Again, page 74, vol. 1, "The land of the population of Egypt was derived from Ethiopia, as Herodotus' description of their corporeal structure proves, which corresponds with that of the Negro race." This quotation is full of instruction. It teaches—1st. That Egypt was an Ethiopian colony; 2d. That by the description of Herodotus the Egyptians were Negroes; and, 3d. That the inhabitants of Ethiopia, whence they came, were Negroes. Herodotus was truly styled the father of historians. None were more noted for accuracy. He spent several years in Egypt, studying her manners and characteristics. His testimony alone on this point may justly challenge all criticism. The same historian, in classifying the human family, gives as his third class "the Ethiopian or Negro race." Reese, as we have said, uses these terms thus interchangeably. Dr. Good uses them thus; and so do most naturalists and historians. These terms, then, are not only synonymous in literal signification, but also in common acceptance. An Ethiopian is a Negro, and a Negro is an Ethiopian of the world over.

It might be interesting just here to inquire, (admitting my friend's distinction between Ethiopians and Negroes) whether the slaves of our country are Negroes or Ethiopians? To my friend's first article on the Fugitive Slave Bill, be the decision referred. She there calls them "Ethiopians." This is an involuntary witness against her own position, that "Ethiopians are not Negroes;" for every one knows, that the slaves of this country, (whose original type is not lost by amalgamation with the Caucasian), bears the description given by Hugh Murray to Negroes. If, as the writer says, they are Ethiopians, then the Ethiopians are Negroes.

That Negroes are descendants of Canaan, is true. It is equally true, that Negroes are likewise descendants of Cush, the brother of Canaan. Such, as we have shown, were the Ethiopians. The descendants of Ham, through Cush, according to ancient Greek and Hebrew writers, settled in Arabia, on the east side of the Red Sea, and thence, by successive tides of emigration, peopled Africa. To this testimony we may add that of Dr. Adam Clarke, Scott, Henry, and a host of learned biblical commentators. Hence the various Negro tribes of Africa, the parent stock of which inhabited Ethiopia. We read, also, that the Canaanites settled on the western coast of Africa. Hence, also, many of the Negro tribes of that country. Thus, as we defined the Negroes in a previous article, they are the descendants of Ham, through his sons Cush, Canaan, and Mizraim.

But, to gratify my friend's partiality for Canaan as the exclusive father of the Negroes, I will grant it for a time. Now, have there been no illustrious nations of Canaanites? "To history be the decision referred." If we mistake not, all those great and powerful nations which inhabited the land of Canaan before it was possessed by the Israelites, were Negroes, (sons of Canaan.) The great extent of their territories, at a very early date, may be learned from the 10th chapter of Genesis. At a later date, we find the Phœnicians, one of the most renowned nations of antiquity. See Tyler's History, p. 22. "The Phœnicians (the Canaanites) were a commercial people in the days of Abraham. Their first settlements were Cyprus and Rhodes; thence they passed into Greece, Sicily, Sardinia, and Spain, and formed settlements on the western coast of Africa. They were among the most civilized nations of the east. We are indebted to them for the invention of writing, and for the first attempts at commercial navigation." Rotteck's History of the World—

The Phœnicians, as a race kindred to the Canaanites, are said to have descended from Ham, and to have come to the coast of Syria from the shores of the Red Sea before Abraham. They soon obtained a great advantage over the other Syrians (descendants of Shem—Caucasians) in commercial fame, and in all the arts of life, and made their little barren country on the sea one of the most remarkable upon the earth. "By the genius and industry of its inhabitants, it made tributary to itself the greater part of the coasts of the Mediterranean, many of the ocean, and large inland kingdoms. We gladly turn our views to a nation which built its greatness, not by the sword, but by the instruments of pacific art. This nation formed not one but several States, as Sidon, Tyre, Aradus, Byblus, Berytus, Sarepta, and Tripolis. Carthage, the empress of the sea, and many other colonies, were founded by Phœnicians. Thus many colonies give proof of the commercial greatness of the Phœnicians, and their political importance. They built also Utica, and Adrumetum in North Africa." The magnificence of this Negro nation has been sung by poets and lauded by historians, time almost out of mind.

The foregoing extracts from the most reliable histories are all that time will allow me to make. Thus history, from every page, demonstrates the equality of the races in mental endowment, and heaps withering rebukes upon the defamers of God's image, as stamped in living lineaments on every human being. Let the learned and most renowned naturalist, Dr. Good, speak on this subject. After commenting upon the present depressed condition of the Negro races, he says, "But let the man who would argue from this single fact, that the race of Negroes must necessarily be an inferior species, distinct from the rest of the world, compare the taste, the talents, the genius, the erudition, that have at different periods blazed forth in different individuals of this despised people, when placed under the fostering providence of kindness and cultivation, with his own, or those of the generality of his own countrymen, and let him blush for the mistake he has made, and the injury he has committed." He then gives individual examples of Negro greatness. "Freidig of Vienna was an excellent architect, and a capital performer on the violin. Hannibal was not only a colonel in the Russian service, but deeply skilled in the mathematical and physical

sciences; so too was Lislet, of the Isle of France, who was in consequence made a member of the French Academy; and Arno, who was honored with a diploma of Doctor of Philosophy by the University of Wurtemberg, in 1734. Let us add to these the names of Vasa and Ignatius Lauro, whose tastes and genius have enriched the polite literature of our own country; and with such examples as these of Negro power before us, it is possible to do otherwise than to adopt the very just observation of a quaint orator, who has told us, that "the Negro, like the white man, is still God's image, although carved in ebony?" The same author continues, "Nor is it to a few casual individuals among the black tribes, appearing in distant countries, and at distant eras, that we have to look for the clearest proofs of human intelligence. At this moment, scattered like their own vases over the eastern and western deserts of Africa, multitudes of little principalities of Negroes are still existing—multitudes whose national virtues would do honor to the most polished states of Europe; while at Timbucto, the most eastern of those principalities, we meet with one of the wealthiest, perhaps one of the most populous and best governed cities in the world—its sovereign a Negro, its army Negroes, its people Negroes—a city which is the general mart for the commerce of Western Africa, and where trade and manufactures seem to be equally esteemed and protected." "We know not the antiquity of this kingdom, but there can be no doubt of its having claim to a very high origin; and it is possible that, at the very period when our own ancestors, (Caucasians), as described by Julius Caesar, were naked, and smeared over with paint, or merely clothed with the skins of wild beasts, living in huts, and worshipping the mistletoe, the black kingdom of Bambara, of which Timbucto is the capital, was as completely established and as flourishing as at the present time."

The voice of the present chimes with that of the past, in redeeming from calumny a long-despised race. Verily, it needs no champion to vindicate its honor, but only to unravel the misty cobwebs of prejudice woven around its history. I trust my friend has now learned "what nations, both in ancient and modern times, have been Negroes."

There seems yet to be one difficulty. My friend confesses herself ignorant of any law changing the color of the races. There are very many who are not ignorant of it. Hamilton was not ignorant of it. In his "Description de l'Egypte," speaking of the pictures, in the temples, of black and red men together, he says, "These pictures can mean nothing else than that the red Egyptians were in fact descended from the black Ethiopians." This elegant author recognized a law adequate to change the human face from black to red. From these red men the Copts, Gypsies, &c., descended. They were consequently red, like their ancestors. Reese was not ignorant of this law, who says, "A series of nations may be traced in Africa, whose common origin can scarcely be questioned, which lose one Negro characteristic after another, until a very close approximation is manifest to the character of the white races." Rotteck understood this law. "Climate and other external circumstances," says he, "produce the changes and diversities of the human family." Godman's Natural History says, "The action of external causes is capable of producing considerable variation in the appearance of individuals and tribes." Harris well understood this law. "History, in connection with Physical Geography, evinces that the diversities of mankind are resolvable into the prolonged action of external causes, producing and perpetuating them. The color of the eyes and skin is so dependent on external conditions as to be useless as a characteristic mark of races. The Jews of Germany, Portugal, and Cochín, are so far assimilated to the native population of these countries, as to be light-complexioned in the first, dark colored in the second, and black in the third." Dr. Good was far from being ignorant of this law. "All the deepest colors of men, beasts, birds, fishes, reptiles, and vegetables, are in hot climates, and all the lightest those of the cold. We perceive daily, that an exposure to the sun's rays turns the skin from its natural whiteness to a deep brown or tan, and a seclusion from the sun keeps it fair and unrefined." This point is most ably elucidated in Good's Book of Nature, where the author proves conclusively, that the varieties of appearance are due to circumstances, and change with them. In the brute creation, for example, the swine is changed from black to white by a change of place; his size is doubled, and even his divided hoof becomes solid. Good says, "The whole difference between the cranium of a Negro and a European, is not greater than that of the wild and domestic swine." Change of condition merely has produced the difference. Blumenbach, in a most lively and effective manner, has elucidated this well-known law of change incident to men and animals. This law was known to the inspired writer, who said, "Look not on me, for I am black, for the sun hath looked on me." For the philosophy of this law, the reader is referred to Good's Book of Nature, where it is most ably illustrated. But very few indeed are ignorant of a law so universal, and so manifest in every-day life. My friend says, "Gibson was ignorant of this law, for two thousand years are insufficient to change the color of the human face." What does such a statement amount to, when every sane man knows that two weeks of exposure to the sun is sufficient to change the "color of the human face" so as to be scarcely recognizable. Hugh Murray says, "The Abyssinian, in the same latitude with the Negro, has retained from time immemorial the Caucasian form and physiognomy." What has this to do with the question? The Abyssinian has retained his locality as long as he has his characteristics. If he were to move to Guiney, and remain as long as he is in his present location, his characteristics would

change. He differs from the Negro in characteristics, because he differs in locality. Dr. Good says, "The Abyssinians differ from adjacent Negro tribes, because, though their latitude is nearly the same, their physical climate differs essentially, their country being much higher, and its temperature much lower." The wandering Gypsies can prove nothing against this law, for they have no locality, and stay in no one place long enough to receive any permanent impress. My friend asks, "If the Egyptians were Negroes, and are turning white, why is not the same phenomenon exhibited by other Negro tribes?" I answer, It is. "There are," says Dr. Good, "multitudes of tribes among the black tribes of Africa, exhibiting nothing more than the red or copper color, with lamp-black hair." Their peculiarities of climate, habit, food, &c., are abundantly sufficient to account for their degeneracy from the parent stock. We have already quoted Reese, who says there are many Negro tribes who are gradually assuming Caucasian characteristics, and losing their Negro traits.

An interesting chapter of inquiries might here be instituted. If there is no law at work producing these changes of the human countenance and structure, whence come they? Every one knows that there is an endless variety. In the tribes of Shem, some are black, some red, some white; so of the sons of Ham; and so of Japhet. Now certainly Shem was not white, red, and black, at the same time. These varieties in his descendants, then, came not by hereditary descent. How then came they? To this question there can be but one answer. That answer the scientific world has given, and that law of change all scientific writers have well appreciated. D. E. MAXSON.

### "SABBATH DESECRATION."

To the Editors of the Sabbath Recorder.

An article in the Recorder of Jan. 23, professing to be an explanation of a former article on "Sabbath Desecration," contained arguments that may be, and doubtless are, used to justify any disregard of the Sabbath, and indeed of the law of God in general, which the individual concerned may choose to sanctify with the convenient position, that as he saw things different from others, he must be left free to act for himself. Who shall dictate to me my rule of conduct? You may answer, The law of God. But I must interpret that law for myself; and if I, by choice or unavoidably, come to a different conclusion from my covenant brethren, who may interfere with my freedom? "The Report," it is said, "was not rejected because it condemned journeying, harvesting, &c., but that it unjustly placed 'cheesemaking' in the same category, and hence the odium justly attached to the former, unjustly attaches to the latter." Let us look a moment at the other side. Suppose a brother, quite a distance from home, on his return, comes aboard of a steambot just pushing off, and pays his passage through. In a few days the Sabbath greets him. What shall he do? A family of small children are depending on his daily exertions for support, and will probably need every cent he can save. Now, shall he leave the boat, lose what he has paid, run the risk of finding another conveyance, and incur additional expense as well as waste of time? Would such a course be consistent with the declaration of the Apostle, who considered it worse than "denying the faith," to neglect one's family? "Journeying," in this case, was not "a doctrine of gain, but of saving," what his family needed.

The business of a majority of the farmers throughout the more Western States, is raising wheat, which, by many, is their sole dependence for meeting their engagements, and supporting their families. It sometimes happens, that we have so much rain during harvest as to endanger the crop, if not to ruin it entirely; and perhaps on the Sabbath the wheat is in the best order it has been since reaping, though much injured, and there is a prospect of a storm at hand. Now, what shall we do? The Bible enjoins, the payment of our debts, and if our wheat is destroyed, we cannot pay them, and our families must suffer. "Here let it be distinctly understood, that the doctrine is not one of gain, but of saving"—of saving, too, what "nature, unsought, placed in our possession," as truly as she placed milk in the possession of our brethren of the dairy. Our wheat was not "cut on the Sabbath," yet it may be as "naturally incapable of lying over" (through another storm,) "without damage, or absolute loss," as the dairyman's milk. I am unable, as yet, to see the "odium" attached to saving wheat, hay, or the sap for sugar, that would not as "justly attach" to "cheesemaking." How does it happen, that the dairy is a business of gain on each of the working days, but on the Sabbath is only one of "saving"? Is not the cheese made on that day just as large and saleable? If it is merely a business of "saving" on every day, would it not be better to sell the cows, and engage in a more profitable business for a livelihood, thus averting the responsibility of employing a portion of each rest-day in labor, the lawfulness of which is at least doubtful?

Observation and experience would dictate to any person acquainted with the business, that to strain the milk into vessels, made

ready the day before, to stand undisturbed till evening, would be much more consistent with the rest and sacredness of the Sabbath, than to go through the whole process of making cheese, thus employing the time perhaps till 9 or 10 o'clock in the morning. The objection is frequently offered, "We have not dishes enough to set the milk." Allow me to suggest, that they have, at least, a cheese-tub, which would hold one milking, and it would not cost a large fortune to buy pans sufficient to hold the other. I once heard a worthy minister, (since gone to his rest), who was engaged in the dairy business, remark, that while he was able to own a sufficient number of cows to make the business profitable, he should consider himself able to own pans to set the milk during the Sabbath; and if he could command no other means, he would sell one of his cows for that object. If it is objected to setting the milk for butter, still it need not be thrown away. Our swine need feeding each day, and some new milk, as a treat, on the Sabbath, would be quite acceptable to them; and as they require some kind of food, the milk might thus be saved, better than to displease God by "doing your pleasure on his holy day." Isa. 58:13, 14.

The principle laid down in the article in question is this—"that we are to pursue that course which best excludes waste, coupled with the least labor; and that 'cheesemaking' was as unobjectionable as any other form." This apology looks much like seeking to dispose of the milk in a manner to produce the greatest profit. We read of a man who anciently acted upon this saving principle, and who, when met by a prophet, blessed him, and said, "I have performed the commandment of the Lord." But what said the prophet? "Behold, to obey is better than sacrifice." 1 Sam. 15:22.

The apology further says, "that the Report was an unjust interference with the lawful business of a large class of citizens, whose business is of vital importance to the community at large." An occupation may be not only lawful but laudable and necessary on the six days of labor, which would be quite unlawful on the Sabbath. A business may be lawful in the sight of men, which would be an abomination before God. Certainly, to have made the greatest quantity of cheese possible in the "community," cannot be of more "vital importance" than to possess a treasure in heaven, and become "rich towards God." The idea that the righteousness of a certain course must not be questioned because a large majority are in favor of it, savors so strongly of Romanism, that I am surprised to see it countenanced by a Seventh-day Baptist. The theology of Rome teaches or countenances the notion, that any practice, however wrong or criminal, by being introduced or favored by a majority of the community, becomes a custom, and is therefore right; also, that any act, entirely wrong or criminal in itself, however it is opposed to the law of God, when it has been the custom of a community for ten years, becomes lawful and right; that there is no sin in working on the Sabbath, if we do not become fatigued, and if we do, there is no sin in it customary, especially if we should suffer a temporal loss by refraining from labor. (See Synopsis of Ligorio's Theology of the Church of Rome, pp. 182-4, 209-18.) Our brethren seem very cautious of imitating Rome in permitting others to interpret the Bible for them. This is as it should be. But while they shun error, may they not fall into one as egregious on the opposite extreme? My brethren claim the privilege to be their own judges of what is right, "as for himself each must give account to his God." They deem it their privilege to employ quite a share of holy time in ordinary business or labor. Suppose this labor, together with necessary chores, should occupy one-fourth of the rest-day; this, in a year, would amount to thirteen Sabbaths! Who can tell how many souls might have been won to Christ, had those lost Sabbaths been spent in humble but importunate prayer? Who can tell how many humble penitents, almost persuaded to be Christians, have concluded, from such examples, that they were already as good as lost their anxiety for a new heart, and sunk to ruin? Who can say that there have not been many inexperienced youth, following on to know the Lord, who, encouraged by such examples, have become loose in principle, forsaken the house of prayer, and mingled with companions whose ways lead to death? What a meagre compensation for the loss of a soul would the gain of a few dollars appear in the day of reckoning! The arguments referred to become a strong support to those who love gain more than the commandments of God, and are glad to find encouragement in the practice and arguments of a church. I have already heard of one who rejoices in such a sanction. Suppose I choose to work three-fourths, or even the whole of every Sabbath; who may interfere with my freedom? If admonished that the law is plain, my reply would be, that law is under an obsolete dispensation; the gospel reads, "Let no man judge you . . . of Sabbath days." If discipline were enforced by the church of which I am a member, "dissatisfaction and division would ensue, which would threaten the existence of the church." Permit me to inquire, What is the advantage of a church combination, and in what case could there be church discipline on the above principle? L. M. ARAZ.

Lewiston, Ill., Feb. 14, 1851.

"I CAN'T PRAY, BUT I'LL SING."  
Bro. R. was the best singer in town. And he had the best choir of all the churches. All the young people came to the Baptist church, because their singing was better than in any other. And Bro. R. prided himself in the great good he was doing for the cause of religion, especially among the Baptists. "But Bro. R.'s religion consisted only in singing." He could not pray, nor exhort. For eighteen years he had belonged to the church, but had not prayed. The other brethren did the praying, and he the singing. The truth was, he could not pray. For a number of years, for some reason, Bro. R. had not attended the communion. He loved the church, rejoiced in its prosperity, sung with all his soul every Sunday, defended the Baptist as the true gospel church; but he felt too unworthy to attend the communion.

Brother R. had a very interesting family of sons and daughters, and one of his daughters, it was believed, had been converted; but she would not acknowledge it. She was known to go alone and pray, and once said, "Oh, I wish father would pray at our house." The Baptist church of which Bro. R. was a member had a new minister, whose labors were blessed, and some signs of revival appeared. The prayer meetings were better attended, and one evening the chorister was there. He came the next, and the next; and our new minister thought he saw Bro. R. weeping. Just before the close of the meeting, Bro. R. was called upon to pray. There was a long pause. He had knelt down. The minister said nothing. Bro. R. was in a dreadful state. At last the spell was broken by our chorister saying, "I can't pray, but I'll sing." And true enough he roared out—

I'll try to prove faithful,  
Faithful, faithful, faithful,  
I'll try to prove faithful,  
I'll try to prove faithful,  
Till we all shall meet above.

The singing was so unexpected, that no one could join in it, and Bro. R., as he sang only the bass, made it go rather roughly; and beside this, his body shook so much that his voice trembled most unaccountably. The next Sunday evening, our minister preached to backsliders, and after sermon requested all in the house, backsliders and impenitent, who were now willing to seek God's face and favor, to rise up. The very first to rise was Bro. R., who came forward immediately to the front seat, turned around, and begged the church to forgive him, the world to forgive him, and his dear family, his wife, his children, to forgive him. He made a most penitent confession. "Brethren," he exclaimed, "I can pray," and he knelt down, and a crowd of sinners crying for mercy, among whom were his own children, and sent up a most feeling and earnest prayer.

From this evening the work moved on with great power. His own children, with the exception of a young son, were all converted, and one of his daughters, before an accomplished and gay young lady, is now contemplating a missionary life among the heathen. Since that night the voice of prayer and praise has been heard uninterruptedly, morning and evening, at the house of our chorister; and no one is more punctual at the Lord's Table, or active in the prayer-meeting, than Bro. R. [N. Y. Chronicle.]

### A HUNDRED YEARS AGO.

Cook had not then navigated the South Seas; Polynesia and Australia were names unknown to geography; no Humboldt had then climbed the Andes; the valley of the Mississippi had not been explored; no European traveler had ascended the Nile beyond the first cataract; the Niger was wholly veiled in mystery; and the Brahmaputra was unknown, even by name, among the rivers of India. The language and dialects of the Eastern world were as little known as the physical aspect and phenomena of the countries. No Sir Wm. Jones had arisen to set the example of Oriental scholarship as a polite accomplishment; the Sanscrit had as yet attracted no attention from Western philologists; the Holy Scriptures had been translated into few vernacular dialects, except those of Western Europe; no Carey or Morrison, no Martyn or Judson, had girded themselves to the task of mastering those languages which had hitherto defied, like an impenetrable rampart, all attempts to gain access to the mind of India and China. A hundred years ago, there were neither Protestant Missionary Societies nor Protestant Missions, save only those which had been formed by the propagation of the gospel in the American Colonies, the Danish missions in Southern India, and the Moravian missions in Greenland and South Africa. In fact, the obstacles to success, in almost every part of the world, arising from the ascendancy and intolerance of the Papal, Mohammedan, and Pagan powers, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable. [London Patriot.]

### THE GOSPEL ITS OWN WITNESS.

When the celebrated Tennent was traveling in Virginia, he lodged one night at the house of a planter, who informed him that one of his slaves, a man upwards of seventy, who could neither read nor write, was yet eminently distinguished by his piety, and for his knowledge of the Scriptures. "Having some curiosity to learn what evidence such a man could have of their divine origin, he went out in the morning, alone, and without making himself known as a clergyman, entered into conversation with him on the subject. After stating some of the common objections of infidels against the authenticity of the Scriptures, in a way calculated to confound an ignorant man, he said to him, 'When you can not even read the Bible, how can you know that it is the word of God?' After reflecting a moment, the negro replied, 'You ask me, sir, how I know that the Bible is the word of God. I know it by its effect upon my own heart.'

The Sabbath Recorder.

New York, March 27, 1851.

OBLIGATION OF THE SABBATH.

As we are under the necessity of intermitting the Sabbath Discussion for a week or two, in order to make room for our correspondents, we would offer a few strictures upon the article from the Chronicle published in our last.

The acknowledgment of "J. N. B.," that the discussion is "seasonable, practical, and, in its relations to the Law and the Gospel, fundamental and all-pervading," we hail with satisfaction. Would that every one could feel so! We should then hope that discussion would not cease, till the Church of God were thoroughly convinced of the sandy foundation on which the popular observance rests. How many times have our attempts to excite the spirit of inquiry been rebuffed with the insinuation, that it was a question of no importance! Indeed, we suspect that "J. N. B." himself would not be slow to avail himself of such a retreat, were the discussion between him and a genuine Bible Sabbath keeper.

It is our conviction, that the seventh day is vital to the institution; so that one who does not keep it, but substitutes another day in lieu of it, does in reality destroy the Sabbath. He destroys it, because, when another day is substituted, the Sabbath no longer witnesses to the world what the Creator intended that it should. The Creator's intention was, that it should serve as a standing witness against Atheism and Idolatry. It is a monument, upon which God's own finger wrote the inscription, as follows: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." It was intended, that every passer-by should read the inscription, and be convinced that the worlds sprang not into existence by chance, as the Atheist teaches, but were framed by the word of God. The acknowledgment and worship of the one true God, as the Creator of all things, lies at the very foundation of all religion. The whole law of God grows out of this fact, and consequently there would be no obligation to obey it, if the fact should be disproved. The next consequence would be freedom from all obligation to the gospel; for the gospel becomes a farce the moment that the law ceases to be obligatory. It is of the utmost importance to religion, therefore, that the commemoration of God's work in creation should be perpetuated. We should judge, that "J. N. B." was fully sensible of this, from the earnestness with which he battles his anti-sabbatarian opponent. But he never seems to suspect himself of being quite as much an enemy of the Sabbath as the one he so valiantly opposes. Having, in defiance of all just rules of interpretation, assumed that the seventh day of the Decalogue means any seventh day, he fancies himself to be quite a champion for the Sabbath of the Bible. But in what respect is his Sabbath a witness against Atheism? In what respect is it a commemoration of the fact, that the worlds were framed by the word of God? It commemorates no such thing. It does not even pretend to do so, "J. N. B." himself being witness.

"The work of Christ in our Redemption, in its eternal results, must, in the esteem of all Christians, be of far higher and sweeter import. The day that sealed the certainty of that glorious work, and of the 'new heavens and earth' for the redeemed, must, therefore, of necessity, be more sacred and joyful to believers than that which commemorated the creation of this visible globe."

To commemorate creation, then, in the opinion of this writer, is no longer of any importance! To continue to hold up, in our weekly celebrations, a fact which testifies emphatically against every atheistic notion concerning the origin and formation of the world, is not called for, since Christ has died! We see not but what it follows from his own principles, therefore, that his Sabbath on the first day of the week is not that Sabbath which bears testimony against Atheism. But the Sabbath of the Decalogue is that Sabbath which bears testimony against Atheism. Therefore the Sabbath of "J. N. B." is not the Sabbath of the Decalogue. He is as much an enemy of the Decalogue Sabbath as "Exodus" is.

Alluding to the first Sabbath kept by Adam and Eve in their state of unsullied innocence, the first day after their own creation, he says:—

"My friend makes merry with the idea of that day as a day of holy rest for man. 'In the name of wonder,' he asks, 'rest from what?' It had better become him, had he risen upward in thought to the sublime repose of the Creator over his finished work, and remembered that man was then in perfect communion of spirit with his God."

We think so too; though we do not clearly see how this answers his "friend's" question. But we would remark upon it, that here gleams out the erroneous idea, that man is not properly prepared to keep the Sabbath till after he has first labored. Close upon this follows another idea, that the great design of the sabbatic institution was to secure to man and beast respite from toil. Then follow all those calculations and reasonings, which occupy such a large space in "Sabbath Manuals," and other publications of like complexion, going to show that man cannot endure labor seven days in succession; that it is unprofitable not to observe a day of rest; that he would make more money in the long run, and that life and health and

soundness of intellect depend on a due regard to the day of repose. Seeing, then, that Adam and Eve had not yet given themselves to labor, (as the first Sabbath was but the beginning of their existence,) we are not surprised that "Exodus" asks, in view of the prevalent notion, "Nor are we at all surprised, that the anti-sabbatarian meets all these physiological arguments for a Sabbath, drawn from the natural inability of the creature to endure uninterrupted toil, with the simple common-sense remark, that man needs rest when he is tired, whether after a longer or shorter interval. Common sense shows that a man may, in two or three days, so exhaust himself by excessive labor, as to require a day of repose for his recovery. And common sense shows, that he might, on the other hand, labor so moderately, that a day of rest once in ten days would answer all the purposes of his physical nature. It is, moreover, a dictate of common sense, that the man who works ten hours a day for six days, and rests the seventh, gains no more in the way of rest than the man who works eight hours a day for seven days; in fact, not so much by four hours. In view of which, the anti-sabbatarian judges it a sufficient reply to all these physiological arguments to say, that man sins by working so immoderately; and that what is necessary to correct the evil is, not a Sabbath, but due moderation in labor every day. And as Adam and Eve were not tired, so they needed no rest. But the true doctrine of the Sabbath gives no room for such objections. The true doctrine is, that it is a commemorative institution, reminding us of the fact that in six days God created the world, and rested the seventh. It is not necessary, therefore, that man should have previously labored, and become weary, before he can consistently keep the Sabbath. He can commemorate God's work, whether he has previously labored himself, or not; whether he is weary or not. Adam kept the Sabbath on the first day of his existence, therefore, just as properly as he did after six days of toil. He rested not from toil; he simply celebrated what his Maker had done.

It is this strictly commemorative character of the Sabbath, which renders its observance on the seventh day of the week necessary. Observed on the first day of the week, it does not commemorate a finished creation. Some have endeavored to make it appear, that the first day of the week was validly the day of creation, because on that day matter was brought into existence, and no new matter was afterwards created. They suppose, therefore, that in keeping the first day of the week they are virtually commemorating the work of creation, while at the same time they are celebrating the completion of a work far more glorious. "J. N. B." appears to entertain some such notion, as we judge from the following language:—"Either there are now two Sabbaths, (which 'Exodus' denies), or the one Sabbath of the Creation and of the Decalogue is perpetuated—is exalted by a new association with the work of Redemption, and for that reason, by Divine Authority, attached to the first day of the week in preference to the seventh." But the notion is utterly untenable. He who observes the first day of the week may indeed celebrate so much of the work of creation as was performed on the first day; but that is far from answering the design of the sabbatic institution. The real design of it was to celebrate creation as a finished work. Otherwise it is no testimony against Atheism. Atheism is effectually refuted by showing, that all the works of God are wisely contrived, adapted to useful ends, and fitted for the comfort and happiness of the creature. It was, therefore, very wisely ordered, that the Sabbath should be on the weekly recurrence of that day from which the Creator looked back and "saw every thing which he had made, and beheld it was all very good." And this is the reason why we maintain, that he who does not keep the seventh day of the week, but substitutes another in lieu of it, does in reality destroy the Sabbath. He blots out the very thing which God designed to be a witness against Infidelity, and all under pretense of exalting the work of Redemption. And when we find "J. N. B." quoting with approbation the language of Montalembert to the French Assembly, that "the public profanation of the Sabbath is like a public profession of Atheism," we feel a good deal like saying, "Physician, heal thyself."

REVIVALS IN OHIO.—Our exchanges bring interesting accounts of revivals in various parts of Ohio. At Canaan, the Old School Presbyterian Church has been revived, and some thirty persons added to it. At Kingston, near Chillicothe, a revival of about two weeks' continuance has been enjoyed, in which 27 have already been received to the church, and 16 to 20 more are expected. The academy of the Columbus Presbytery shared the blessing, and at least eight young men are expecting to prepare for the ministry. At Oxford, where there is a college with 100 students, and a female seminary with a like number, it is stated that "God has answered the prayers of his people, and cast the salt of his grace into these institutions. A large number of young men have professedly given themselves to the Lord. At one time, forty-one persons made a profession, chiefly students." "The town of Circleville is unusually favored with the presence of the Lord. Revivals are in progress in the Presbyterian and the Methodist churches. Refreshing times from the presence of the Lord are still enjoyed in the Brethren church."

BRITISH CORRESPONDENCE—No. 31.

GLASGOW, March 7th, 1851.

The British Government has been in a disorganized condition for a fortnight. The Ministry resigned, being, or supposing themselves to be, incapable of carrying the measures which they had resolved to propose. After Lord Stanley had failed in organizing a Conservative Government, and Lord John Russell had also failed in obtaining such alterations in his Cabinet as would have been to himself satisfactory, the latter noble Lord has been urged by the Queen to resume the helm of State with the colleagues he formerly had, and to do as best he can in the case. The first result of these circumstances, there is reason to fear, will be a weakening down of the already too weak proposed Bill for the Repression of Papal Aggression—which is to be again introduced, in the House of Commons, this afternoon.

The Marriage Affinity Bill, which proposed to legalize marriage with the sister of a deceased wife, was again brought before the House of Lords, at this early period of a Parliamentary Session, and negatived by a majority of 50 against 16, although even the prelates were not unanimous as to such marriages being condemned by the Word of God.

If the Ministry be enabled to act with vigor, one of the great questions with which the present Parliament must be engaged will be that of Education. Lord Melgund has brought in his Bill into the Commons, (but slightly altered since it was thrown out last Session), "to Reform and Extend the School Establishments of Scotland." It does not, however, even with its amendments, find much favor from any party here. In the agitation of the subject last year, the Rev. Dr. Bacon, of New Haven, Connecticut, highly extolled the School System of the United States; and at the Manchester Educational Association meeting, in October last, Mr. Cobden spoke decidedly for the New England plan, and avowed a determination to "agitate" for its adoption. But I fear that Mr. Cobden could be content to dispense with religion in the education of the Family as well as in that of the School. Some of the leading men in the Free Church have addressed to the Privy Council a scheme of their own, in a form to save Parliament almost all trouble in adopting it as a law. They make provision for the Scriptures being read in the schools; but they equally require that the Westminster Assembly's Shorter Catechism shall be taught also—the Catechism, that is, which asserts that since the Resurrection of Christ the first day of the week is the Christian Sabbath; and has appended to the false proposition, what purports to be proofs that it is so. The Free Church have taken a very active part, since leaving the Establishment, in the promotion of Education, and have even been allowed considerable influence in regard to it. They even succeeded in prevailing upon Government to cancel a recent appointment of Dr. Gunn of Edinburgh—one of the members of their own church—as an Inspector of Scottish Schools; but another of their members, obnoxious to the same party, on the same grounds—Dr. Cummings of Glasgow—then received the appointment.

The Universities of Oxford, Cambridge, and Dublin, are included in the plans of government revision. Last year Commissioners were appointed to inquire into the state of education within them, with the avowed design of considering whether they could be better adapted to the existing state of the country. The proposal excited much displeasure on the part of those who considered their wealth or influence likely to be affected by changes which might be determined upon; and some such parties are stated to have refused to furnish the evidence required by the Commissioners. Resistance they will probably find to be vain; and great abuses are almost sure to be discovered and exposed. The Universities are composed of a large number of colleges, separately endowed by their munificent founders for "poor scholars;" but are now, and have long been, almost exclusively filled with the sons of the rich. They were intended as nurseries of religion, as well as seminaries of good literature; but their value for both purposes has been sadly marred. Sixteen years ago the London University was instituted to supply one of the defects of the older establishments, by receiving and giving equal advantages to students refusing to recognize as correct the doctrines taught by the Church of England. It had been well if even then the lesson had been learned of the need of thorough reform—for previously the observant could perceive, that veneration for antiquity would not screen long palpable perversion, where there seemed neither purpose nor promise to amend.

Confessedly, Oxford, as a University, is of great antiquity, whatever becomes of the tradition that it owes its foundation to Alfred the Great. Nearly six centuries ago, according to the annalist, 30,000 scholars attended in 300 halls—while now its students number only about 1,500. The Reformation greatly diminished the number of such scholars, as it affected the abbays and monasteries from which very many of them came. In 1651, the number of students was 3,247, but there was soon after a great decrease. Besides the colleges, which are all endowed, there are halls, which are not endowed, the students in which hire their chambers and pay for their diet to the Principal. The property belonging to these halls is held in trust by the University. The University of Oxford

has always enjoyed self-government; and in the reign of Charles I. an adjusted code of its statutes, known as the "Caroline Statutes," was compiled. Belonging to the colleges there are 400 fellowships, 500 scholarships, and 450 adwosons. The University is said to depend chiefly for revenue on fees, the profits of its printing press, and other fluctuating sources of income. Some of the fellowships are worth as much as £700 a year; and perhaps on an average £300 each—the aggregate income, it is said, being about £120,000 annually. The highest University Office is the Chancellorship, which till the middle of the 15th century was always filled by a churchman. J. A. BEGG.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 3.

From a Journal of Dr. J. D. B. STELLMAN of New York.

At the landing stood a group of copper-colored men, with dirty white cotton clothing, and old flint-lock muskets, representing custom-house officers. Near by was a large one-storied adobe building, with a tile roof like all that I had seen in South America. A few boxes were scattered about, and idlers in great plenty. Our baggage was piled on the heads of some natives, who led the way up to the town, and we followed on by a row of thatched cottages, half concealed by the trees and cactus, for the distance of half a mile, when we found ourselves in a town of considerable size, but irregular, filthy, and ruinous.

Rialejo was destroyed by a party of Buccaneers in the seventeenth century. Dampier, the celebrated voyager, was one of this number. Their chief object was the capture of the city of Leon, fifty leagues distant. The traces of former greatness and wealth meet you at every step. Here a regular, substantial pavement, now disused; and every where the foundations of large strong walls of masonry, whose superstructure has given place to thatched cottages; a few of the better class have adobe walls. The ruins of a large convent, whose solid masonry has withstood the storms of nearly two centuries, still lift their broken arches and dome, assailed by fire and earthquakes. Time is rendering them more imperishable, by binding them up with climbing trees and vines, that cover them like the meshes of a net.

The hotel where our baggage was carried was of modern and improved construction, having a second story, open on all sides, which was used for a sleeping room. This was called the "American," and I recognized as the host Mr. Mulhodo, formerly of San Francisco, and late of Sacramento. Tickets were furnished at the bar for dinner, which in due time was served up, with a parsimony better suited to a "prospecting" party at the mines, than to a country overflowing with its abundance. The charges were extortionate. It is unfortunate when one rises from his dinner in bad humor, for then every thing else goes ill. I went out regretting that I could not talk the language of the country, as it made me in a measure dependent on these scamps; when chance led me to an old church, whose walls were crumbling with age, and covered with lichens and grass. The niches in the front, where formerly statues had been placed, were almost obliterated. In a little thatched shed near by were three bells, which had evidently suffered the ordeal of fire, and were badly broken, but were still made to ring out their matins and vespers, as when they hung in the tower of the convent two hundred years ago. This church was accidentally left undestroyed by the pirates. The roof was of tile, supported on rude rafters, and the floor of square bricks. Notwithstanding the rude display of sculptured wood and gilded ornaments, upon the altars and walls, it had a gloomy, saddening appearance. On one side was a variety of gay flowers, decking the image and shrine of the Virgin; some were in wreaths or festoons; others were made into small bouquets, and introduced into the mouths of broken glass bottles or earthen ware. Opposite to this, where hung the wooden image of the Saviour crucified, was an old dusty skull, and other human bones. Within the chancel was another altar, upon which were various toys, fruits, and flowers, little offerings of piety, such as school children bring to a favorite instructress. While I stood with uncovered head in this rude but solemn temple, a half-cad female entered, and knelt in the middle of the floor. Fearing that my presence might be regarded as an intrusion, I removed my unsanctified feet from the floor, and picking a large cluster of purple flowers that grew in the threshold, I put it in a button-hole of my coat, and walked out into somebody's garden. Having helped myself plentifully to fruit, I returned to the hotel, and engaged a hammock for the night. At the time of the discovery of America, hammocks were in general use by the people of the country, and at this day they are the most conspicuous article of furniture in every house. They are beautifully woven from a species of native grass, and are both large and elastic. For comfort and cleanliness, I preferred them to any sleeping accommodations which I saw here. Between the annoyance of musketoes and the disturbance occasioned by disorderly travelers, my first night on shore was passed very uncomfortably.

Several companies of men, who have served an apprenticeship in California, have been formed here to forward passengers through to San Juan; and every assurance that may be necessary, and promises without stint, are made to convince the traveler that he will

be forwarded through with greater economy and despatch by committing himself to their care; yet a more graceless set of swindlers never infested a country. There are two modes of conveyance. One is by a clumsy two-wheeled vehicle, called a carita, covered with skins, and drawn by four oxen. The wheels are transverse sections of large trees, and about six inches thick. To the end of the tongue is fastened a cross-piece, which is lashed to the horns of the wheel oxen; so that the carita cannot capsiz without lifting one of the oxen from his feet. When the floor is covered with baggage, there is just room for two or three men to crawl in between it and the raw-hide top. Six men are furnished with one of these, and a driver, who sits on the carita, armed with a long sharp gait, which he thrusts into the animals till they bleed; while another boy, ten or twelve years old, precedes them as guide, carrying a machita, or long knife, which is worn by nearly all the natives while on the road, and which serves the three-fold purpose of sword, axe, and eating knife, and without which it would be difficult to penetrate the thickets. In this manner transportation is performed to Granada, and the price asked is six dollars for each person. The other mode is by horses, which are provided for those who would ride at twelve dollars, which is the value of a good horse in this country. In this case, a guide is furnished, who is to provide for the animals, and return with them. I chose the latter method, and sent my little baggage on in a carita, in the care of some friends. I obtained a good horse, and prepared to set out on the morning of Dec. 2d, with one companion. When about to start, my attention was arrested by the humiliating spectacle of an American, who had died on the previous night from a debauch, carried along on a cart, like a dead dog, by the natives, unattended by a white man, and uncovered to the sun and dust. To any one at all sensible of the responsibilities of the people of the United States to their less civilized neighbors, a journey in the path of California adventure will furnish many a humiliating lesson, if it does not cover him with shame. It is with pain that I think of the brutal conduct of many of my countrymen, as it was exhibited during the whole route through Central America. The character which the nation enjoys, they arrogate to themselves, and abuse the confidence which it inspires. With less claims as individuals to a character for refinement, they perpetrate the most indecent outrages upon a people whom they call unenlightened, but who are greatly their superiors in every virtue that gives value to civilization. It is to be hoped, that an enlightened public sentiment will hold such to a strict accountability for their conduct.

Leaving the town behind us, we urged our horses at a quick pace through the narrow and thickly-wooded road, in hope of finding a more open, or at least a dryer one. We passed companies of girls, dressed with calico skirts, secured just above the hips, leaving them otherwise naked, carrying various kinds of produce upon their heads, or fowls in their hands—an extraordinary demand having been created for these last by the fastidious tastes of Californians, and no table could be considered as set for them unless it was supplied with eggs and chickens. We fell in soon after with two natives, one of whom, by the peculiarity and elegance of his dress, we knew to be a priest; and as we had heard much of the dangers of the road, though we had formidable looking pistols in our belts, we still thought it might not be amiss to have one of his order in our company; but from some cause he did not see fit to cherish a reciprocal regard for our society, and quickened his speed. At this time we should probably have parted company, when by one of those fortuitous circumstances which so often pervert the ways of men, the animals were otherwise disposed. They had been trained to travel in companies, and when one went faster, the other was sure to follow; and to the infinite mortification of both parties, they would not separate, until an unfortunate slip of the priest's horse nearly threw him from his saddle, and left his sacerdotal headgear lying in the mud. The road here was wide, and much broken by the recent rains and cart-wheels, but there was much to interest us, especially the strange birds, flowers, and heavy forest trees. The morning-glory covered the weeds and bushes along the road, and often climbed the tallest trees, and a beautiful species of parrot screamed discordantly.

We arrived about 10 A. M. at Chinandega, after a ride of three leagues, over a much frequented road, but through a country that is a wilderness of forests. The land lies well, and is very rich, but it is held by a people without ambition. We had been furnished with a way-bill to the agent for the men who owned the horses, and now presented it at the Falcon House, and riding through the great door-way in the front, we dismounted in the court, after the fashion in all Spanish houses. At this place we were obliged to wait until the next day for a guide and a larger company. After dinner, I strolled about the town, which contains a population of about 10,000, and is regularly laid out on the Rialejo river, which is a mere brook at this point. The houses are mostly built of thatch from the cocoa-nut tree, though many on the principal streets are of adobe, with tile roofs and brick floors. The fences, as in Rialejo, are of a very tall and cylindrical species of cactus; they sometimes grow thirty feet high, and are of the very uniform diameter of six or eight inches. They are set in compact rows, and when one of these perishes, its place is supplied by cutting off a part of one unnecessarily long, and planting the cutting as a post, where it takes root and flourishes. It seemed impossible for art to have contrived a fence of greater durability, beauty, and strength. Within these enclosures are cultivated bananas, oranges, and nearly all that the people require for their support. The whole town has a cleanly and quiet appearance, much in harmony with the character of the people. They are mostly Indians, but kind, especially to Americans; indeed, it is difficult to find a bad creature among them. Their conduct towards each other is uniformly courteous and gentle; but in those respects by which we judge a people rich, they are very poor. They cultivate no more than to meet their own consumption, and the plan-tain is to them what bread is to us. The

dishes used by the masses grow also in their gardens, being made from the calabash; but knives and forks are as yet a rarity, even in the hotels. Smoking tobacco is a practice universal among men, women, and children. They have few foreign luxuries, and but little gold and silver. The most of the coin in circulation is American dimes, eight of which are taken for a dollar more readily than the same number of Spanish eightths of a dollar. The dress of the females is much as before mentioned, with a sort of shirt in embryo, reaching about four inches on the arms, and to within the same distance of the skirt. As in all the Spanish colonies, bonnets are never worn. Children go naked till the age of puberty; and it is no uncommon sight to see a boy in a state of nature, with the exception of a palm-leaf hat on his head, walking the street with a cigar in his mouth. The day was nearly spent in rambling and trying to sketch some views that appeared to me peculiar. While passing to the cathedral, just before sundown, I crossed the public square, and met a party of a dozen soldiers conducting a chain-gang of two convicts to the guard-house. One of them was a fat, jovial-looking fellow, smoking a cigar, and looking the very personification of contentment, wearing his chains with the dignity of a commander. As I passed him, he asked me for another cigar. The officer in command grinned, and said, "Good morning," although it was evening. On my return, I passed the guard-house, where they were drawn up in line, with arms at "support," when the same officer again shouted out, to the extent of his voice, "Good morning." The whole State of Nicaragua is overrun with lean yellow dogs, and every household in Chinandega has more dogs than children—so numerous that they cannot find food for the necessities of life; and I found that to be literally true here, which I had always regarded as a hyperbole, that the dogs were compelled to lean against the houses to bark.

LYNCHING A MISSIONARY IN KENTUCKY.—Rev. Edward Mathews has been for some time preaching and lecturing in the South-Western States, under the patronage of the American Baptist Free Mission Society. On the 18th of February, in the vicinity of Richmond, Kentucky, he was mobbed and subjected to most brutal and barbarous treatment, at the hands of persons who probably supposed that the Union, or something else, was endangered by the manner in which he exposed the evils of slavery. To save his life, he was compelled to give a pledge that he would leave Kentucky, and not return.

METHODIST MISSIONARY FUNDS.—It is said that in raising money for missionary purposes, some of the Southern Methodist Conferences have manifested a spirit of great liberality. From the returns it appears that during the past year the Alabama Conference contributed \$11,700, Georgia Conference \$12,000, and South Carolina Conference \$17,700. Query—How much of this money was received from men who buy and sell their brethren, and live upon the avails of their unpaid labor?

MISSIONARIES FOR OREGON AND CALIFORNIA.—The Methodist Missionary Board, at a late meeting in New York, recommended that five more missionaries be sent to Oregon and California, as early as the Bishop having charge of the Foreign Missions finds it practicable. Those five will be in addition to the five already appointed and announced, and who will sail on the 13th of March, viz. Rev. Messrs. Woodward and Kingley for Oregon, and Messrs. Bateman, Dryden, and Maclay, for California.

REVIVAL AT SHILOH, N. J.—From Shiloh, N. J., we learn that an interesting state of things is in progress with the church in that place. The dedication of their new house of worship was followed by a series of meetings, and, at the last accounts, some thirty or forty professed to be under concern of mind, six had been baptized, and more were expected the next Sabbath. Thus writes Bro. Jones, under date of March 4th, and promises to communicate with us again.

HEALTH OF MRS. JUDSON.—The Baptist Register says that a letter just received from Mrs. Judson, ("Fanny Forrester,") of the 13th of October last, gives the melancholy intelligence that her health has become so impaired "by continued disease for the last five months," that "there is but little hope of a permanent relief except in a return to America." "The mission," she also says, "is enfeebled by sickness and death."

METHODISM GROWING "WORLDLY."—A statement is going the rounds, to the effect that a Methodist Church has just been completed in Louisville, Ky., which is one of the most costly and elegant Methodist churches in the world. It is ninety feet long, sixty wide, and forty high. The pews are circular, and finished in sofa style. The fresco painting is said to be in fine taste.

EPISCOPAL MISSION IN CHINA.—The Independent says that the Episcopal Board of Missions have obtained a very reasonable and valuable reinforcement to their China Mission, in Rev. Robert Nelson, of Lexington, Va., who has resigned his parish to accept the appointment of missionary to Shanghai.

LIBERAL DONATIONS.—The Boston correspondent of the Newburyport Herald says:—"The sum of twenty thousand dollars has been subscribed and paid, within the past few weeks, by the Unitarians in this city, in aid of the Theological School in Meadville, near Lake Erie, in Pennsylvania. One of the western friends of this institution, H. J. Hildekoper, Esq., offered to make a donation of ten thousand dollars on condition that the further sum of forty thousand was obtained. Twenty-six thousand dollars of this amount has been obtained in New England."

LOVE OF THE JEWS FOR PALESTINE.—Mr. J. B. Goldberg, of the London Jews' Society, at Salonica, gives a description of the annual emigration from that port of Jews to Palestine, which forcibly illustrates the fervent love of the Israelites for their country.

"As most of these settlers exercise no trade, they live a listless, inactive life. Still they are not so dependent on the pittance of the community as their Ashkenazim brethren. They generally leave at their respective homes a house, shop, or some capital, entrusted to the management of some of their friends, from the income of which they expect to maintain themselves; while many of the Polish Jews are penniless before they have reached the Holy Land, and consequently from the first hour look for the arms of their richer brethren from different parts of the world."

THE JEWS AT SALONICA.—One of the missionary periodicals for March gives the following account, furnished by Mr. Dodd, of the religious interest among the Jews of Salonica. Under date of Jan. 4, he says:—"About seventy persons were crowded into our little parlor. Mrs. Dodd had thirty or forty women in another room; and some forty were outside, who could not be admitted. We know not whereunto this may grow. Anathemas may reduce our congregation to two or three next week, or we may continue to have increasing crowds."

The expected anathema was pronounced a few days after by the Rabbis; it had no effect, however, and they resorted to the expedient of stationing men in the street before the missionary's house, who turned away large crowds from coming to the meeting.

DEATHS OF EDITORS.—Three able and eminent editors have died within a few days.—John S. Skinner at Baltimore, Isaac Hill in Washington, and Mordecai M. Noah in New York. Mr. Hill had been for some years in bad health, but Col. Skinner was cut off by a deplorable casualty, while Maj. Noah's death was also sudden, caused by palsy. Mr. Noah was a Jew by birth, and edited the Sunday Times up to his last illness. For many years, in connection with a number of papers, he was one of the most popular editors in the State of New York. He was once Sheriff of this City and County, and had previously been a U. S. Consul in Barbary. Mr. Hill was a farmer's son, who early learned the trade of a printer, and while yet quite young established the first Democratic paper at Concord, N. H. He had talent, tact, and rare industry, and gradually acquired an unrivaled influence in his State. Col. Skinner started and long conducted 'The American Farmer,' the first agricultural paper published in America, and perhaps in the world. He was for years Postmaster at Baltimore, and afterwards, for some years, an Assistant Postmaster General. Subsequently he came to New York, and for some years edited the 'Farmer's Magazine.' Finally he removed that paper to Philadelphia, changed its name to 'The Plow, Loom and Anvil,' and was its editor at the time of his death.

THE "HIGHER LAW" IN WISCONSIN.—At the Fifth Anniversary of the Wisconsin Sunday School Union, held at Waukesha on the 18th of February, the following resolutions, introduced by Hon. E. D. Holton, and advocated by several clergymen, were adopted: 1. Resolved, That the highest law is God's law. 2. Resolved, That all human law that contravenes or comes in conflict with that law is wrong. 3. Resolved, That the late Fugitive Slave Law is in contravention of God's law, and that the youth of this State ought so to be taught.

REVIVAL AT PRINCETON, KY.—The Louisville Watchman & Evangelist has a communication from Rev. G. D. McLean, describing a protracted service of thirty-one days, in which he was assisted by Rev. J. C. Province, of Clarksville, Tenn.; as the result of which, 75 persons, 47 males, professed religion, generally from 16 to 55 years of age, 33 of whom joined the Cumberland Presbyterian church. The pastors of the Baptist, Methodist and Presbyterian churches cooperated, and all who love revivals were enlisted. The Cumberland College, located at Princeton shared freely in the work, the entire senior class being now professors of religion.

APPRAISAL AT A UNIVERSITY.—At the Missouri University, in Columbia, Mo., a serious affair lately took place. Geo. P. Clarkson, a student, took offense at Robert A. P. Grant, a tutor, for informing the faculty of some offense of his. He accordingly chastised him in the street, and the faculty then expelled him. On the afternoon of the 4th inst. Clarkson attacked Grant with a stick in one hand and a pistol in the other, and Grant, drawing a pistol, fired first, the ball entering Clarkson's left side. Clarkson fired without inflicting any injury. Grant surrendered himself to the authorities.

THE LEGISLATURE OF NEW YORK have just made a visit to this city. They were invited by the authorities to come and see the practical working of those benevolent institutions to which they have been petitioned from time to time to appropriate large sums of money; the proprietors of the People's Line of Steamers between New York and Albany, voted them a free passage; and so they adjourned over from Friday last to Tuesday, for the purpose of visiting Gotham, to see and be seen. The representation was very respectable in number, and was received and entertained with a hospitality honorable to the city, and gratifying to the Legislators.

FIFTEEN DAYS LATER FROM CALIFORNIA.—The steamship Crescent City, from Chagres, arrived at New York on the evening of March 21st, with 129 passengers, \$500,000 in gold dust, and fifteen days later news from California.

The passengers by the Crescent City brought a rumor of a murder having been committed on the Chagres River, on a company of 12 Americans, two of whom were ladies, by their boatmen and some outlaws from Carthage.

The great discovery of gold on a beach north of San Francisco, turns out to be a thing very different from what it was at first represented—the "fortunes for all" are just no fortunes at all.

There has been another fight between the whites and Indians in Mariposa County, in which some forty Indians are reported as having been killed, and fifty horses and mules captured.

The Pacific News says that on Pitch (or Pitt) River, the principal affluent of the Sacramento, which flows through a charming valley, and about five days journey from Goose Lake, there is a hill of pure Carbonate of Magnesia, 100 feet high. Much of it is perfectly white, while some is more or less discolored with iron, as if a painter had been striving to give effect by a coloring of light and shade. Large masses are easily detached, which, rolling down into the river that washed its base, floated off as light and buoyant as cork, until it became saturated with water.

The principal gold stories brought by this arrival—rather too rich to be generally believed. Recent discoveries on Bear River, near Steep Hollow, have been made, which are said to pay the men engaged \$40 or \$50 per day. The gold is taken from what appears to be decomposed granite. Shafts have already been sunk in the hill to considerable depth, and the vein still pays. About fifty men are employed at this place.

The Transcript says that a rich crevice was recently struck on the north branch of the North Fork of the Yuba, by Dr. Chase and partner, which yielded them one hundred and twenty ounces of gold dust in one day.

The Steamboat Bar Company, located on a bar at the forks of the Yuba, half a mile below Downieville, took out on Tuesday 72 ounces of gold dust; on the next day at noon they only had two and a half ounces, but on that afternoon they took 120 ounces. We have been informed, says the Transcript, that a miner arrived at San Francisco in the Gold Hunter on Saturday, who had been engaged 11 days in digging on a bar in Trinity River, and each day he made \$1,000. It may be true—it comes to us at second hand, and we don't vouch for it.

—Since the above was in type, farther news from Chagres has been received, which renders it certain that the report of murder on the Isthmus is true. The victims were eleven persons, passengers on board the steamship Empire City, from New York—eight men, two females, and one child, whose bodies have been found. The following are their names so far as known:—Thomas McDermott, 274 Greenwich-st., New York; Joseph Brooks, fruiterer, corner of Dey-st. and Broadway, New York; a man by the name of Moody; Fidele Pepin, a native of France; Leonore Landry, gold-beater, of Paris; John W. Steele, Waterloo, Ind.; Catharine Cameron; a man by the name of Patrick.

ONE WEEK LATER FROM EUROPE.—Two steamers from Europe, the Franklin and the Arctic, have arrived since our last, bringing Liverpool and London dates to March 8.

The Ministerial Crisis in England has ended by the recall of the Russell Ministry, entire and unchanged. This was decided on by the advice of the Duke of Wellington to the Queen.

An important modification has been made in the Anti-Papal Bill. What was most essential is taken out of it, namely, the prohibition forbidding the Catholic Bishops to receive bequests in trust for Church purposes, and to perform the offices of the ordination and collation of priests. All that is left is a hundred pound fine for the unauthorized assumption of prelatic titles.

In France there has been a great flurry, caused by a speech in the Assembly, furnishing matter for innumerable newspaper articles. From Turkey we hear that the exiles who have been kept at Kutahia are to be released at once, with a few exceptions. Among those still kept are Kossuth and Bathany.

A new and serious war has broken out in the British possessions in Southern Africa between the colony and the native races of the Kaffirs. It is presumed that this war will not endanger the American Missions, although the London, Wesleyan, and Scotch Missions, will probably suffer severely. Rev. Mr. Bryant, the American Missionary, died Dec. 23.

The Swiss journals state that a sanguinary conflict had just taken place at Matten, in the district of Interlaken, between the troops and a band of insurgents, in the course of which two of the former and eight of the latter were seriously wounded. Several of the insurgents have been arrested. Great sensation has been lately caused at Florence by an intended duel with pistols between two countesses, in consequence of a political dispute. The combatants were on the ground, and the pistols charged, when fortunately their husbands arrived, and put a stop to the affair.

A letter from Bologna, of the 26th ult., states that since the creation of Military Courts in the Papal States, upward of 130 banditti have been shot, and that nevertheless robberies are increasing to a frightful extent. The bands are mostly composed of youths of from 17 to 24 years of age, who submit to death with a most astonishing indifference.

In Washington, recently, a negro named Noah C. Hanson, charged with harboring two runaway slaves last Summer, the property of Hon. Walter Colcock, was tried in the Criminal Court and found guilty. He was fined \$1,800, and to stand committed until the same is paid.

THE LIQUOR TRAFFIC IN OHIO.—The Legislature of Ohio has passed the following "Act to restrain the Liquor Traffic," which was on the 12th of March duly signed by the Speakers of the Senate and House of Representatives:—

AN ACT TO RESTRAIN THE SALE OF SPIRITUOUS LIQUORS.

SECTION 1. Be it enacted by the General Assembly of the State of Ohio, That if any person shall sell or vend, or give away with intent to evade the provisions of this law, any spirituous liquors, of any kind whatever, to be drunk in the place where sold; or if any person shall sell, or vend, or give away with intent to evade the provisions of this act, any spirituous liquors, of any kind whatever, by less quantity than one quart; or if any person shall sell, or vend, or give away with intent to evade the provisions of this act, any spirituous liquors, of any kind whatever, to any person under sixteen years of age; each and every person so offending, shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall, for the first offense above specified, be fined in any sum not exceeding \$25, nor less than \$5; and for the second offense above specified, shall, upon conviction thereof, be fined in any sum not exceeding \$20, nor less than \$5; and for the third offense above specified, upon conviction thereof, shall be fined in any sum not exceeding \$15, nor less than \$5; Provided, That nothing contained in this section shall be construed as to make it unlawful to sell any spirituous liquors for medicinal or pharmaceutical purposes.

Sec. 2. All prosecutions under the provisions of this act, shall be by indictment in the Court of Common Pleas, in the county where each offense is committed, or before some Justice of the Peace, according to the second section of the act entitled, "An Act granting Licenses and regulating Taverns," passed February 17, 1835. Provided, That prosecutions under this act may be brought before the Mayor or other officer having judicial powers in any incorporated city or town in this State.

Sec. 3. In all prosecutions under the provisions of this act, it shall not be necessary to allege or prove the kind of spirituous liquor sold; but it shall be sufficient to prove that the article sold was spirituous liquor.

Sec. 4. All laws or parts of laws licensing the sale of spirituous liquors, which are inconsistent with the provisions of this act, shall be and the same are hereby repealed.

Sec. 5. This act shall take effect and be in force after the first day of May, 1851.

CHAPLAIN TO BE DEMANDED.—The Baltimore Patriot of Thursday last has the following:—

The bail which was given for the appearance of Chaplin before the County Court, now sitting at Ellicott's Mills, to answer several indictments charging him with attempting to kill, &c., has been forfeited. When the case was called before the Court, Chaplin was not there to answer. We understand that the money will be paid by the security, on proper demand.

THE QUESTION now comes up, is this man, or can any man, charged with a criminal offense in this State, be released from punishment, by paying the forfeit of a bond which he gave for his appearance to answer the charge? Of course he cannot. The bail was for his appearance—not to free him from trial. This Chaplin is, therefore, now a fugitive from justice, and will, we understand, be demanded by the Governor.

PLANK ROADS.—A pamphlet on Plank Roads, by Mr. Kingsford, states that there are in the State of New York nineteen plank roads, of the aggregate length of 2,106 miles, which cost \$2,860,298, or an average cost per mile of \$1,333. The stock in these roads has all been subscribed for by individuals, and all pays handsome dividends. The Troy and Lansingburg road pays 10 per cent. semi-annual; the Utica and Burlington 20 per cent. and it is believed that none in operation pay less than 10 per cent. annually. The value of lands on the line of these improvements has also materially advanced—in some instances from \$5 to \$10 per acre.

In Canada there are 442 miles of road open, at a cost of \$773,500, or an average of \$1,750 per mile.

TERRIBLE EXPLOSION.—A recent arrival from Rio Janeiro gives an account of a terrible accident which occurred in the harbor on the 8th of January. The French schooner Eliza, which had arrived a few days previous, on her way to San Francisco, was at anchor near the fort of Villegaignon. She had 80 kilogrammes of powder on board, which by some neglect became ignited, when she blew up with a tremendous explosion, and soon afterwards sank. She had 240 passengers, only a few of whom were on board at the time; 10 were killed, and about 20 wounded. After the sinking of the schooner, the crews of the neighboring vessels rescued the survivors.

A CANDIDATE FOR CONGRESS ARRESTED FOR MURDER.—Gen. William Cullum was on the 10th inst., nominated for Congress by the Whigs of the Nashville District, in Tennessee. A few days previous he shot Thomas Davidson at Gainsboro' Court, and the latter died of his wounds. It appears that Davidson had just been released from the Penitentiary for shooting Gen. Cullum some years since. He was pardoned upon a strong pretension, in which Cullum joined. The latter is said to have acted on the defensive, and to have shot his antagonist a hundred paces distant with a rifle. He has been arrested and held to bail in the sum of \$20,000, with two securities, each of \$10,000.

FIGHTING AT THE CAPE OF GOOD HOPE.—The Boston Traveller has received the Cape Town Mail, Extra, of Feb. 3. It contains the most deplorable accounts of the state of things throughout the frontier districts. English farmers had been murdered, and their farms plundered and dwellings burnt. From the last of December to the 4th of February a desultory warfare had been carried on. The English and their native allies were generally victorious in pitched battles, and numbers of the rebel chiefs had been killed. In one battle, near Fort Hare, where the Kaffirs were 3,000 strong, a much smaller number routed them, the Kaffirs leaving 100 dead upon the field. Most of the Hottentots who were in the service of the farmers had either joined the rebels or formed separate

encampments, remaining neutral, but subsisting, it was supposed, on the plunder of the deserted farms. All the mission stations in Kaffir Land had been burnt down except the Seminary at Alice and the Chumie Station. Sir Harry Smith, the English Governor, at the last accounts, was near the frontier, assembling an army, which would soon amount to 10,000 men. The Dutch boers were assembling rather reluctantly. Those of the Colonists who were slack in turning out to fight, were, without ceremony, handed over to a Court Martial. It was feared that the Hottentots would generally join the rebels.

OREGON INDIANS.—The schr. Richmond, which arrived recently from Richmond, Va., had on board, as passengers, three Oregon Indians of the Callapooah tribe, on the borders of California. These, with six others, have been traveling through the United States, and sojourning at Westfield, Mass., where they have been receiving a finished English education. They are now on their return to the Pacific coast, under the guidance of Mr. James B. Croson. Their names are Oskinah, Nicolasis, and Moicischee.

SUMMARY.

They had a spirited and interesting time in Tennessee on the 22d ultimo, in a celebration of the success of the Nashville and Chattanooga Railroad Company in tunneling the Cumberland Mountain. About seven hundred ladies and gentlemen participated, passed through the tunnel, heard speeches, ate a sumptuous dinner, drank spirited toasts, and danced the night. The tunnel is 3,000 feet long, and 185 feet from the top of the mountain.

The corporation of Sandwich, Massachusetts, among other commendable acts, voted that each family have one barrel of herrings, and that the Selectmen employ some suitable person to take charge of the river and take the herrings. The Sandwich Observer highly approves of this "Peace Measure," "inasmuch as many families last year failed to obtain their share of this delectable fish, much to their disappointment."

A statement of the condition of the Hamilton Exchange Bank has been published by the officers. They state the circulation to be \$48,896, and the securities, New York and United States Stocks, at \$51,000. The officers say that they feel confident that the Bank has not a bad debt, or a note that is not entirely good.

It is computed that the regular subscribers to the New York Sun, standing side by side, and each occupying eighteen inches space, would form a line seventeen miles, fourteen rods and three yards long. Standing with arms extended, and occupying six feet each, they would reach sixty-eight miles, fifty-eight rods and one yard.

Amin Bay, accompanied by J. P. Brown, Esq., U. S. dragoman, and lady, together with a private interpreter and servant, left Washington March 19 for Baltimore, where he will remain for a few days, and then proceed to New York, on his way homeward.

The stock jobbers of Lyons employ swallows instead of carrier pigeons to bring the prices of stocks from Paris. The swallows are taken from their young, and maternal instinct urges them back, wearing a ribbon marked with the prices in question.

The ship Robena, from Liverpool for Baltimore, went ashore during the snow storm on Monday last week off Cape Henry. Five of her cabin passengers, two ladies and three gentlemen, were drowned in the surf in attempting to land.

The "Equinoctial Storm," which occurred on Sunday, Monday and Tuesday of last week, did great damage on the seaboard. The damage in the vicinity of Boston is estimated at \$100,000. All over New England, the snow fell and drifted so as greatly to impede railroad travel.

Yesterday morning, says the Boston Bee of March 19th, a vessel was discovered off Lynn Beach, with signals of distress flying. Two men immediately set off in a boat to her assistance. The boat was upset in the surf, and both men drowned.

A dispatch from Buffalo, March 19, says: "The steamer Arrow, from Detroit, arrived yesterday afternoon. The Saratoga, from Detroit, has gone down to Black Rock; she has 180 passengers. Our navigation is now open, and hereafter there will be a daily boat."

A dispatch dated New Bedford, Friday, March 21, says, The Mary Euphrates, Uncas, and Dampworth, arrived here yesterday from whaling expeditions, bringing 11,700 blbs. of whale oil, 310 sperm, and 206,000 lbs. of whalebone; also a quantity of gold dust.

On Tuesday night, March 18th, after a long and hard struggle, the Legislature of New York elected Hamilton Fish, late Governor of the State, as Senator of the United States for six years from the 4th of March inst.

A Convention, composed entirely of colored citizens, was held in New York last week, to consider the present condition of the Negro Race, and to devise means for its improvement.

The Buffalo Commercial has a card from the cashier of the Hollister Bank, which says that this Bank is not affected by, and will not lose a single dollar by F. Hollister.

Nothing decisive is known about the Lewis Co. Bank, but it is generally believed that it will go on. Mr. Hollister, it is stated, has provided funds to pay all the circulation.

Gen. George McDuffie, of S. C., is dead, after a protracted and painful illness. He entered Congress in 1821, and served fourteen years successively in the House; was then eight years out of Congress, until 1843, when he was elected to the Senate, in which he served nearly or quite six years, when increasing and painful infirmities compelled his retirement from public life.

The Worcester (Mass.) Tribune learns that the house of Mr. Phillips, in N. Woonsocket, was recently destroyed by fire, and three of his children burnt to death by the devouring element, and another severely injured. Mr. P., while endeavoring to save his children, had his ten toes completed burnt off.

We were recently shown thirty-five heads, with two thousand three hundred and thirty-five grains, or kernels, of wheat, the product of one at a single growth. One head alone contained one hundred and eight kernels. It was grown on the premises of Harvey Ely, Esq., of Hecator, Tompkins Co., and of the kind denominated Hutchinson wheat.

A gentleman from Portland, Me., says that 31 Fugitive Slaves left that City, March 4, for St. Johns, N. B. They were urged to remain by the citizens, who promised them protection, but they were living in constant fear, and preferred to go into safety while all was yet quiet. A number of fugitives still remain at Portland, declaring that they will never be taken alive.

On Friday afternoon, March 21, John S. Skinner, editor of The Plow, the Loom, and the Anvil, fell through a door in the Baltimore City Post Office into a deep cellar, striking his head against a large stone, and fracturing his skull. He died the same evening, without recovering his senses.

The in-coming Wheat crop, says the Syracuse Journal, has passed the ordeal of Winter without injury, and in all this section wears a very promising appearance. The plant was unusually well grown and rooted last fall, and the Winter has been favorable.

By the Shipping and Commercial List of March 15, we see that there was on that day, in the port of New York, 18 steamships, 82 ships, 75 barks, 105 brigs, and 140 schooners—making 420 sea-going vessels, beside an innumerable number of river steamers, sloops, and small craft.

During the week ending February 22d, three different shocks of an earthquake were experienced on the Island of Porto Rico. On the 29th, at 3 1/2 o'clock in the morning, a severe shock was felt, which lasted for a minute and a half, and which cracked the walls of the City Hall.

The Wilmington (Del.) Journal says that kidnapping is of more frequent occurrence in that city and county than is generally imagined. On Wednesday night last a negro was kidnapped in Wilmington in the most flagrant manner, and the person committing the outrage formerly belonged to the city watch.

The Legislature of Massachusetts have passed the following order: "That a reward of \$2,000 be offered to any person within this Commonwealth, who shall satisfy the Governor and Council, that, by a test of at least five successive years, he has discovered a sure and practical remedy for the potato rot."

A meeting was held at Knoxville, Feb. 18, to take initiatory steps for uniting with the people of East Tennessee in an earnest application to the Legislature for a more efficient system of common schools. A general convention for East Tennessee is to be held the 7th of May.

The number of children in Massachusetts who are supported at the public charge, is 3664, of whom 2168, or 58 per cent., are males. In Boston there are 1040, of whom 662 are males—63 per cent.

A post-office clerk at Augusta, Ga., named Brown, has been arrested on a charge of robbing letters. The amount he abstracted is over one thousand dollars. He confessed the crime.

New York Markets—March 24, 1851. Ashes—Pots \$5 25; Pearls 5 75. Flour and Meal—Flour, 4 44 to 5 00 for common to extra; 4 62 to 4 75 for mixed to extra Western; 4 87 for pure Genesee. Rye Flour 3 37 to 3 44. Jersey Meal 3 06. Grain—Wheat, 97c, a 1 00 for Canadian in bond; 1 13 for Genesee. Rye 75c. Barley 1 12 to 1 25. Corn, 65c. for round and flat yellow.

A dispatch from Buffalo, March 19, says: "The steamer Arrow, from Detroit, arrived yesterday afternoon. The Saratoga, from Detroit, has gone down to Black Rock; she has 180 passengers. Our navigation is now open, and hereafter there will be a daily boat."

MARRIED. In Leonardville, N. Y., on the 16th inst., by Eld. W. B. Maxson, Capt. ETHAN CLARKE to Mrs. AMANDA CLARKE, all of Brookfield, Madison Co., N. Y. In Genesee, N. Y., on the 3d inst., by Eld. James Bailey, Dea. EDWARD DAWSON, of Waterford, Conn., to Miss ELIZABETH POTTER, daughter of Dea. George Potter, of Genesee.

DIED. Near Shiloh, N. J., on the 15th of February, JEREMIAH HALL, in the 81st year of his age. Bro. Hall was a member of the Shiloh Church about fifty-three years, and although for the last thirty years of his life he was deprived of sight, he was far more conversant with the Holy Scriptures than most of his covenant brethren. He was a man of good understanding and deep piety, and we trust has gone home to glory.

LETTERS. John Parmelee, James Bailey, Wm. B. Maxson, I. D. Titworth, T. R. Green, O. C. Chester, Oliver Babcock, Enos Wise, Cyrrian Stevens, Ichabod Babcock (have written), S. S. Griswold (right), Eli Forsyth (square), R. W. Utter (no trace of it).

RECEIPTS. The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:— Geo. I. Lewis, Mystic Bridge, Ct. \$4.00 to vol. 9 No. 52 John E. Edmondson, " " " " " " 2.00 " " " " Nathan W. Lewis, " " " " " " 2.00 " " " " Lafayette Ooon, " " " " " " 2.00 " " " " Edwin Johnson, Phenixville, R. I. 2.00 " " " " Samuel Clarke, Newport, R. I. 2.00 " " " " Cyrrian Stevens, Paris, Me. 1.00 " " " " Oliver Babcock, Hopkinton, R. I. 2.00 " " " " E. B. Rogers, Oxford, " 1.50 " " " " Josiah D. Ayres, West, " 2.00 " " " " Alanson Kenyon, " " " " " " 2.00 " " " " O. T. Champlin, " " " " " " 2.00 " " " " J. L. Thurston, Nile, " 1.00 " " " " Moses Maxson, Richmond, " 1.00 " " " " Royal Burdick, Hopkinton, " 1.00 " " " " Benj. West, Leonardville, " 2.00 " " " " Enos Wise, New Ross, " 2.00 " " " " The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:— M. L. Babcock, Hopkinton, R. I. \$1.00 Ichabod Babcock, Townsend, O. 1.00 T. R. Green, Phenix, R. I. .25 Mary Kingman, Thomaston, N. J. .25 BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society. The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

FOR CHAPEL. Ladies of Adams Church, N. Y. 29 00 Truman Saunders, Berlin, " 50 00 3d Church in Brookfield, by H. A. Hull, " 50 00 John T. Davis, Shiloh, N. J. " 50 00 Jonathan Maxon, Westbury, R. I. " 50 00 Benj. W. Bentley, " " 50 00 Silas Greenman, " " 50 00 Charles Maxson, " " 50 00 H. S. Berry, " " 25 00 A. B. Burdick, " " 25 00 Josiah W. Langworthy, Hopkinton, R. I. " 50 00 Joseph Langworthy, " " 50 00 Geo. P. Maxson, Columbia, Ark. " 25 00 Geo. C. Stillman, New London, Ct. " 50 00 Thos. B. Brown, New York, " 50 00 Geo. B. Utter, New York, " 25 00

FOR GENERAL PURPOSES. Augustus M. Dunham, Plainfield, N. J. \$1 25 I. G. Bardick, " " 1 50 C. West, " " 1 00 3d Church in Alfred, N. Y. " 25 00 Church in Paris, N. Y. " 6 00 3d Church in Brookfield, " " 4 00 D. W. F. Randolph, New Market, N. J. 2 00 Stelle F. Randolph, " " 1 00 Lucretia Petty, " " 1 00 Church at New Market, N. J. " 10 00 Church at Rockville, R. I. " 20 00 A friend of foreign missions, Alfred Center, 4 00 Coll. at Monthly Concert for prayer at School, N. J. 40 00 Penny Contribution of Sabbath-School children, " 2 08 Shiloh, N. J. " 1 00 Susan C. Grandall, Shiloh, N. J. " 1 00 Amanda M. Crandall, " " 1 00 Ethan P. Larkin, " " 5 00 Eunice Hall, " " 2 00 Lewis Davis, " " 1 00 Mary H. Davis, " " 2 00 Henry W. Glazepye, " " 1 00 Charles Bright, " " 1 00 Clayton Randolph, " " 5 00 Dr. Geo. Tomlinson, " " 3 00 Mary T. Davis, " " 1 00 Elizabeth Bright, " " 1 00 Mariah West, " " 25 00 Jane Davis, " " 25 00 Anna S. Titworth, Rebecca Jane Titworth, 25 cents each; Kezia D. Titworth, Abiel S. Titworth, Thomas B. Titworth, A. Judson Titworth, B. F. Titworth, 12 1/2 cents each; Warner Carpenter, Titworth, 1 cent; 1 19 Estate of Eld. Lester T. Rogers, deceased, Waterford, Ct. 50 00 Peter Burdick, Nile, N. Y. " 2 00 Fernando Davis, Leonardville, N. Y. " 50 00 A. D. TITWORTH, Treasurer.

Missionary Society—Executive Board. A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held on No. 80 East 16th street, New York, on the second Friday in April, at 2 o'clock P. M. GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting. THE BOARD OF MANAGERS of the Seventh-day Baptist Publishing Society will hold a Quarterly Meeting in New York on the evening of the second Friday in April. T. B. STILLMAN, Rec. Sec.

Dedication. BY THE LEAVE OF PROVIDENCE, the Seventh-day Baptist Meeting-house at Greenmanville, Ct., will be opened for religious worship, April 3d, at 11 o'clock A. M., that being the fifth day of the week before the Feast of Pentecost. In connection with the Rev. Lucius Grandall, of Plainfield, N. J. In behalf of the Church, I would take this opportunity of respectfully inviting all who can conveniently to attend on the occasion. S. S. GRISWOLD, MYSTIC BRIDGE, Ct., March 18, 1851.

Daguerrean Gallery. GURNEY'S Daguerrean Gallery, No. 169 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments of the kind in the city. Mr. G. stands personally to his patrons, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection of views, taken this country the day, ladies and gentlemen are respectfully invited to examine them.

New York and Boston Steamboats. REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without freight, change of cars or baggage! The steamers C. Y. ANDERSON, Capt. Joel Stone, and CLIMAX, Capt. William H. Frazer, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily (Sun days excepted), from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., and upon the arrival of the mail train from Boston. The C. Vanderbilts will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

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