

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.

THE EQUALITY OF THE RACES.

Reply to D. E. Maxson.

Notwithstanding the labored discussions of my friend, I confess that I still remain ignorant, not which nations were Negroes, but that either Euclid, Esop, the fathers of the Christian church, or the renowned nations of antiquity, were of that race. The position that Euclid was a Negro, according to the testimony of history, must be abandoned. That Esop was not a Negro, is positively certain; and the mistake from which such an erroneous conclusion originated, is easily explained from the following account. In volume 10th of the Dictionary of Arts and Sciences, published in 1848, we find, under the article Lokman, that a very distinguished personage of that name resided in the East. "He was an Arabian, and a slave for some time. It is related, that he was born in the time of David, and lived till the age of the prophet Jonas. Some have erroneously supposed him to be the same with Esop the mythologist; and, indeed, we find in the parables or apologies of Lokman, in Arabic, many particulars that are found in Esop's fables; so that it is not easy to determine whether the Greek or the Arabian are the originals. Some pieces of his are extant; and he was looked upon as so excellent a person, that Mahomet has introduced a chapter of the Koran, called after his name, in which God is represented as saying, 'We heretofore bestowed wisdom on Lokman.' His fables were translated into French by Mr. Galland." From this statement two points are established—first, that Esop himself was a Greek; second, that he has sometimes been confounded with another person, who, though not a Negro, was a resident in Asiatic Ethiopia.

My friend has abundantly established his position that the ancient Egyptian and Ethiopian nations were the immediate descendants of Ham, by his sons Cush and Mizraim, but he has failed to prove that the patriarch himself was a Negro. According to the invariable law of nature, and his own admission in a former article, "like always produces like." Hebrew scholars are unanimous in their testimony that Shem and Ham were twins. To Shem, as the father of the chosen race, is deputed the precedence; thus we hear of Shem, Ham, and Japheth, although Japheth was the elder son. The name of Ham follows that of Shem, because he was produced at the same birth. Shem signifies the fair twin; Ham the swarthy twin. Now I leave it to any sane man to decide, whether the twin offspring of the same parents could be, one a white man, the other a negro. Therefore, physiologically, Ham and Shem were identical in race; and we know positively, that Shem and his descendants were white men. The name of Ham was by the Egyptians preserved in the name of their country. The meaning of the Hebrew root, Ham, is dark, brown of color; no less than heat, and especially solar heat. In Coptic it has precisely the same signification, and in Arabic it means swarthy, as, for instance, unbleached linen is called *gomash-kham*, but in no Semitic language does Ham, as a color, mean strictly black. To this connection between the brothers may be attributed the fact that the Hebrews always exhibited a remarkable predilection for the Egyptians; and the same applies to the languages of these two nations, which, according to Dr. Leipsius, and many others, are of the same root. The same eminent scholar has proved the affinities between the Indo-Germanic, Semitic, and Coptic languages to be identical, proceeding from one common origin, in one primeval source.

According to the concurrent testimony of Hebrew scholars, in the general allotment of territories to the offspring of Ham, Egypt was assigned to Mizraim, son of Ham, and grandson of Noah, as a domain, and for an inheritance. Thither he must have proceeded from the banks of the Euphrates, in Asia, accompanied probably by Ham, his father; an instance not incompatible with patriarchal longevity, and the silence of Scripture. Moreover, it is generally conceded, that the emigration of Mizraim was antecedent to the dispersion of the other tribes from the plain of Shinar. We learn, in Genesis, that the great grandson of Noah was Peleg. In Hebrew the meaning of the word Peleg, is to sever, separate; and between the apparently peaceful immigration of the patriarchal grandchildren, while the people were all one, and while they journeyed from the east to the west, and their forcible dispersion subsequent to the events of Babel, there is, chronologically, an intervening interval of sixty years, or even of a longer period.

It has been claimed by many, that the wrath of the Almighty at Babel only fell upon certain rebel tribes of Cush and Canaan, and not upon all mankind, nor upon all the descendants of these two semi-patriarchs. Here a question of great interest arises. We are informed by the holy text, that the people were one; if so, they could not have been "part white" and "part black," with the difference of osteological conformation exhibited by the two races. If the Almighty saw fit to confuse their language as a punishment, there is nothing inconsistent in the supposition that he changed

their color likewise, at the same time, and for the same reason. They would thus be more effectually prevented from mixing and amalgamating with their more virtuous brethren. The assumption that Ham was a Negro, is unsupported by scripture, by history, or by tradition; consequently it is perfectly ridiculous in itself. Independent of miraculous interposition, we have no more reason for deducing the Negro tribes from him than from Shem or Japheth. His blood was the same with that of his brothers; and the three, like their father, were pure Caucasians. Cush and Mizraim, his sons, were also Caucasians. The family of the latter, with a portion of that of the former, departed peacefully, in the days of Peleg, to their inheritance on the banks of the Nile; neither had they been subject to Noah's prophetic malediction, which fell not on Cush, nor Mizraim, nor Phut, but on Canaan. "Cursed be Canaan; a servant of servants let him be." I have indeed produced the testimony of two renowned antiquarians, that the Negro tribes are descendants of Canaan; but I have not assumed that Canaan himself was transmuted into a Negro by Noah's curse; and even had such been the case, it by no means follows that all his posterity must necessarily have been of that race, since he might have been a parent previous to the pronouncement of that malediction, and that portion of his family might have been preserved from its baneful consequences. I readily grant, that there have been illustrious nations of Canaanites; but these nations were not Negroes, neither were they of that portion of the family of Canaan, upon whom the wrath of God descended at Babel. Where did my friend learn that the Phenicians were Negroes—an assumption utterly at variance with historical testimony? Taking for granted that the events of Babel produced the difference in the color and osteological conformation of the human race, we can readily perceive why a certain portion of that race have always held pre-eminence above the rest. It would naturally hold, in the first place, that those who had preserved their purity would shun the society, and avoid amalgamation with the impure; and, in the second place, that prejudice, originating from any cause, would continue after the knowledge of the source whence it was first produced had ceased to exist. Ham, like his father, like his twin brother Shem the type of the Hebrews, like Japheth the type of the Europeans, was a Caucasian and an Asiatic. It is therefore perfectly in accordance with all known natural causes to find his posterity exhibiting the same conformation. According to facts set forth in Murton's *Crania Egyptiaca*, we find the Caucasians inhabiting Egypt at the earliest records of time. They inhabit Egypt at this day; it has always been inhabited by them. The reader may judge who has reared the man of straw.

My friend, in his last article, says, "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." But, granting the utmost that he claims, that these nations were Negroes, fails to establish his position that the races are equal in intellectual capacity. Shall these two nations, produced at a remote period of time, and of whose civilization we have the most dubious and conflicting statements, be considered as establishing an equality with the long succession of illustrious Caucasian nations, whose genius has illumined the world for so many ages? We hear that Greece borrowed her arts from Egypt; but what were they? The divine arts of sculpture, poetry, and statuary? No. To rear huge monuments, quite as useless as stupendous. We hear, likewise, that the utmost stretch of modern invention has been unable to imitate the lost arts of Egypt. What of it? We have been excelled in some particulars by the American Indians. We hear that Caucasian civilization originated from the Negroes; which is really absurd, even granting that the Egyptians were of that race. The ancient Babylonian empire, of Caucasian origin, was of equal antiquity with Egypt, and far ahead of that nation in the arts and sciences. For proofs of this, I refer my reader to the *Bibliothèque Orientale*, and M. de Anquetil's *Life of Zoroaster*, with the same gentleman's translation of the writings of that sage.

My friend says that I have described the Negro through the pen of Hugh Murray, and deny that the Ethiopian has these characteristics. This is partly true, and partly not. I have described that race as divisible to three varieties. The same course has been pursued by many eminent naturalists. I have nowhere said that the Negroes were not Ethiopians; but I have said that a man or a nation might be referable to that race who exhibited few if any Negro traits. The substantiate this, I refer my reader to the article in the *Sabbath Recorder* of Feb. 27. For the latitude in which Blumenbach employs the term Ethiopian, and for his interpretation of the law of change, the reader may consult the writings of that eminent naturalist himself, or the *Encyclopedia of Geography*, published by the British Royal Society.

In the quotation from Mary Somerville, we hear "that Ethiopians inhabit all Africa south of the Great Desert." If by Ethiopians we are to understand Negroes, and that the whole country is occupied by them, exclusively, the assumption is so utterly at variance with well known facts, as hardly to require a refutation. The merest school-boy knows, that a proportion of South Africa is inhabited by the Dutch; that the Portuguese, for the last two centuries, have possessed flourishing colonies upon the eastern coast; and that Cape Colony is tenanted by the British; if, indeed, these have not become subject to that marvelous law of change, which, by two weeks exposure to the sun, is sufficient to change the color of the human face, so as to be scarcely recognizable. (Whatever it may do to the face, it cannot change the color of the human race, which was what I said.) Subject to this law, they

have probably been transmuted into negroes. Moreover, the kingdom of Narea, a part of ancient Ethiopia, is, at this day, inhabited by people as white as Sicilians or Neapolitans, the descendants of the ancient inhabitants, whose long flowing hair, of various shades of color, is an unquestionable proof of their Caucasian origin. The neighboring country is intersected by Negro tribes, emigrants from the interior; but neither party, so far as I am aware, have been subjected to the influences of that marvelous law—more marvelous, by far, since locality so potent in one place is impotent in another—having no influence over the Abyssinians, but admitting that the Egyptians should first be according to Herodotus, and lastly chocolate color. We hope really that the next change will be to white. Who my friend includes in the scientific world, or in the best of scientific writers, I do not know; but probably some might think that Dr. Barriere, Lord Kames, Bayle, Lawrence, Sumner, and Pritchard, to say nothing of Prof. Agassiz and Dr. Nott, were entitled to a place in that honorable company, though not one of them knew any thing of a law of change sufficiently potent to transmute Negroes into Caucasians, or black men into white men.

Finally, with respect to this law, let every individual decide for himself, according to the testimony of his own experience and observation; and let every one decide for himself upon the following points: Has it ever been known that a white man has turned black, or a black man white, merely from external agencies? Were not the copper-colored Indians indigenous to this climate? Were they not supplanted by our ancestors, centuries ago? Are we losing the European and acquiring the aboriginal complexion? Have not the Negroes been resident here for centuries? Are they assimilating to the color of the Indians or ourselves? Upon all these points, the humblest individual is quite as well qualified to decide as are Reese and Dr. Goode.

My friend says, "I have shown, by indisputable historical testimony, that the Egyptians were descendants of the Ethiopians." Again, "Egypt was a colony from Ethiopia." We will inform him, that his testimony is disputable; it is even inadmissible, for we have yet to learn that the authority of Rotteck, of Herodotus, or of any one else, is superior to that of the Scriptures. Two thousand three hundred and forty-nine years before Christ, Noah, with his sons—Shem, the type of the Hebrews, and undoubtedly Caucasian; Ham, the twin brother of the former, and of course Caucasian likewise; Japheth, the type of the Europeans, and also Caucasian—descended from the Ark upon the top of Ararat. Now, from this time until Abraham went down to Egypt, there is a period of about 330 years; and Abraham found the Egyptians with an established form of civil government, with houses, and with various kinds of domestic animals, which proves that the country even then was thickly inhabited. Let any one take a map and measure the distance from the top of Ararat, southward, through Asia, over rivers, mountains, and deserts, to the Red Sea, into the interior parts of Africa; (and let my friend remember, that in a former article he gave this locality to Ethiopia, and thence saw fit to transport a million of men, with a great company of horses and chariots, to fight with king Asa, whom he erroneously stated to be the great-grandfather of king Solomon;) thence up the Nile into Egypt, considering likewise that the people must have remained in Ethiopia long enough to be transmuted into Negroes, and let him decide for himself whether, without overturning Scripture, such a hypothesis can possibly be correct. Let us look at this again. Four persons, with their families, are the sole inhabitants of the earth. They increase and multiply by the natural course of events. They take possession of new districts as the old become filled. They peacefully emigrate into new territories. There are no political convulsions to accelerate their progress; but rivers, without bridges, are to be crossed; mountains, without gaps, and hideous deserts, without pasturage, food, or water, are to be outflanked. The Red Sea must be crossed without vessels, for the Arabian coast affords no timber with which they could be built, even had there been artificers to accomplish such a work. The desert coast of Africa, which even now is for hundreds of miles almost impregnable, is to be penetrated into; their wives, their little ones, and their flocks, are with them; and such company must necessarily retard their progress. Arrived in Ethiopia, they form a permanent settlement, and before the influences of climate the work of transmutation begins. Three centuries have the Gypsies been in Europe; as yet they manifest no symptoms of change. Three centuries have the Europeans inhabited America; as yet they manifest no symptoms of change. Three centuries have Negroes inhabited both countries; as yet they exhibit no symptoms of change. But these people, before the influences of climate, are changed into Negroes. They increase; they fill Ethiopia; ascend the Nile, and populate Egypt; and the whole is accomplished between Noah and Abraham. If they were Negroes from the first, it was not climate that produced the change; and if they were not Negroes, then they must have remained a sufficient length of time for the transmutation to have been effected; but in either case the difficulties of the journey, and the moral impossibility of its accomplishment in that length of time, would have been the same.

The fact is, Egypt was colonized from Assyria. From the plains of Mesopotamia the patriarchal grandchildren entered by the most direct route—the Isthmus of Suez. Abraham, following in their steps, went down to Egypt. Subsequently we find the same maudlin merchants pursuing the same course; then the sons of Jacob, and finally Jacob himself. This, I assume, was, and had always been, the medium of communication between Assyria and Egypt. Let my read-

er return to the 13th chapter of Exodus, 17th and 18th verses: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and return to Egypt; but God led the people about through the way of the wilderness of the Red Sea." This quotation is full of instruction, as it proves, in the first place, that the direct route was by the way of the Isthmus; and, in the second place, that the lower parts of Egypt were inhabited for a long period of time.

TAMAR DAVIS.

(To be continued.)

THE CARELESS WORD.

BY THE HON. MRS. MORTON.

A word is ringing through my brain;
It was not meant to give me pain;
It had no tone to bid it stay,
When other things had passed away;
It had no meaning more than all
Which in an idle hour fell fall.

It was, when first the sound I heard,
A lightly-uttered, careless word.
It was the first, the only one
Of those which lips for ever gone
Breathed in their love—which had for me
Rebuke of harshness at my glee;
And if those lips were here to say,
"Beloved, let it pass away."
Ah! then, perchance—but I have heard
The last dear tone—the careless word.

Oh! ye who, meeting, sigh to part,
Whose words are treasures to some heart,
Deal gently, ere the dark days come;
When earth hath but for one a home;
Lest, musing o'er the past like me,
They feel their hearts wrong bitterly,
And, heeding not what else they heard,
Dwell weeping on a careless word.

OUR FOREIGN MISSION.

The following, from Bro. Carpenter, will be read with interest, as showing somewhat the present condition of affairs connected with our mission in China. It was received by the ship *Onida*, and is the latest intelligence in possession of the Board.

SHANGHAI, Nov. 19, 1850.

To the Executive Board of the S. D. B. Missionary Society.

DEAR BROTHERS.—We have not much to present to report, but wish to keep you informed of our labors, &c., as promptly as possible. And when we have but little to say, it may be the sooner said. In fact, we feel that in our present circumstances, our labors must be principally with our books. And a few weeks of toil upon the rugged path of the Chinese language and literature, gives so little appreciable progress, that it is hardly worth while to speak of it. Besides, if we should attempt a minute report of our progress in the Chinese language, it might prove less edifying than silence. Suffice it to say, on this head, that the new translation of the Scriptures, and the Chinese classics, constitute our daily study, and that our health is improved by the cold weather. The new translation is concise in its style, almost as much so as the classics themselves, which require a commentary. The Scriptures, whether written in a concise or diffuse style, would require a commentary to make them easily intelligible to the Chinese.

I send the Board a copy of a small Catechism which I have recently got out, together with a translation. Fifteen hundred copies, including the blocks, cost nineteen dollars.

Since the reception of our bell, which we have placed upon the top of the house, our congregations have been a little improved. But the Chinese are too indifferent in regard to the Bible to take much pains to go to hear it explained and enforced. We are beginning to look forward in earnest to the time when we can have preaching more frequently, and in a location where we may secure larger congregations. We have got a deed of the chapel lot, and it has the seal of the highest Chinese officer in the city, (the *Tautai*), and is now at the office of the U. S. Consul, to be recorded there. We shall hereafter pay tribute to the Emperor, we know not yet how much. The lot has been the property of a mandarin family, and from time immemorial has paid no tribute. But we suppose it will be less than a dollar a year, probably about half a dollar. The lot is to be cleared of its occupants and delivered to us about the middle of March, 1851. We have paid one hundred dollars to bind the bargain. About the first of January we are to make up one half of the purchase money, and the remainder when the lot is delivered over to us. The whole cost is to be one thousand thousand cash, which is about \$680. The miserably custom of having go-between had nearly thrown us out of this lot. The go-between had represented to us that the owners would not take 1,000,000 cash, and had represented to them that we would not give over \$450, or at most \$500. He was counting largely for himself. But by waiting a little, we found that the owners were willing to sell for 1,000,000 cash. So we sought an interview with them, made the bargain, and drew the writings, to the no small disturbance of the feelings of the go-between, who, by seeking too much, and in a dishonest way, lost the little that would have been cheerfully given him by the owners, according to custom.

The lot is small, but we think will do very well. The length of the Chapel, that is, the length of the ridge-pole, cannot be more than 30 or 32 feet, but it may be wider than

it is long. We think 30 by 36 or 40 feet will be large enough. And as we must, in this low, level country, get up from the ground to live, we are at present in favor of the plan of doing off the upper part for a dwelling. In that case, there would be room enough on the lot for such other out-houses as a small family would require. We are more and more in favor of the plan of having our dwellings connected with our chapels. And if you send us the amount of funds specified in your recent letters as the amount which you were attempting to raise, viz., \$3,500, unless advised differently, we intend to see how far it will go towards giving each of us a chapel and dwelling-house.

We have now two Chinese teachers, who, so far as we are able to judge, bid fair to become able expounders of the Word. They have both made several efforts, and from these, as well as from their known qualities, we hope for the future. According to this expectation, if we all live, here will be four of us, and we expect others from home, to expound the word of life in this city. And shall we not need two chapels?

There is a lot, perhaps three-fourths of a mile from the one we have bought, outside of the little south gate, and on a street which always seems to be thronged, which can be bought, we think, for four or five hundred dollars. Bro. W. is desirous to secure it. Both of these lots have some materials on them which could be used in building anew. There is a lot about a quarter of a mile from the one we have bought, which Bro. W. had his eye on, and wrote about, but it has recently been purchased by a member of the Presbyterian Mission at Ningpo, who has recently removed to Shanghai. There was another near the great south gate, which he thought well of, but that has been purchased by a Chinese. Other missionaries are looking for lots, and before long the best locations will be secured. We do not expect to purchase another lot before we hear something from the Board touching the point. The plan of having each of us a chapel has been in our hearts and letters so long, that we expect, before long, to hear what the Board have to say about it. The money which we now pay for the use of this house, would of itself, in a few years, amount to enough to build a house. May the great Head of the Church direct us in all things, and grant that we, together with our beloved brethren at home, and a great company of these now blind heathen, may be presented before his throne with exceeding joy.

Truly yours,

S. CARPENTER.

I GOT GOING, AND COULDN'T STOP.

A little boy named Frank, was standing in the yard, when his father called him:

"Frank!"

"Sir?" said Frank, and started full speed, and ran into the street. His father called him back, and asked him if he did not hear his first call. "Yes, sir," answered Frank.

"Well, then," said his father, "what made you run out into the street?"

"O," said Frank, "I got going, and couldn't stop."

This is the way that a great many boys get into difficulty; they get going and can't stop. The boy that tells lies, began first to stretch the truth a little—to tell a large story, or to relate an anecdote with a very little variation, till he got going, and couldn't stop, till he came out a full grown liar.

The boy that was brought before the police, and sent to the House of Correction for stealing, began by taking little things from his mother—by stealing sweetmeats and other nice things that were put away. Next he began to take things from his companions at school. He got going, and couldn't stop, till he got into jail.

Those two boys that you see fighting out on the green, began by bantering each other, in fun. At length they began to get angry, and dispute, and call each other hard names, till they got going, in dispute, and couldn't stop. They will separate with black eyes and bloody noses.

There is a young man, sitting late with his companions at the gaming-table. He has flushed cheeks, an anxious look, a despairing countenance. He has lost his last dollar. He began playing marbles in the street, but he got going and couldn't stop.

See that young man, with a dark lantern, stealing from his master's drawer. He is a merchant's clerk. He came from the country a promising boy. But the rest of the clerks went to the theater, and he thought he must go too. He began, thinking he would go only once, just to have it to say that he had been to the theater. But he got going and couldn't stop. He has used up all his wages, and wants more money. He cannot resist the temptation, when he knows there is money in the drawer. He has got going—he will stop in the State's Prison.

Hark! do you hear that horrid oath? It comes from the foul mouth of a little boy in the street. He began by saying by-words; but he got going and couldn't stop.

Fifty young men, some years ago, in the habit of meeting together in a room at a public-house, to enjoy themselves in a social hilarity, where the wine cup passed freely round. One of them, as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself—"Right about, face!" He turned on his heel, and went back to his room, and was never seen at the public-house again. He has become rich; and the first block of buildings which he erected, was built directly in front of the place where he stood when he made that exclamation. Six of the young men followed his example. The remaining forty-four got going and couldn't stop, till they landed in the ditch, and most of them in the drunkard's grave.

Beware, then, boys, how you get going. Be sure, before you start, that you are in the right way; for, when you are sliding down-hill, it is hard to stop.

Rev. Thomas Binney, in his recent eulogy on the character of Sir Thomas Fowell Buxton, has referred with much force to his love of children as an indication of a noble heart and a genial nature. We quote the following sensible remarks:—

"Observe, too, his interest in young people; his sympathy with them in their pleasures; his participation of their amusements; his anxiety to see them happy; his readiness to ride or shoot with them in a morning, and to suggest to them words for their character at night. But his delight in children! This is always the indication of a genial nature—a pure, unworldly, and unselfish heart. 'Never,' says Lavater, 'make that man your friend, who hates bread, music, or the laugh of a child.' Certainly, to hate any of these would be very bad.

I think I could even explain the philosophy of the first. There may be something of insensibility to the second, without amounting to positive dislike, that may not materially affect the character—as in the case of our friend before us; but, if the gleeful, leaping laugh of childhood is distasteful to a man—especially if he hates it, or hates to hear it—believe Lavater, and have nothing to do with him. Depend upon it, he is either thoroughly without a soul, or he is so spoiled and blackened by sin, that the sound issuing from young and innocent lips pierces him to his heart like the constrained remembrance of a forfeited inheritance. You may be sure he has got about him no common poet. To him, in a worse sense than the poet meant it, the beautiful but melancholy verse applies:

"I remember—I remember
The poplars straight and high
I used to think their spire tops
Were close against the sky.
"It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy."

Sir Fowell Buxton delighted in children, and they, with their instinctive perception of those that like them, delighted in him. He used to walk with them, and talk to them, and try to turn their attention to God in his works. He was fond of pointing out the skill that was displayed in the packing of a bud, and of drawing other interesting lessons from flowers. On this account, his little nephews and nieces, (bless their young hearts!) when they saw the snowdrops and violets in the early spring, used to welcome them as "Uncle Buxton's Sermons."

PERSONAL PREACHING.

"Sir," said a lady, one fine Sunday, to a clergyman, just after the morning service was concluded: "Sir, I hope that you will never preach that sermon again."

"Why not, madam?" "It was so very personal."

"Indeed! What part of it?" "Oh! that part about worldly-mindedness and covetousness."

"But how could that be personal—the remarks were general enough." "You may not have intended to apply it personally, but the congregation will."

"To whom, madam?" "Why, to me."

The lady and the clergyman parted, but not very cordially, as she could not extort from him a promise "never to preach against worldly-mindedness any more." A week passed over, and on the Sunday following, the same clergyman preached on the subject of "providing all things honest," &c., his text occurring in the services of the day, which generally guided him in the selection of his subjects. In this sermon (thought he), there is surely nothing to rouse the feelings of the lady who complained of the former discourse; but on the following morning, as he was teaching his letters from the post-office, he enclosed his letters from the post-office.

"If you please," said John, touching his hat, "if you please, sir, I can explain all about the hats."

"Explain all about the hats, John! I don't understand you." "Why, sir, the hats as you preached about yesterday."

"The hats that I preached about yesterday?" "Yes; I quite understand you."

"That's more than I can do as to you, John; pray explain yourself." "Why, sir, you see, Misses and me has had a row about the livery hats; and me, sir, and the butler, and the footman, sir, felt quite sure as how Misses had set you to preach to us."

"Well, John, call at my house on your way home."

John did so, and the sermon was produced and read to him. "Yes; that's it, sir." "Can you read writing, John?" "Yes, sir."

"Well, now look at the outside of that sermon, and you will see that it was written twelve years ago; and the reason it was preached yesterday was, because the text came in the course of the service. I know nothing about your quarrel, and your Misses has not spoken to me since the Sunday before last."

John professed himself satisfied.

"I see, John, that hats will, sometimes fit as well as caps; good morning to you."

GAINING THE WORLD—LOSING THE SOUL.—"A man told me," says Mr. Shuck, missionary to China, "he worshipped the god of wealth the first and middle of every month, but he said this had nothing to do with his soul. As to his soul, he did not know what would become of it after death. His concern was how he should become rich." How many there are, who live for the same purpose, with the same carelessness about their souls, that this heathen expressed, only they do not venture to say so!

I do not know, says Leigh Hunt, whether it was Louth, but it was some bishop, to whom my father one day, in the midst of a warm discussion, being asked, "if he knew who he was?" replied, with a bow, "Yes, my lord; dust and ashes."

The Sabbath Recorder.

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THE SABBATH IN THE FAMILY.

We have several times called attention to the importance of beginning the Sabbath at the proper time, and of having all things in readiness to do so without distraction. As soon as the sacred season has fairly commenced, would it not be well for the father to call his household together, and attend to family worship? It strikes us, that this is a beautiful way of entering upon the duties of the Sabbath. Nothing can be more appropriate than for the whole family then to enter at once into communion with Him who "blessed the seventh day and sanctified it."

The season of family worship being over, let the different members of the household spend the remainder of the evening in such a way as will best tend to elevate their hearts into communion with God, and prepare them for the opportunities and duties of the coming day. It is the practice in some neighborhoods to hold a prayer meeting. We do not object to this, especially where the people are located compactly together, and can be assembled after a few minutes' walk. But in country places, where they are much scattered, it would rather conflict with the performance of family worship at the opening of the Sabbath, as it would be necessary to be on the way to meeting before that time; or, if family worship were put off till after meeting, the children and younger members of the family, who ought to be present, would be in bed. Besides, if it is at all desirable that the pastor should be present at the prayer meeting, the eve of the Sabbath is the most inconvenient time for him in all the week. We always prefer some other evening, where other things are equal. However, better to hold the prayer meeting then, than to have it neglected altogether; and far better than to have the evening spent in secular pursuits.

Sabbath morning comes. Before breakfast, we think—for why should not the soul be fed before the body?—let the family again be summoned. Let the Holy Book be read; and let every member of the family who can read, have a Bible in his hand, and each read one or two verses by turns, or look on while some one else reads. Again let the family bow before the Most High, and again let them remember their minister, beseeching God that he may be able to come before them with such a message as will do good to the souls of the hearers. Let them earnestly pray that it may be a day of God's power. When they go to the place of worship, let them remember that it is God's house. Let them behave with becoming reverence for Him who fills all heaven and earth with his presence, and who is "greatly to be feared in the assemblies of his saints, and to be had in reverence of all them that are round about him." When they return home, let them still be in the presence of the Lord. Let them be called a "delight" by all good people, and that they are not to do their own ways, nor find their own pleasure, nor even to speak their own words. Isa. 58: 13. Religious instruction to the children ought by all means to constitute a part of the exercises of the day.

When the Sabbath sun goes down, let the family be assembled again, and again let thanksgiving and praise go up from the family altar, together with supplication that the God of all grace will still preside over the household, and supply all their need, till their time on earth shall be no more, and they shall be prepared for the everlasting Sabbath reserved for the people of God. Reader, try this method of spending the holy Sabbath, and see if it is not attended with profit to yourself and your family.

INTERMINABLE PUNISHMENT.

I should like to be informed (if consistent) when and where the doctrine of interminable punishment was first preached. A satisfactory answer would ease my mind very much. An Inquirer after Truth.

Reply.

"Enoch, the seventh from Adam, prophesied, saying, Behold! the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14: 15.

As Enoch preached a judgment to come, the fair presumption is, that he preached the same doctrine concerning the nature and duration of the punishment of the wicked, which is set forth in other parts of the Sacred Volume. Others may have preached it before, but their sermons seem not to have been left upon record. We do not know at what time of life, exactly, Enoch began to preach this doctrine; but he was born in the year of the world 622, and all the days of

Enoch were three hundred and sixty-five years." Allowing him to have attained a pretty good age and considerable experience before he began, we should date the commencement of his preaching career somewhere about the year 700, more than 3000 years before the coming of Christ. Where he exercised his ministry we are not so well informed.

If our correspondent desires to know what are our views concerning the teachings of Scripture on this important question, we refer him to a series of editorial articles, published in this paper last fall, upon the "Destiny of the Wicked."

BRITISH CORRESPONDENCE—No. 33.

GLASGOW, March 21st, 1851.

In the House of Commons, two days ago, the Metropolitan Sunday Trading Bill was read a second time and committed, few having spoken either for or against it. Mr. B. Wall, according to notice, moved that it be read that day six months—a form of motion equivalent to that of its rejection. He was, however, induced to withdraw this amendment, on its being acknowledged by the supporter of the Bill, that it would have to be greatly altered in Committee to render it tolerable. It was objected to the measure entirely that its operation should be confined to London; for that, if its provisions would benefit the metropolis, the country at large equally require them. There seemed, however, to the promoters, to be more hope of passing such a limited act than one of a more general character. But by the time it comes from Committee, it is probable that it will be much weakened, although confessedly far from stringent as it now is.

At the Half-Yearly Meeting of the Shareholders of the North British Railway, held yesterday in Edinburgh, a motion by Mr. Blackadder, that they should discontinue passenger and goods Sunday Trains, and limit the Sunday traffic to the Mail Trains, including passenger carriages, was negatived by a considerable majority.

The discussion in Parliament on the Papal Aggression Bill, which was expected to close, allowing it to pass into Committee, was again adjourned. Much important instruction regarding Papal intrigue has been elicited in the debate. It now also appears, that the appointment of Wiseman as Archbishop of Westminster was made above three years ago, having been indirectly mentioned in the Papal official organ, the Roman Gazette, of that date, and now quoted by the Times' correspondent at Rome. The infallible Pope seems to have been long in doubt whether it would be quite safe to launch his Bull against our John Bull, but determined on doing so at length. Meanwhile, our courts have been occupied with a case, in which a Popish surgeon, a Popish priest, and a Popish lawyer, had got an old man, a Frenchman, but long resident in England, to leave £7,000 to the Church while on his death-bed. After a number of days pleading, present discussion has terminated by the money being to be paid over to the Accountant General, until its proper disposal shall be determined in a subsequent action. So far as can be presently judged, it seems to have been a very aggravated case, and has come to light rather inopportunistically. Another case has been brought by petition before Parliament, in which a young lady, still a minor, but entitled to a fortune of £30,000 when she attains her majority, has been put by her guardians (a Roman Catholic nobleman and his lady) into a punnery, and the arrangements in whose case have been so formed that the whole sum will fall into the hands of the young lady shall have become entangled to receive it. The petition of her step-father is, that the Legislature may take steps to prevent such things from taking place, and to afford opportunity for relations to visit those so imprisoned. Farther to correct such proceedings, Mr. Lacy and Mr. Spooner have brought a Bill into the House of Commons, "to prevent the forcible detention of females in Religious Houses." This provision has been urged at many of the public meetings which have lately been held relative to the Papacy throughout. One of the largest of these took place in this city two nights ago. It is worth notice, that the two sons of the late Sir Robert Peel, now members of Parliament, have adopted different views on the Papal question. The present Sir Robert has taken a decided part against the aggression.

In the midst of the country's deep interest on this question, regarded as vitally affecting our future liberty and well-being. The Cardinal, so called, had an Address read in the beginning of the month to his beloved people in their several chapels in London. Relative to the agitation, he urged prayer for their opposers, and promised "indulgence" to those who should do so in the way and in the places he prescribes. And speaking of the coming Exhibition in London, and its dangers, he urges his people to provide themselves, by laying up, beforehand, blessing and grace, in abundant store, to avert or mitigate these evils, concluding by granting dispensations for Lent, 1851:—

1. Flesh meat is allowed on all Sundays, and once usually on three other days of the week.
2. Eggs allowed at a single meal to some, and at the discretion of others, (with special exceptions.)
3. Cheese allowed—under the same restrictions.
4. "The use of dripping or lard is permitted at dinner and collation on all days"—also under restriction.

5. No allowance of flesh and fish at the same meal.

All this buffoonery, in the name of God, and in the face of instructed England!! Strange that any human being should allow himself to imagine that a gift of "red stockings," by even Peter's successors, entitles him to regulate the use of kitchen "dripping!" But so it seems to be.

A dreadful catastrophe has occurred in this immediate neighborhood, an explosion having taken place in a coal pit at Nithhill, when 63 persons were below in the workings. Two persons only have been got out alive. Forty-six years ago an explosion took place in the Hurler pit, adjoining, when 30 lives were lost. J. A. BEGG.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 5.

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

Leave Metairie—Monkey Shot—Thunder Storm—Town of Managua—Scene on the Lake—Expelled from the Church—Ancient Sculpture—An Evening at Doctor Rivas' House—Volcanic Eruption—Nindari—Indian Customs.

After a repast on eggs and fruit, we resumed our way, diversified by hill and valley, wilder and more romantic than anything we had yet seen. Thus far from Rialejo the soil was every where well adapted to cultivation, and free from rock; but this day we passed many volcanic masses, and the road in many places was cut through beds of ash-colored lava. Monkeys were numerous, and one of them was shot. It was a large black one, with a white face; and though the ball had passed through his heart, there was such a look of humanity in the pale dead face, that it called forth a general expression of commiseration at the deed, as a crime nearly allied to murder. We crossed high ground, which was called "the Volcano," but for what reason I could not learn; whether it was the base of a mountain or not, I could not tell, so deeply were we buried in the forest.

About the middle of the afternoon we heard the rumble of distant thunder, and masses of dark clouds were shutting in the little strips of sky over head. I was unwilling to get wet, and spurred on ahead of the guide. He too looked squalid, and grumbled "poco tiempo." I pointed to the clouds, and hurried the faster. At length I reached the crest of the hill, where was a fruit station. As I rode past, they too cried "poco tiempo," but I had got clear of the guide, and meant to keep him at a distance. He never passed a place where there was an excuse for stopping, without doing so; but he feared the loss of his horse, and on he came, as fast as his steed could carry him. At length I came to a descent so difficult that I was compelled to dismount and lead my horse. This continued for a quarter of a mile, and is the only difficult part of the route for wheel vehicles. In the mean time the rain and the guide were inevitable. At the foot of the hill was another ranch for the accommodation of travelers, and a domesticated monkey, that afterwards became one of our traveling party. It was said that the parting between it and the old woman who had reared it, was very affecting.

A short ride over a plain brought us to Managua, an old and important town. We were met on the way by Senior Bruno, who conducted us to his hospitable inn, where we were made to feel the unbounded generosity of the old Castilian blood. Managua is on the lake of that name; and, as soon as I had satisfied the cravings of appetite, I went out to see what might be of interest in the town. Standing on the shore of the lake, when the trees on its margin threw long shadows over its surface, how much I longed for the power to convey a correct impression of the interesting scene, combining all that is picturesque in nature with the innocent simplicity of a people but little advanced from the pastoral state. Hundreds of women were gathering up the clothing which had been washed in the lake, or frolicking in their evening bath. It seemed that all the younger portion of the inhabitants were carrying water, for there was an uninterrupted file of them, bearing round bottles of it, holding from two to four gallons, on their heads. It is in this way that all the water used in town is carried from the lake. I saw a group of girls "hulling corn," or preparing it to make "hommony." Large wooden bowls were used, and having soaked the corn for a short time in ashes and water, they get in with bare feet and tread, changing the water from time to time, until the whole looked white and delicious.

We next went to the Cathedral, an old, rude, but imposing edifice; but—whether from our highwayman, heretical, or irreverent looks, must remain with me a subject of speculation—there were certain significant gestures, that in the natural language of all men have a very definite signification, and which served to lead my mind toward the door. I knew but little of the Spanish tongue, but sufficient to satisfy myself that the word "vamos" was more rudely applied than I had known before; and I left, none the better impressed for all the pious displays in their solemn old rookery. Buzzards were perching on the turrets in great numbers, and an old buzzard spirit, who ruled inside, told me, as I was going out, that for one rial I might go through the church!

and summoning all my Spanish to the undertaking, I approached a group who were standing in a door opposite, looking with great curiosity at me. What I said to them I never knew, but it only raised a shout of laughter at my expense, and I returned to renew my inspection of the figure, in no better humor at having contributed to their amusement.

When I reached the inn, I found an invitation from Doctor Rivas, a native of the town, to spend the evening at his house. He was a young man, educated at Guatemala, which he termed the Paris of Central America, and his library was well supplied with books in the German, Spanish, French, and Latin; but of English he knew nothing. He manifested the warmest interest in Americans, and spared no pains to please us. His uncle, an old priest, swung in a hammock all the evening, without speaking to any one; but his two sisters were very social, and talked Spanish, sang, danced, smoked cigars, and spit fluently; but from the Doctor I learned much by the use of the Latin, in speaking which he was proficient, and which required all the aids I could make use of to enable me to follow him. The statue which had attracted my notice, he said, was taken from an old ruin at the foot of the steep hill I had passed in the afternoon. This ruin he represented as being very large, and only partially explored. There were many others on the islets in the lake. He proposed to me to remain with him and visit these places, but my horse must go on with the company. I would recommend to any one traveling through this country to own his own horse, and then stop a few days at this place, and also at Massaya, where we arrived the next day. Nothing could have given me more pleasure, except seeing home, than a few weeks research in this interesting region. From the dense nature of the forests, the country is almost unexplored, and what monuments of the greatest importance to the history of this continent and our race, are now lying concealed by the dense thickets on the shores of these beautiful lakes! How had my boyish imagination been fired to explore these hidden mysteries, when thousands of miles away, and I had not the most distant hope of ever seeing the country in which they were said to exist. I was now in their very midst, and about to leave without giving a single day to the search; but time and hardships had tempered my archeological fervor, and long wandering had made me weary of it. Of our late Consul, Mr. Squires, the Doctor spoke with warmth, as a man who had the entire confidence of his people, and he hoped he would soon be returned to them. To the people of the North American States they looked as to brothers, and he hoped the time was not distant when Nicaragua would be one of the Confederation—when our citizens would settle in their fertile, beautiful country, and their waste places be made to blossom like the rose. He believed there were many bad men amongst us, but he had great confidence in the lofty, generous spirit of the great American people.

It was late when I returned to the hotel; the hammock which I had bespoken was occupied, and the doctor sent me the one I saw hanging in his house. This was too long for the room at the inn, and I suspended it in the portico, and was roused early by an attempt, on the part of an ass—his said it was a mule, but I could not see how it was possible—to let me down by eating the strings.

We set out after breakfast, making our "adieu" to our friends of the evening before, and left our worthy host with a letter of commendation to those who were following with the caritas. The doctor gave me a note to Justo Lugo, of the "Spanish Hotel" at Granada, and we plunged again into the forest. The road ascended gradually until we reached an elevation of several hundred feet, after a sharp ride of two or three hours. Here the crest of the hill was free from trees, and an extensive view was furnished of the large extent of country lying between the two lakes, buried in the dark green of primeval forest. Not a sight or sound of life was there in all that vast space. In the rear was the lake of Managua. As yet not a sail spots its surface, and man leaves uncontested the dominion of the forests to beasts and reptiles. A few miles further brought us unexpectedly to an abrupt termination of all vegetation, and one of the most interesting points in our journey. Near the very spot where the road crossed, was a fountain, from which had flowed a vast quantity of black lava, and its course could be tracked for miles down the hills, where it had destroyed every thing in its course, and appeared in the distance like the black loam of a swamp, just turned up by the plow; but nearer to us the scene was wild and rugged in the extreme. As the supply of lava diminished, and the surface hardened, the softer parts continued to flow down, leaving a crust, which, having nothing to support it, tumbled in and left the rocks as though they had been heaved up on the spot where they lay. A large tree had been overthrown close by, the lava had formed a shell around it, and as the tree was consumed, a hollow cylinder remained, with the impression of the bark perfectly distinct on the inner surface. One can hardly fail to notice it in passing. It is said that ninety years have elapsed since the eruption, and the lava of previous eruptions has formed a deep soil, overgrown by a dense wood to the very edge of the recent deposit; yet those ninety years have not decomposed the volcanic mass sufficiently to give support to lichens or moss, but they are as black and hard as though it was the work of yesterday.

A short distance brought us in view of the volcano of Massaya on our right, and the distant waters of the great lake of Nicaragua on our left. Descending once more to the plain, the country exhibited more evidences of improvement than I had yet seen. Groves of plantains, and fields of corn in every stage of growth, announced our approach to another town not on our list. Stevens, when passing through this country, barely alluded to it as the town of Nindari. But never did my eyes rest upon a picture more captivating to the senses. It was a

long mile that we rode through its principal street, and halted for the lotterers to join us. No one came out to sell us fruit, or salute us, as in other towns. It is called an Indian village, and I had regarded the most of them as but little else; for though in the larger ones there is more or less admixture of Spanish blood, the great mass of the population is pure Indian. [But here they had retained all their primitive customs, except that they had adopted the language and religion of their conquerors. The town was laid out into squares, separated by streets, and subdivided by hedge-rows into smaller squares, in the center of each of which was a neat thatched cottage, and around the sides groves of plantains or bananas; orange trees, loaded with fruit, were thickly interspersed, and high above all the rest the cocoa raised its ponderous fruit and nodded tauntingly to the thirsty traveler. These enclosures are perfectly neat; not a dead leaf is allowed to remain, and the whole town resembled a carefully-kept botanical garden more than the abode of thousands of human beings. A stone church, and an enclosure for a bull fight, to take place that week, is all that would remind us that the Spaniard had been there and planted his faith and vices. While in Peru Mr. Falls presented me with a collection of domestic and other utensils, which he had exhumed at Arica from an old burial place used before the conquest of Pizarro; among them were earthen pitchers, pots, bottles, &c., resembling those now used by the people here in texture and form; but the art of coloring pottery, used by the ancient Peruvians, is not now known by either people. The corn is ground by being rubbed between two stones—one flat and a little concave, the other like a rolling-pin. These stones are wrought with great care, and are transmitted as heir-looms, like their little homesteads, from generation to generation. In two instances I inquired when they were made, but the answer was, "Queen sabe?" "Who knows?"

REVIVAL IN SHILOH, N. J.

Deacon Bright, of Shiloh, N. J., writes of quite an interesting state of things in that place. The series of meetings which followed the dedication of their new house of worship, were profitable and well attended, and resulted in reviving the church to some degree, so that there was more of an awakening than there had been for a number of years before, though more of it is needed yet. The church was apparently struggling more earnestly in prayer than it had done for a long time. Truly, Zion did travail, and brought forth children; and young children they were, for the most part. The youth of the congregation seem to be coming out in advance of the old people. Some forty have been forward for prayers during the course of the meetings, (though not that number at once,) and nearly all quite young. We have been to the water side four times, and seen eighteen submit to the ordinance of baptism. In the Marlboro church ten have been baptized. Last night (March 29th) eleven came forward for prayer, and some of them are looked for next Sabbath. The greatest interruption which we have had to our meetings, was a great fall of snow, and rain so often that it seemed as if all was going to fall this month. On the Sabbath, however, the house was well filled in spite of the snow and bad traveling. At present, the meetings are not so well attended, nor are they held so frequently, the farmers being now hurried with their spring work. Elder Jones is remarkably industrious and useful in his calling.

REVIVAL IN WISCONSIN.—A business letter from Charles A. Burdick, dated Christiana, Dane Co., Wisconsin, March 27, says:—"The church here has been blessed with a good degree of revival during the past winter. The members of the church have been aroused to greater activity in the discharge of duty, and sinners have been awakened. Seven have gone forward in the ordinance of baptism, six of whom were added to the church. Six have also been added by letter. May the Lord still pour out his Spirit, and the stream of salvation flow until the entire earth shall be irrigated with its saving influence."

THE CLARENCE CHURCH.—The Seventh-day Baptist Church at Clarence, N. Y., has been for a long time in a destitute and scattered condition. But we are glad to learn, by a letter from Bro. L. M. Cottrell, a colporteur of the American Sabbath Tract Society, that a series of meetings has recently been held at a place within the bounds of the Clarence Church, which has resulted in awakening many members to a sense of their duty, and leading some sinners to inquire what they shall do to be saved. Some ten of twelve have openly professed Christ.

THE GERMAN SABBATH-KEEPERS OF PENNSYLVANIA.—A letter from Abram Burger, of Snowhill, Pa., informs us that the recent application of the German Seventh-day Baptists to the Legislature of Pennsylvania for exemption from the penalties of the Sunday Law, was not successful. He says, however, that since last spring the Sabbath-keepers have not been disturbed in their labors on the first day of the week, and they pursue them on that day as on the other working days.

REVIVALS IN COLLEGES.—The last Thursday in February was very extensively observed as a day of prayer for colleges. On that very day, as we learn from a Boston paper, a religious revival of great power commenced in Williams College, Mass. In the Genesee College, a Methodist Institution, which has recently gone into operation at Lima, N. Y., a very interesting and extensive revival is said to be in progress. The Genesee Evangelist says:—

"The ordinary exercises of the school are all kept up regularly. The chapel is opened evenings for public prayer, and the students spontaneously crowd in; and scores are anxious to testify of God's converting grace, and scores more are penitently seeking his face and favor. A recitation room is open for a single hour, when one or more of the teachers meet, inquirers, and from fifty to seventy-five daily come in to be instructed in matters that appertain to their soul-salvation. Students also gather in clusters at their private rooms, and pray for and exhort one another."

REVIVALS IN CONNECTICUT.—A correspondent of the Independent says that "besides a number of revivals among the Methodists in several towns in this State, there have been, during the past winter, or are at present, very refreshing times among the Congregationalists in a good many places. Twenty-five or thirty have appeared to set out in the way to Zion at Stamford, in the congregation of Rev. Isaac Jennings. Fifty or more, in the congregation to which Rev. Mr. Haight is ministering in South Norwalk, are thought to give evidence of conversion; and there is considerable seriousness in Dr. Hall's Society, the first church of Norwalk. In Harwinton there has been a powerful revival in progress for two or three months, under the untiring labors of the pastor, Rev. Mr. Jones. It is said that a hundred are thought to be the subjects of a work of grace. Some twenty-five or thirty are reported to have indulged hope in New Britain; and a hundred in Plainville. Considerable seriousness is said to exist in New Hartford, and also in Norfolk. A good work has recently commenced in Winsted, in connection with a series of evening meetings."

WORK FOR PHILANTHROPISTS.—The English Churchman, on the authority of the clergy of Bethnal Green, London, states that "there are 14,000 children, from 4 to 14 years of age, in that parish, without any education whatever, in consequence of the extreme poverty of their parents."

The Committee of the London Diocesan Board of Education, in the Report of July, 1850, state that the number of juvenile delinquents, under 15 years of age, approaches to 5,000 annually; and that there are 50,000 children wandering in the streets—untaught in religion and morality—and crying, "I perish with hunger!" Lord Ashley stated in the House of Commons, in June, 1848, "that there were 30,000 naked, filthy, deserted, roaming, lawless children, who formed the seed plot of 19-20ths of the crime which despolates the metropolis. At a public meeting on July 13th, 1849, his lordship most confidently declared it to be his opinion, "that 99 cases out of every 100 were the result of the want of honest occupation."

REQUESTS TO CHARITY.—The Boston Post says that Abel Chandler, who died on the 22d ult. at Walpole, N. H., has left by will \$50,000 to Dartmouth College, to establish a school of instruction in the practical and useful arts of life. He has also given \$1,600 to the New Hampshire Asylum for the Insane, and made many bequests to his relatives and friends. The New Hampshire Asylum for the Insane is made residuary legatee. Mr. C. was a native of Concord, N. H.; fitted for college at Exeter Academy; graduated at Harvard College in 1806. He was a most estimable man, and his life was full of unostentatious charities. The Boston Journal says that Mr. James Ingersoll, whose sudden death was recently recorded, has left by his will property to the amount of about \$90,000; and that the sum of \$20,000 is bestowed on various charitable and religious societies.

SUICIDE OF A MISSIONARY.—A very sad case of suicide from temporary insanity is that of Rev. James G. Bridgman, who went to China in 1844. He was a cousin of Dr. Bridgman, and was subsequently appointed an assistant missionary. Some two or three years ago he received ordination at Canton. He was unmarried, and lived by himself. His health became impaired; and his devotion to study was beyond his physical ability. Insanity supervened, during which he inflicted a wound which terminated his life.

A FEMALE MISSIONARY.—A letter from Mr. Danforth, of the Assam Mission, says that he recently made a trip of a week in company with his wife, during which they visited many villages and distributed some five hundred books. "Most of these people had never seen a 'mem-sahib' before, and were greatly surprised that a queen, as they called her, should condescend to visit them, who were the lowest and vilest of the earth. Crowds flocked around and listened with deep attention to her instructions."

DEATH OF AN EPISCOPAL CLERGYMAN.—Rev. Samuel F. Jarvis, D.D., LL.D., died at his residence in Middletown, Ct., on the 25th of March, in the 65th year of his age. He had been appointed by the Episcopal General Convention "Historiographer of the Church," and was engaged in preparing an Ecclesiastical History extending from the times of the Apostles to the organization of the church in this country.

ALFRED ACADEMY.—The Spring Term of Alfred Academy, and Teachers' Seminary opened on the 1st inst., with very encouraging prospects, the number of students in attendance being larger than usual at this season of the year.

THOUGHTS ON THE SABBATH, AND THE PREFERABILITY OF THE LAW OF GOD, BY J. N. ANDREWS, is the title of a pamphlet of some thirty pages, recently sent us. We have looked through it, and find it to be a very good argument for the Sabbath of the Bible, and particularly well adapted to meet the antinomian form of argument which is becoming so general at the present day. We commend it to the perusal of those who are honestly inquiring after truth.

General Intelligence.

Seven Days Later from Europe.

By the U. S. Mail Steamer Baltic, which arrived at New York on the evening of the 3d inst., in twelve days from Liverpool, we have European dates to March 22d.

Frightful Scenes in Texas.

Major Bartlett, Commissary of the Boundary Commission, arrived at New Orleans from Galveston, March 25th. He brings accounts of some horrible scenes of disorder, riot, murder, and execution, which took place at Socorro about the closing days of January.

POOR AND INSANE OF RHODE ISLAND.—Thomas R. Harvard, Esq., commissioner to inquire into the condition of the public poor and insane of Rhode Island, made his report to the Legislature at its late session.

SUMMARY.

An old colored man, residing in Salisbury township, Pa., was carried off on a recent night, by a party of unknown persons, in the direction of the Maryland line.

Of the 57 members composing the House of Representatives of Michigan, only two are natives of that State. Of the remainder 33 were born in the State of New York,

A young couple residing in Ohio, near the line of this State, says the Hillsdale Standard, having determined to become "man and wife," and not finding it convenient to obtain a license as the laws of the State require, came over into the town of Amboy in Michigan, a few days since,

A dispatch dated Toronto, Tuesday, April 9, says: Last night George Thompson lectured on slavery, and was enthusiastically received by a large audience. He described the press of the United States that supports slavery, as the most degraded literature in the world, and said he could not understand the religion of America, where the Bible is withheld from three millions of slaves, and where thirty thousand ministers nearly all set the laws of the United States above the laws of God.

A dispatch dated Toronto, Thursday, April 3, says: Last night Frederick Douglass and George Thompson lectured on slavery to a large audience. Douglass denounced the African Colonization Scheme. He advised the fugitives not to take refuge in Canada, but stand their ground, and thought that it would be well to strengthen their hands by the return to the United States of those already in Canada.

The western people are greatly disappointed at the failure of the Harbor and River bill in the Senate, after it had passed the House. Many of the papers are proposing to have a Convention during the Summer, similar to the one held at Chicago some years since. The Chicago Democrat says: "It is proposed to hold a meeting of the masses, without distinction of party, who are for Harbor and River Improvements, at Detroit, Michigan, on the 4th of July next."

A dispatch dated Boston, Wednesday, April 2d, says, Richard R. Chubbell, of Georgetown, D. C., has sued the old Trustees of the Commonwealth newspaper for libel, in having asserted that he had induced a colored man, named Wm. Ringgold, to leave Massachusetts and visit his friends in the District of Columbia, where, it is alleged, Ringgold was arrested and sold as a fugitive from bondage. Damages are laid at \$5,000.

Wm. Nichols of Weathersfield, Vt., died on the 13th ult., aged 94 years. He was a soldier on Winter Hill, Mass., at the time the British burned Charlestown, and afterward fought in the battles of Bennington, Saratoga and White Plains. He was a native of Holden, Mass., but moved his family to Weathersfield, Vt., 62 years since, where he resided to the day of his death.

A meeting is to be held at Lebanon Springs, Columbia County, on the 10th inst., for the organization of a company to build a railroad from Chatham Four Corners to Hoosier river, to connect with the Western Vermont Road, now building from Rutland to the Hoosier river. The projectors have great confidence in their undertaking, as by such a road a direct communication will be had between Vermont and the City of New York.

Cassius M. Clay is canvassing Kentucky as an independent candidate for Governor, expressly on the issue of Emancipation on the Soil. He demands a Constitutional Amendment which shall provide that after a certain future day to be fixed therein, all persons born or otherwise introduced into Kentucky shall be free.

Accounts at St. Helena, from the Cape of Good Hope, represent the Kaffir war as raging to a fearful extent, and that the English Governor was in a fort, hemmed in by 8,000 Kaffirs, without hope of escape. But this is probably a new version of the old story of Sir Harvey Smith's escape from Kaffirland by cutting his way through in the disguise of a soldier.

The election in Rhode Island last week resulted in the choice of Philip Allen for Governor, George G. King for Congress in the Eastern District, and Benj. B. Thurston in the Western District. William Beach Lawrence was elected Lieutenant Governor; Asa Potter, Secretary of State; Walter S. Burgess, Attorney General; and Edwin Wilbur, Treasurer.

A general meeting of railroad, steamboat, and stage directors and proprietors, is to be held in New York on the 13th inst., for the purpose of considering what additional facilities for travel ought to be provided in anticipation of the exposition of the industry of all nations, on Governor's Island, next year.

The National Intelligencer of Saturday, says that a preliminary trial of Professor Page's Electro Magnetic Locomotive was made a day or two before for the purpose of testing the best mode of attaching the battery, which seems to be a difficult point, owing to the jostling and oscillations of the locomotive. It was run out over two miles, and the best speed on a straight track was ten miles an hour. The locomotive weighs ten and a half tons, and has five feet drivers, with two feet stroke.

The dwelling house of Mr. Daniel Perkins, in Fairfield, Me., was, with nearly all its contents, destroyed by fire, on the evening of the 10th ult., and the wife of Mr. Perkins was so severely burnt as to cause her death the following day. Mrs. P. had before left the burning building in safety, but the thought struck her that one or more of her children were still in the house, and regardless of her own danger, she rushed into the flames, but was rescued in time to prevent immediate death. Her children had before left the house.

The directors of the Sun, Atlantic, Mercantile and Union Mutual Insurance Companies have presented to Capt. Low, formerly of the ship Houqua, a testimonial of their approval of his good conduct in saving the former ship and cargo after having been thrown on her beam ends, in the Indian Ocean, on the 15th of January, 1848, in a violent typhoon, but by the extraordinary exertions of the master and crew, righted, and subsequently taken by them to her port of destination, which was 3,500 miles distant.

A correspondent of the Journal of Commerce, writing from Port-au-Prince, Hayti, under date of March 17, says that a political conspiracy had been discovered there, and several persons arrested were condemned to death by court martial. Among them is M. Francisque, late Chief Justice, and one of the three Cabinet Ministers. These proceedings were, however, annulled, and a new trial ordered, the result of which had not yet transpired.

The Auburn Advertiser understands upon reliable authority that Henry S. Randall, Esq., of Cortlandville, Cortland Co., has in course of preparation a life of Thomas Jefferson. Mr. R. has been at Washington and in Virginia during the greater portion of the past winter collecting materials for this work.

On Tuesday night a child was found upon the steps of the house occupied by Bishop Hughes, 265 Mulberry street, New York. It was taken to the Alms-House. A similar occurrence was noticed by us some three weeks since, and we believe it is the third time the thing has been done within the past four months.

Philo N. Rust, keeper of the Empire House in Syracuse, died in his carriage, in New York on 3d inst. The cause of his death was apoplexy. Mr. Rust was widely known as the landlord of the "Syracuse House," which long had the reputation of being the best hotel west of Albany.

A new institution of learning under the title of the Hartsville Union, has been recently established at Hartsville, Bartholomew Co., Ind., twelve miles north of Indianapolis and Madison Railroad. The President is Mr. J. McJ. Miller. Perpetual scholarships may be purchased for \$100, payable in five annual instalments, with the right of transfer. There is another scholarship at \$10 per annum, for a term of not less than three years.

A musical prodigy, who is compared with Mozart, has appeared in Germany. It is a boy of 7, the son of a clergyman at Iserlohn. The fineness of his ear is incredible. Lately, having heard a difficult choral on the church organ, he went home and not only repeated it all on the piano, but transposed it twelve times. His talent is as great for other instruments.

Some twenty-five volumes of manuscripts relating to America have been discovered in the library of the Dominican Friars at Rome. They contain the narrative of Catholic Missionaries who visited and resided on this Continent during the sixteenth and seventeenth centuries.

The very name of Poland is extinguished from official language in Russia. The country is known to that language solely as the Government of New Russia and it is as perfectly incorporated into the Empire as any other Province.

Two Chinese merchants, Ahung and Ry, have arrived at Berlin on their way to England to visit the Exhibition. They have preferred the overland journey through Russia to the sea voyage which some of their associates are making in a junk.

The packet-ship Ivanhoe, bound from New York for Liverpool, is supposed to have been wrecked about the 25th of February. She was insured in New York for \$75,000. Her cargo, worth \$150,000, was also insured.

Applications are to be made at the next session of the Connecticut Legislature for a Bank at Redding, at Bethel, and at Waterbury, and for an increase of the capital of the Danbury Bank and the Pawtucket Bank.

Accounts from St. Helena to the end of February, state that there were at that time seven slave vessels in port, condemned, and about 850 slaves on the island. Three more prizes were daily expected.

The next meeting of the American Association for the Advancement of Science will be held at Cincinnati early in May next. This will be the first session of the Association in the West.

On Thursday night last there was a fire at Uica, N. Y., which destroyed Butterfield's stage stables, in the rear of National Hotel. Twelve horses were burnt, and other property valued at some \$5,000.

Daniel Webster visited Harrisburg, Pa., last week, where he was taken sick, and remained so at last accounts.

Twenty-five negroes recently arrived at Savannah from Augusta, to take passage for Liberia on the bark Baltimore.

A woollen mill belonging to Darius P. Lawton, at Mapleville, R. I., was totally destroyed by fire. Insured.

It is stated that free banks are to be established at Burlington, Camden, and Bordentown, N. J.

The receipts of the Washington Monument Office, during the month of March, were \$3,450.

A meeting was held at Oneonta, Otsego county, on the 2d inst., at which a company was organized to construct a railroad from Albany to some point on the New York and Erie Railroad, at or near Binghamton, through the valley of the Susquehanna, by way of the Great Bend. Delegations from more than twenty towns, about two thousand persons, were present at the meeting.

A lady in Cambridge, died on Wednesday—so the physicians said—and was laid for burial in her winding sheets, but from the fact that the body still retained an apparent warmth, though there was not the slightest appearance of respiration, interment was suspended. Sunday the lady opened her eyes and called on her husband, "Albert give me some water!"

Married, on Wednesday, the 3d inst., by the Rev. Henry Ward Beecher, KE CHE MAH KOONCE, alias "Young Bear," alias "Charles Kerkimer, a young "Chippewa Chief," to THAY EN DENA GO, alias "Christine Brandt," a dark eyed girl of the Mohawk nation, a grand daughter of the celebrated "Brandt." Both are from "Canada West."

Dr. C. T. Jackson and Mr. Francis Alger, of Boston, have discovered an extensive deposit of very pure phosphate of lime, at Hurdstown, Morris Co., N. J., near the Morris Canal. It is composed of 54 parts lime, and 46 parts phosphoric acid, heavy, easily pulverized, and of immense value as a manure.

Gov. Hunt has pardoned Isaac A. Biggs, who was sentenced to the State prison about a year since for sending threatening letters to Wm. B. Astor. His good conduct while in prison has, we believe, secured the clemency of the Executive. He had about two years of his sentence yet to serve out.

The first trial by Jury in Bavaria took place at Munich on March 6. When the Jury came in instead of a verdict the foreman said that he was hard of hearing, and had not understood a word of the whole trial. A new trial was ordered.

The receipts of the (Baptist) Missionary Union the first twenty days in March, were \$5,200—making about \$62,000 for the year. Thirty-two thousand dollars were needed during the remaining eleven days of the month to relieve the Union of debt.

Rev. A. D. Wheeler, who sustained severe bodily injury by railroad collision last winter, and whose case was left to referees, was awarded \$2,400 by the referees, in their session at Bath on Thursday, which sum the Portland, Saco, and Portsmouth Railroad Company have to pay.

Daniel B. Beals, of Lowell, states that he has lost a pocket-book containing, among other bank bills, one \$1,000, one \$200 and four \$50's on the Merchant's Bank, Boston, and one \$500 on the Railroad Bank, Lowell. A reward of \$100 is offered for recovery of the money.

The Louisville Courier notices the arrival by the through mail of seven more large bags filled with books, &c., directed to Senator Borland, under his own frank. This makes twenty bags in all, weighing over one ton, which this Senator has franked home to his own address.

A dispatch dated Philadelphia, Thursday, April 3, says: The walls of the Assembly building, on Chestnut-st., fell down this morning, burying several persons in the ruins, and dreadfully injuring three females who were passing by at the time.

The grand jury of the United States District Court, at Boston, have found indictments against all those who were bound over by Commissioner Hallett, for having been connected with the rescue of Shadrach the fugitive.

The projected railroad from Binghamton to Albany is to have its eastern terminus near Schenectady, which will throw all the business of the new road over the Albany and Schenectady road.

Under the new Constitution of Michigan, much of the local legislation heretofore performed by the State Legislature is committed to the County Boards of Supervisors.

Dr. Zadoc Howe, a wealthy physician of Billerica, who died on the 8th inst., bequeathed \$3,000 to the Bible Society, and the remainder is to be applied to the erection and maintenance of a high school in Billerica.

The application of electro-magnetism to the chords of the piano-forte so as to prolong their vibration for any length of time, is claimed as an invention by Mr. T. Daventry, of Salisbury, Vt.

The St. Louis Advertiser mentions that the sale of a church and parsonage in the southern part of that city was made a few days since, for \$65.

Andrew Drew, of Durham, N. H., voted at the late election for the twenty-fifth time. He is 95 years old, and has never missed a town meeting.

There were in New York on Friday last, according to the Shipping List, 14 Steamers, 77 Ships, 72 Barks, 136 Brigs, and 168 Schooners. Total, 467.

The "constructive mileage" taken by the Senators of the United States, for the short extra session commencing on the 4th of March, amounted to over \$40,000.

The total number of lawyers in the United States is 21,979. At \$1,000 a year each, they cost the people twenty millions of dollars.

A letter is advertised in Buffalo, directed to Dr. "Vanderkerbuerdundertremm."

MARRIED.

In Alfred, N. Y., March 27th, by Eld. N. V. Hull, Mr. JAMES CHAMPLIN to Miss SUSAN SAUNDERS, all of Alfred.

In Alfred, March 29th, by Eld. N. V. Hull, Mr. LORENZO COLLINS to Miss MARGERIE ALLEN, all of Alfred.

DIED.

In Petersburg, N. Y., April 3d, 1851, EREKTA HALL, in the eighteenth year of her age. This was the third death in the family of Bro. Hall in the short space of about eighteen months. Eleta was a girl of more than usual purity and Christian principle. She lived beloved by all she died in strong faith, lamented by a large circle of friends. In her death a light of the Church has disappeared, to shine again in a happier clime, where death never finds an entrance.

New York Markets—April 7, 1851.

Table listing market prices for various commodities such as Flour, Meal, Butter, Eggs, and other goods.

LETTERS.

W. A. Babcock, G. H. Babcock, D. Con, O. Babcock, H. W. Stillman, A. Waterman, B. W. Vaughn, O. H. Harris, P. Cole, A. Burger, O. King, J. Hill, M. H. Abbey, Geo. P. Bardick, Rowse Babcock, C. A. Burdick, I. D. Titworth, G. K. Billings, N. V. Hull.

RECEIPTS.

Table listing receipts from various donors for the Sabbath School, including names and amounts.

The Treasurer of the Sabbath-School Union—J. B. Babcock, Secy., \$5 00; Benj. Stille, Treasurer, \$2 00; Charles A. Burdick, Utiq., Pa., 1 00.

BENEDICT W. ROGERS, Treasurer. BILLS.—We are sending out Bills to those who owe for the Sabbath Recorder. If they are erroneous in any respect, please inform us, that we may correct them. If they are right, please forward the money at your earliest convenience, either through our local agents or through the Postmaster.

Receipts for the American Sabbath Tract Society.

Table listing receipts for the American Sabbath Tract Society, including names and amounts.

Daguerrean Gallery.

CURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage!

Knickerbocker Magazine for 1851.

One of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration, "That the encouragement of the Arts and Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America."

SPLENDID PREMIUM TO OLD AND NEW SUBSCRIBERS.

The Publisher, grateful for the large increase of patronage which this old favorite of the reading community has received, since it passed into his hands, has determined to reward his old patrons, and to all new subscribers, a splendid engraving recently published in this city, by Messrs. Gould, Vibert & Co., from a painting by a well-known American artist, William S. Mount, Esq. This Print is entitled,

"MUSIC IS CONTAGIOUS."

It is 19 by 24 inches, is printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor. The price of the Engraving is three dollars. It will be given to all subscribers to the Knickerbocker Magazine who pay their subscription for 1851 in advance, and during the month of January, 1851, and to all new subscribers who commence with January, 1851, and pay in advance. To entitle subscribers to the Engraving, all payments must be made to the Publisher. Subscribers who owe for more than one year will be expected to settle all arrears and pay for the present year, to entitle them to the Engraving, which will be received in payment. The Engraving will be rolled on a stick, and so securely done up, that it can be sent to California, or any other part of the United States, with perfect safety. The number for January, 1851, will commence the thirty-seventh volume of this work.

ST. LEDGER: OR, THE THREADS OF LIFE.

The Publisher has great pleasure in announcing to the readers of the Knickerbocker, and to the public generally, that he has effected an arrangement with Mr. RICHARD B. KIMBALL, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine. She lived beloved by all she died in strong faith, lamented by a large circle of friends. In her death a light of the Church has disappeared, to shine again in a happier clime, where death never finds an entrance.

In Hayfield, Pa., March 31st, of scarlet fever, E. A. F., son of Eld. A. A. F. and Lucy Randolph, aged 7 years. This within the short space of one year two lovely children have been called from the embrace of these parents to seats prepared above—to the embrace of a heavenly parent.

