

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.

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OBLIGATION OF THE SABBATH.

Reply to "Exodus"—Part 2.

"Whoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but who ever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19.

Messrs. Editors,—I hope no one may be dismayed by the length to which this discussion has been carried, or discouraged from reading it for fear of its resulting in the establishment of error, or the perplexity of merely "doubtful disputations." It is a Christian law, (doubtful by no Protestant, and disputed only by the Romanist), "prove all things; hold fast that which is good; abstain from all appearance of evil." Truth loves examination. Rooted in its Eternal Author, God, it rears its majestic form to the light of evidence, and safe in His protection defies alike the tempestuous sway of opinion, the lightning shaft of wit, and the untempered edge of sophistry. The clouds of the tempest may indeed envelope and obscure it for a moment; yet it soon reappears, stripped of its decayed branches and redundant foliage, but intact in every vital part, more perfect in beauty, corroborated in strength, and rejoicing in the radiant light of day. Such, I cannot but believe, will, through God's grace, be the result of the present discussion. If the Sabbath be no part of the Law of God, let it perish. If it be, one must indeed be "weak in faith" to fear its overthrow by any fair discussion, when he hears Him who is Truth itself declaring, "It is easier for heaven and earth to pass, than for one tittle of the Law to fail." (Luke xvi. 17).

2. The main strength and sole hope of my friend "Exodus" lies in the second of the six propositions he defends, viz., that "the Sabbath was strictly a ceremonial and Jewish institution." All his other propositions in reality rest upon this, and stand or fall with it. I wish this point to be distinctly understood, marked, remembered, and inwardly digested. It was in fact involved in the preceding proposition, according to its real import, as I have shown. If, then, I have succeeded in my argument there, and have proved that the Law of the Sabbath, like that of Marriage, dates "from the beginning" of the world, and belongs to the whole race, then I have in fact already demolished this second proposition, and with it all the rest. My friend "Exodus" may complain against this summary conclusion, in reply to his lengthened argument; but I submit it even to him, as a "good logician," if the entire consequence does not legitimately follow. I know he may attempt to escape the consequence; but it will be solely by challenging the proof I have presented of the premises. Of such challenge, however, I feel no fear. Why should I? I live for Truth.

It may, however, be satisfactory to him, as a lover of truth and consistency, if I examine all his remaining propositions and reasonings in detail, and show that the principles I have established already under the first proposition pervade the entire New Testament, and give a vital unity and glorious harmony to all the various facts and representations of the Bible. If the patience of my readers will hold out, I will, as far as time and space permit, undertake this, using all the brevity consistent with justice to the argument.

Let us, then, scrutinize more closely this second proposition, with the reasonings of "Exodus" upon it. The question between us here is precisely this: He affirms the strictly ceremonial and national character of the Sabbath, and I its moral and universal authority.

Now, I take it for granted, that two men of average intelligence and candor, with the same sources of evidence open before them, could not come to such opposite conclusions on a question like this, unless the question were complicated with circumstances that tend to confound moral and ceremonial distinctions, and thus to lead one of them unwittingly to a false issue. Here, in all candor, I think, lies the root of my friend's difficulties; and not of his alone, but of many others whose opinions he has subsequently quoted, though not always to the point. And here I may as well say, once for all, that of the writers he has cited, I think only Warburton and Paley, perhaps Dr. Whately also, (eminent, but often mistaken men,) fully agree with him in his Anti-Sabbatarian views. Of the unguarded language of others, he has made a use, I think, they never designed; but "what is written is written," and published too; and being fairly quoted by my friend, must go for what it is worth.

His first argument for the ceremonial nature of the Sabbath is drawn from the fact of its incorporation with the ceremonial law of the Jews. (Lev. xxiii.) The fact is clear. I admit it. His inference is: Therefore the Sabbath was "strictly ceremonial and Jewish." This conclusion, I submit, is in logic a non sequitur. The inference does not by any necessity follow from the fact. Let us try it in another strictly parallel case. The Law of Marriage was incorporated with the ceremonial law of the Jews. The fact is clear. Therefore Marriage is a "strictly ceremonial and Jewish institution." Will my friend "Exodus" accept this inference? It is just as sound as his own; and he is bound either to accept it in both cases, or to reject it in both.

His next argument is drawn from the incorporation of a motive from Jewish history into the reasons for its observance. (Deut. v. 16.) But this is explained by the fact that Moses is here rehearsing the Decalogue in a way peculiarly applicable to the Jewish people. No such motive is found in the Decalogue itself, as originally delivered by God; although very proper to be added afterwards to enforce its observance upon them.

But suppose it were found appended to the original reason given in Ex. xx. 11; how does this prove the second proposition? That grand re-publication of the law of

nature," the Decalogue, was given to mankind through that nation, till the Messiah should come. Deut. xvi. 1. Rom. v. 20. Gal. iii. 19. Though universal in its nature, it was of course particular in its application. It was all for the time incorporated both with their ceremonial and civil code. Was it all, therefore, "strictly ceremonial and Jewish"? Will "Exodus" really affirm this? Much of his reasoning implies it, yet I am unwilling to impute to him a conclusion so immoral, as well as illogical.

Very different, it seems to me, is the language of our Lord in the opening of His Sermon on the Mount. "Think not that I am come to destroy the law or the prophets; I am come, not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 17, 18.) And lest any of his own disciples, in consequence of the abrogation of the strictly Jewish code, should suppose and teach any relaxation of the moral code, he adds the solemn warning which I have ever as a motto to these articles: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." That by these commandments, our Lord meant the commandments of the Decalogue, seems to me so perfectly plain from the specifications which follow, that I consider it beyond all dispute. When it is formally denied, it will be time enough formally to prove it. Let it suffice now to say, that his first examples are taken from the sixth and seventh (perhaps also from the third and ninth) commandments of the Decalogue; and that every other is of a moral, not one of a ceremonial nature, throughout this whole discourse. Could any thing add to the evidence thus given, that as Lord and Judge of the world, Christ recognizes the Decalogue as the immutable Law of God, and ratifies all its commandments in their genuine import; and stripped of every Pharisaic construction, as fundamental laws of his own kingdom?

I can think of but one objection to this, so far as the Sabbath is concerned. It may be said, "Christ does not specify the fourth commandment as a part of this immutable law; therefore it may be an exception." Is it then necessary, after so decisive and comprehensive a statement as to every "jot or tittle of the Law," that he descend to a specification of every commandment? As well might you raise the same objection against the first commandment, or the second, or the fifth, or the eighth, as against the fourth. "But He does specify them elsewhere," it may be said. I answer, Yes, the fifth and eighth—(perhaps the first and tenth also)—but no where the second. Is the second, then, abolished by Christ? What! when the world was full of idolatry and image worship; to be conquered by His word! Alas! and monstrous supposition! I do not impute to "Exodus" such quibbles and evasions as these. But then, say, equally absurd is the attempt to detach the fourth commandment from the Decalogue; of which it ever formed an integral part, from the day that it was uttered by the voice of God from the blazing summit of Sinai, and was engraven by his finger in the two tables of stone; distinctions equally sublime and significant, which were never accorded to any of the merely local and temporary laws of Judaism, either civil or ceremonial.

The Law of the Sabbath, then, beyond all controversy, is one of "these commandments." And even if "one of the least of them," it is expressly comprehended in the warning of our Lord. And if a thousand Christian divines, of the highest distinction, with Luther and Calvin at their head, were to "break it and to teach men so," from some mistaken view of Christian liberty under the gospel, how would that alter the case? Will they sit on the throne of final judgment, and pronounce our sentence? They are but men; great men, indeed, but fallible; and to their own Master, in this matter, they stand or fall. I, too, could quote great divines on my side. But I will not. Let Christ speak for himself.

"But the particular day, 'the seventh day,' is also," says my friend, "an integral portion of the Decalogue. It is that also to be acknowledged to be of a moral nature." This I have so fully answered already under the preceding proposition, that I should not advert to it again, except to correct my friend, who quotes me as allowing "that a part of the Decalogue is not of a moral nature." I have made no such exception. The seventh day of the Decalogue, I hold to be a part of the moral law of the Sabbath, but not the mere circumstance of its order, or mode of designation. Half the dispute, at least, on this subject, springs from confounding two things perfectly distinct in their nature, viz: the seventh day of the Decalogue, and the seventh day of the Jewish week. The connection was fixed by statute only for that people. This, therefore, may be changed by competent authority. I mean by the authority of "the Lord of the Sabbath day," without touching "one jot or tittle" of the Decalogue. And it was changed, as we have seen. The connection was dissolved at once, by the abrogation of the Jewish code. The Decalogue remained immutable, but all else that was peculiar to Judaism was abolished.

But the Sabbath "was actually peculiar to the Jews," says my friend. "Throughout all history we discover no trace of a Sabbath among the nations of antiquity." My friend here speaks as if all history were under his eye. But he has fallen into a mistake here, which proves that he has not read all history. I have corrected his mistake by the united testimony of ten competent witnesses—Homer, Hesiod, Callimachus, Philo, Josephus, Clement, and Eusebius.

But "moral law," says my friend, "being founded on natural and universal relations, must be as immutable as those relations." Granted. And therefore the Decalogue, which is founded on such relations, remained

intact, when every thing "strictly ceremonial and Jewish" was swept away like shadows before the sun!

But, says Exodus, "the Sabbath has been changed in its period, changed in the reasons for its observance, changed in the character of its requirements, and changed in its sanction." Wherein? Is it still the same weekly period "required in the Decalogue." The original "reasons" for its observance remain, only now and more affecting motives have been supplied, by the death and resurrection of our Redeemer! No change has been made in the "nature of its observance," except the abolition of the "strictly ceremonial and Jewish" code, with which it once was incorporated, together with all the peculiar constructions, penalties, and sanctions of that code. Like Marriage, it now stands as "in the beginning," pure from every tincture of Judaism; hallowed and beautified with new and loftier associations. Preeminently now a part of "the perfect and royal law of liberty" from the slavery of the world, the bright link of man with man, and earth with heaven, the safeguard of virtue, the glory of religion, the pillar and prop of society, the palladium of nations, "the pearl of days," the blessing of this world, and the beacon light of that which is to come; who that rightly understands its worth can fail to "call the Sabbath a delight, the holy of the Lord, honorable!"

But my friend now calls in to his aid the authority of the Apostle to the Gentiles. "Sabbath days," says Paul, in Col. ii. 16, "are a shadow of good things to come." This, apart from all the previous considerations, would itself be conclusive. No one will pretend that a shadow or type can be other than ritual. My friend has inserted the word "good" into the text; probably from inadvertence. I hope its discovery may be a lesson of caution and charity to him in future. But now for the Apostle's meaning. "The language of the text," says my friend, "is comprehensive and unqualified. All sabbath days are equally included. This is clear from the context, &c." He who asserts a limitation of its application must clearly prove it. And I hope clearly to prove it this. Paul is the servant of Jesus Christ. Jesus Christ taught the perpetuity of the Decalogue, in even the least of its commandments, of which the Sabbath is one. This therefore was the doctrine of Paul. "The disciple is not above his Master," says Christ, "but every one that is perfect shall be as his Master." Luke vi. 40. With what astonishment would Paul, if he were now among us bodily, behold an attempt to torture his language into a direct opposition to a fundamental doctrine of his Master! What conceivable form of "wresting the Scriptures" could be more painful to his generous spirit? It may not be! Having received the gospel by the direct revelation of Jesus Christ, (Gal. i. 12,) it is impossible that he could mean to teach the abrogation of the Decalogue, in direct contradiction to his Lord. Any interpretation that leads to such an issue, violates an axiom, and overturns the first principles of all sound interpretation. It is nothing less, in effect, than attempting to make the Savior contradict himself! It follows, that "all sabbath days are" not "equally included," but only those peculiar to Judaism, and which the false teachers upheld in opposition to Christ as "the head of all principality and power." (Verse 10th.) The whole of the context, from verse 6th to verse 10th of this chapter, is the Apostle's protest against these Judaizing teachers. They would have placed the yoke of circumcision and of the whole Jewish law upon the Gentile believers. Paul resists this unwarrantable imposition, by showing—1st, that Christ, as "Head over all things," had a right to set it aside; 2d, that he had really conferred on believers all the blessings it vainly promised; 3d, that therefore Christ was the substance, and that ceremonial system but the "shadow," from all which it follows, that no man could lawfully condemn them for not observing it, in any part of its burdensome ritual. Even to observe the Sabbath, in a Jewish way, (i. e. on the seventh day of the week, and in combination with other Jewish "holy days," would in a Gentile Christian be wrong; in a Jewish Christian it would be a matter of indifference, expediency, and condescension only; but for either to observe it as a part of an obligatory ritual, would be a renunciation of the authority of Christ, and therefore of the Gospel itself. It is in this connection that Paul uses this language, here and elsewhere, which some have mistaken for a repudiation of the Decalogue, and among them my friend "Exodus."

The truth is, such a mistake, in him, is a logical result of his principles. He starts wrong at the beginning. He does not recognize the moral law in the Decalogue. His standpoint is not that of Christ, and therefore not that of Paul. Hence he allows not to the arguent language of the Apostle, in a contest against Judaizing teachers, the necessary limitations that keep it in holy harmony with the doctrine of his Lord. This is the source of that fatal confusion in a intellect naturally bright and clear, and therefore the more likely, when itself misled, to "make the worse appear the better reason." Let me make Paul's meaning plain by an illustration. Suppose, with my views of the Decalogue and of the Sabbath, I were arguing with a modern Jew, or, if you please, with a Seventh-Day Baptist, (many of whom are excellent men,) and they both should insist upon the obligation of the seventh day of the week in opposition to the first. I should resist them both as Paul does, on the very ground that they, wittingly or unwittingly, upheld the authority of the whole abrogated Jewish ritual, and denied the authority of Christ as Head over all. And if I saw any of my fellow Christians, from weakness of faith and tenderness of conscience, yielding to the plausible reasonings which would contend in a single point the Jewish ritual with the Decalogue, I would invoke them, by all their obligations of adoring gratitude to a crucified Redeemer, "stand fast in the liber-

ty with which Christ had made them free." Does "Exodus" now understand me? Does he not now understand Paul?

The conclusion of the whole argument is, that "Exodus" is not justified in the confident announcement that the Sabbath was a "strictly Jewish and ceremonial institution." On the contrary, it is demonstrated by the highest of all evidence, the testimony of Christ himself, that it is an integral and inseparable part of the Moral Law, and therefore of universal and perpetual obligation.

3. The third proposition, that "Jesus studiously and repeatedly violated the Sabbath," "Exodus" has attempted to defend at length; but so weakly that it will require but few remarks in reply, and those chiefly by way of explanation.

His defense is built upon the construction of this word "work," in the fourth commandment. "The lighting of a fire, the gathering of grain or food, the picking up of sticks, unnecessary walking, even the carrying of the slightest burden," he says, "all fall within the legal construction of the prohibition." Had he put the word "unnecessary," which he prefixes alone to "walking," before the entire enumeration, he would have stated the exact truth. But now it conveys a wrong and injurious impression, injurious to the Jewish code, and injurious to our Saviour. By a miracle, every week repeated in the wilderness, God had made the gathering of food, the lighting of a fire, &c., on the Sabbath, unnecessary. To do any of these things in such circumstances was therefore justly construed as a violation of the law. But when the Pharisees applied "this construction" to the act of the disciples, who plucked the grain merely to satisfy the cravings of hunger, our Saviour says justly, that they "condemned the guiltless." My friend must be hard driven for evidence, when he infers, from the case of David eating the showbread, a perfect parallel between the two laws. David did do in his necessity what was unlawful by the express terms of the ceremonial statute; and necessarily alone excused him. But the disciples did not violate the Sabbath at all, for no "necessary" work was forbidden, as is clear from the case of the priests in the temple. When our Saviour says, "they profane the Sabbath, and are blameless," he evidently means to confound the Pharisees on their own principles of construction. On any other view, the language would be self-contradictory. On this view it is perfectly in point. And when he adds that "there is one present greater than the temple," meaning himself, he evidently claims that his authority is paramount in settling the construction, and his decision final in pronouncing his disciples "guiltless."

To charge our Lord with a "studied violation of the Sabbath," because he commanded the impotent man whom he had healed on the Sabbath day to "take up his bed and walk," is again to adopt the Pharisaic construction. For the poor man's bed was evidently nothing but (Kradaban) a mat, a pallet, or mattress, such as travelers carried about with them; and yet, to carry it home with him is construed by my friend "Exodus" as "in the very face of the express interdiction," in Jer. xvii. 21, against bearing burdens on the Sabbath day! I suppose, on the same principle, he must construe our Lord's healing on that day a "studied violation of the Sabbath." Happily we have a better authority to assure us, every where and always, that "it is lawful to do good on the Sabbath day."

In truth, the only argument of any weight under this proposition, (and that belongs under the preceding, and does not sustain this,) is drawn from the words of our Lord, which I had quoted in proof that the Sabbath is of a moral nature, and of universal force, viz., "The Sabbath was made for man, and not man for the Sabbath." My friend asks, "Could he have said this of any law but a positive and ceremonial one? Assuredly not!" I answer, Why not? The argument which he quotes from Bishop Warburton, and adopts as decisive of the question, I think is only one of the Bishop's specious fallacies. Try it on a kindred case—just substituting the Law of Marriage for the Law of the Sabbath. Axiom—"Man was not made for Marriage, but Marriage was made for man." Now look at the argument of the Bishop. "Were the observance of the Law of Marriage (in the seventh commandment) a natural duty, it is certain man was made for that law; the end of his creation being for the observance of the moral law. On the contrary, all positive institutions were made for man." And now for my friend's inference. "This furnishes a proof that the (seventh) commandment is positive, ceremonial, and Jewish!" Who does not perceive the fallacy of this?

The truth is, there is a distinction in moral laws, which this argument overlooks altogether. Our Saviour teaches, (Matt. v. 19,) that some of the precepts of the Law of God, though of binding force to the end of time, are yet of less importance than others. Some moral laws are founded in moral relations, which exist in the present world, but not in the next. Thus it is with the moral laws of conjugal and filial affection. Yet how truly moral, universal, and sacred here! And thus it is with the law of the Sabbath. It is founded upon our moral relations to God and man in the present life, whether necessary or not in the future, as I showed in my very first communication. Of that argument for the moral nature of the Sabbath, "Exodus," in his defense, has taken no notice whatever. But I cannot help saying here, that if he can set aside the moral nature of the fourth commandment, it will be an easy thing, by the same process, to set aside the fifth and seventh; not to say the sixth, eighth, ninth, and tenth. "Facilis descensus Avernus; sed revocare." He will understand and appreciate this school-boy quotation.

I know he accuses me of making "sad nonsense" of our Lord's words in the passage under consideration. And the argument, as he ingeniously puts it, as he says,

"logic with a vengeance." But let me try to put it in its proper shape. "You accuse my disciples," says Christ, "of breaking the Sabbath. I have proved that you are both unjust, and inconsistent with yourselves, in this accusation." (See his whole argument on this point above.) "But now, to cover the whole ground of right construction in future, I lay down this broad axiom, 'The Sabbath was made for man, and not man for the Sabbath. And because designed like all other moral laws for the benefit of the whole race, therefore the Son of Man, (to whom it is given to judge the whole race,) is Lord also of the Sabbath day; i. e., the proper judge of the manner of its observance or desecration.' In the exercise of this rightful authority, I must rescue it from your technical and bigoted construction, and restore it to its original use and end."

I submit to every unprejudiced mind, nay, I submit to "Exodus" himself, whether there is any want of logical connection, or sound sense, or self consistency, in our Lord's words, according to this construction. On the contrary, do they not, when thus understood, perfectly agree with his character, his office, his uniform doctrine, and all the exigencies of the case? Thus understood, what a sublime dignity do they give to the Sabbath, and to him as "the Lord of the Sabbath." But understand them as "Exodus" would have us, and every trace of their glory vanishes. "The Son of Man is Lord"—of what? Of a "strictly ceremonial and Jewish institution!" "entirely subservient to men!" and vanishing away with other "shadows!" "No great harm in breaking 'shadows,' you know," says my friend, gaily. Most true; but take care that you do not impose upon something more substantial! Take care that you do not strike at foundation stones in the great edifice of religion and morals. "The truth is, (to use his own language in part), this much perverted quotation (Mark ii. 28) was pronounced, not as a check upon Sabbatarians, but to counteract (bigoted Pharisees), and honesty requires that it should not be employed for an opposite purpose."

To conclude this part of the subject: My friend thinks the passages in Matt. xii. 2, Mark ii. 25, John v. 10, and ix. 16, must have escaped my memory, when I observed on this third proposition, "This is the first time I remember to have seen 'Him who knew no sin,' charged with a 'studied and repeated violation of the law of God.'" By no means. I knew that Pharisaic Jews had brought the charge before; but I meant (as my context shows) that it was the first time I had found that charge endorsed by a Christian writer. I had indeed read Paley; but I thought his language was more guarded; and on recurring to Paley's argument, I am happy to acquit him of the charge in question; nor do I now remember any professedly Christian writer, except the author of these propositions, who has endorsed it. That the Jews did make the charge "with malice in mind," is manifest; but I think too well of my friend's "Exodus," in spite of all his mistakes, to class him with men who had murder in their hearts against the "Lord of the Sabbath."

Nevertheless, I am bound to remind him that this charge against our Lord is a grave one, and, if not sustained, (as I think on reflection he must feel that it is not,) demands on his part profound regret and public retraction. It is "a word against the Son of Man," which, though not unpardonable, (as He in his mercy assures us,) is yet really "false and calumnious," injurious to his honor, to his purity, to his piety, to his self consistency, to his uniform regard for the Sabbath, and for the virtue and happiness of mankind, to say nothing of his self consuming zeal for their salvation. May the mild, majestic eye, that once looked on Peter, look on my friend!

4. His fourth proposition, that "the New Testament never encourages Sabbath observance nor condemns Sabbath breaking," will detain me but for a moment. It is so vitally involved in what has been discussed, that every one will see that the proper observance of the Sabbath, before Christ's resurrection, on the seventh day of the Jewish week, and after that memorable event upon the first, is always implied, as well as often expressed. Indeed, it is evident that for many years the Apostles observed both, though for different reasons, and only among the Jews.

My friend treats with lightness the evidence I adduced from 1 Tim. i. 9—11, of the condemnation of Sabbath breaking, as one species of profaneness. I do not wonder; since it is quite evident, from the manner in which he quotes it and comments on it, that he looked only at the 9th verse. But I beg him to examine this passage again. The force of the argument it yields lies open before every plain English reader, in the order observed by the Apostle in his specification of sins and sinners. So exact a correspondence with the order of the ten commandments of the Decalogue, cannot be the work of chance. It follows—1st. That the Decalogue is recognized as the moral standard "according to the glorious Gospel of the blessed God." 2d. That Sabbath breaking are certainly included among "the ungodly and profane," and as such condemned. The force of this conclusion is heightened by a more exact translation of the first words, thus, "The law does not lie against a righteous man, but against the lawless and disobedient, the ungodly and profane," &c. Against all such (including Sabbath breakers) the law of God is leveled. A thought more pregnant with grave and solemn meaning can hardly be conceived. My friend in his haste overlooked the real force and bearing of this passage on the argument, or he could not have treated it lightly. This is my excuse for him, for only "fools make a mock at sin." Prov. ix. 9.

I regret that I cannot take up the two remaining propositions this week. They are defended by "Exodus" with an ability, an earnestness, an extent of reading and research, a force of personal conviction, and

mingled feelings of triumph and tenderness towards me, beyond anything he has before displayed, and really worthy of a better cause. Though still compelled to differ from him in his main conclusion, I am happy to see some common ground where I can embrace him with sentiments of esteem as well as of admiration and affection. I look forward to the encounter with him where we disagree, with something (though not unkindly) of

"That stern joy which warriors feel in foemen worthy of their steel." I shall aim to do full justice to his arguments, but I promise in my reply not to exceed the length of his own defense. In the mean time may the "Lord of the Sabbath" throw around my friend the pure radiance of "the perfect law of liberty," that he may "see things as they are." J. N. B.

DEMAND OF THE AGE.
That great pioneer missionary, the late Rev. Dr. Judson, while in this country a few years ago, wrote a letter, March 5, 1846, to the New York Baptist Register, in which he expressed his astonishment that so little effort is made by religious people to disseminate religious newspapers. In the following extract he proceeds to state two great demands of the age. Read and ponder:—

"There are two things especially requisite to carry forward the grand enterprises of the present age, which have for their object the removal of internal evils, the advance of true religion, and the establishment of the Redeemer's kingdom in foreign lands. The first requisite is Education Societies, and Collegiate and Theological Institutions for training the agents to be employed in these enterprises. Such societies and institutions have received considerable, though not sufficient attention. The second requisite is the active cooperation of the religious periodicals throughout the land. This object has been too much neglected and forgotten. Neither the cause of education, nor Bible and Tract Societies, nor missionary efforts can be long and worthily sustained, unless these objects are presented to the public mind, so as to enlighten, and interest, and stimulate to action. An agent goes through the country; he tells some pathetic story; a tear starts from the eye, and a fipenny from the pocket; and as he passes on, with the speed of the black horse, his voice dies away on the ear like the faint echo of sounding brass, or tinkling cymbal; the half-formed tear is suppressed, the purse-string closes over the remaining pennies, and things remain in statu quo, until the next annual session. Effective effort must be based on intelligent principle. Knowledge must be extensively communicated. The field of labor must be spread before the public, and they made well acquainted with the necessities and practicabilities of the case, the efforts that are making, and the successes, though small, that have attended those efforts; and thus, through religious periodicals. The great societies of the day could do no better thing than to send forth their agents, not merely to go proclaiming about the country, but to penetrate into every village and hamlet, and solicit subscriptions to their various organs of communication with the public. This would increase their contributions, and enlarge their funds beyond all past precedent."

MEDICAL AID AUXILIARY TO PREACHING.
Almost all missionaries in India find attentions to the body in illness, sometimes lead to the spiritual and eternal benefit of the soul. The Rev. Mr. Smith, of the (Eng.) Baptist Mission at Chitaura, writes recently:—"I vaccinated thirty-two children about a fortnight since, and all have taken. I am very badly off for want of medicines, and they are so expensive that I cannot afford to purchase all I want. I am anxious, however, to maintain my ground in this department of labor, as it is an auxiliary of no little value to my preaching duties. We have people now living in our village, who have been brought over by the kindness and benefits they have received from me in sickness. A short time since, a man was brought to me on a charpai, very ill. I attended him with medicine and food, and through the blessing of God, he recovered. He returned home to his village about three miles distant, but could not forget that his life had been saved by a stranger, who asked nothing in return except that he should bless God and honor Jesus Christ whom he had sent to save sinners. He now attends the house of God, bringing with him all he can persuade to come; himself and his aged parents all profess faith in the Lord Jesus Christ, and I hope ere long to have the pleasure of seeing them buried with him by baptism." Our brother Thakur Das went to visit last week, and after speaking to them engaged in prayer; at the conclusion he was surprised by the old woman also commencing and offering up a short prayer. During her son's illness she remained with him, and used to attend Mrs. Smith's prayer-meeting and all the other services; and it appears on going home she commenced to offer up daily prayer and thanksgiving in her family. There are many instances of good from medical aid which I could mention."

To tell a man to his face, to mind his own business, would be considered about equal to knocking him down, or, as the Frenchman said, "horizontalizing his perpendicular." And yet it is one of the simplest rules of right conduct, and one of the most useful that mankind can adopt in their intercourse with each other.

The record of life runs thus:—Man creeps into childhood—bonds into youth—goes into manhood—softens into age—enters into old childhood, and glumbers into the cradle prepared for him.

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New York, April 24, 1851.

OBLIGATION OF THE SABBATH.

Having pledged ourselves to lay before our readers the discussion which has been carried on in the columns of the Christian Chronicle under the above title, we shall endeavor to redeem our pledge, though we had no idea, when we undertook it, that it would be drawn out to such a length. We did not expect, either, that such unequal advantage would be granted to the two disputants by the Chronicle. If the conductors of that print are bona fide friends of free discussion, why not allow "Exodus" as much space as his opponent? Why choke him off with the pretense that they cannot spare the room, and yet allow "J. N. B." to continue week after week? It strikes us that this is not the fair thing.

In the article of "J. N. B." which we publish this week, we find but little to object to. It is, on the whole, a very good refutation of the second of the six propositions of his antagonist, that "the Sabbath was strictly a ceremonial and Jewish institution." It was always a matter of surprise to us, that the incorporation of a motive from Jewish history into the reasons for its observance, (Deut. 5: 15), should be adduced as proof of its strictly ceremonial character. As if there could not be two reasons for doing the same thing; or as if, when one general and universal reason had been assigned, another one of a particular application could not be added, without destroying the force, of the first! When we hear the duty of children to honor their parents urged, we have no difficulty in seeing that the duty is of a moral and universal nature. But suppose, for example, that a father has, by great exertions, and at a large outlay of money, ransomed his dozen sons from captivity in a foreign land. When afterwards he enforces filial duty upon them, and draws his motive from the ransom he has paid for them, we do not suppose that that constitutes the only reason why they should love and obey him. We consider it simply as a special reason, growing out of the peculiar favor which has been conferred upon them, but by no means invalidating that one which is of general application. His children are bound to love him independent of the special favor he has done them. So the deliverance of the Israelites from Egyptian bondage was a special reason for their keeping holy the Sabbath day, and particularly for carrying out that part of the commandment which required its rest to be allowed to the "man-servant and the maid-servant." But it had before been said, "Keep holy the Sabbath-day, because God on that day rested from all his works which he had created and made;" and the force of that reason was not destroyed by the one which was now adduced. Among us, the original reason for sabbatizing remains unpeeled, and manifestly concerns the whole human race as well as the Jewish people, it is "logic with a vengeance" to infer, as Exodus does, from the super-added reason, the strictly ceremonial character of the institution. We wish, too, that "J. N. B." could see, that the original reason applies with peculiar force to the seventh day of the week, and that it is wholly inapplicable to any other.

Our readers will discover, that "J. N. B." holds "the seventh day of the Decalogue" to be a part of the moral law of the Sabbath, but not the mere circumstance of its order or mode of designation. And what does he mean by this? Why, that "the seventh day of the Decalogue, and the seventh day of the Jewish week," are "two things perfectly distinct in their nature." Most sagacious critic! In what part of the Bible does he find authority for a Jewish week? The only week which the Bible knows any thing about is that which was fixed at creation. Throughout its pages there is not one iota of reference to any other. There is not the smallest hint given, that its beginning was ever changed. The beginning of the year was changed, when the Passover was first instituted, but the beginning of the week never. The distinction which "J. N. B." makes is, therefore, founded in sheer assumption. It is not true, that "the connection was fixed by statute only for that people." The fourth commandment itself designates the day, not as the seventh after any six of labor, but as that particular seventh day upon which God, at the close of creation, rested. Of no other day does the commandment speak, and of that it does speak in language too plain to be misunderstood.

The disposition, formerly so common, to class Seventh-day Baptists with Jews, as "upholding the authority of the whole abrogated Jewish ritual, and denying the authority of Christ as Head over all," we are sorry to see manifested in "J. N. B." We had hoped that such bigoted illiberality was passing away. But we are, as yet, a very small sect, and the dominant parties in Christendom think that they can afford to dispense with our influence. We know of some few places, however, where Seventh-day Baptist influence is so strong, that all other denominations combined can accomplish nothing of general interest without their cooperation. Nobody there thinks of denouncing them as Judaizers. The minister of the Gospel who should do so, would be advised to make himself better acquainted with their principles. But "J. N. B." is in a position where he

can do so with impunity. There are but few Seventh-day Baptists in Philadelphia. We have but a word to add, and we shall then leave the subject to make its own impression. As "Sabbath-breakers" are certainly included among "the ungodly and profane," and as such condemned, we would just remind "J. N. B." that in the Acts of the Apostles, written after the resurrection of our Lord, and quite as late as Paul's epistle to Timothy, the Sabbath is spoken of a number of times, and the reference is in every instance to the seventh day of the week. Therefore those who secularize the seventh day of the week are those Sabbath-breakers who are "certainly included among 'the ungodly and profane,' and as such condemned." Q. E. D.

BRITISH CORRESPONDENCE—No. 35.

GLASGOW, April 4th, 1851.

At meetings of the Half-Yearly Scottish Railway Meetings, the question of Sunday travelling has been again discussed. Yesterday the Scottish Central agreed to a modification of theirs—a motion having been carried, that local Sunday traffic be discontinued, without interfering with the through traffic on the line arising from connection with other lines. The Sunday trains will therefore run, carrying passengers from districts beyond, but at the stations upon the Scottish Central itself, tickets will not be sold. It is, however, left to the Directors to carry out the alteration when they see best, and it is perhaps not unlikely that they may allow the bustle of the London Exhibition to pass, receiving the profits, before enforcing the decision. But at the meeting of the Edinburgh, Perth and Dundee Railway, along which there is an early morning goods train, as well as the passenger trains, a corresponding motion for their discontinuance was negatived by a majority of 280 against 71; and at the Caledonian meeting, when a similar motion was voted upon, only the mover and seconder held up their hands in its favor.

The Papal Aggression Bill is to go into Committee on the 2d of next month. The discussion in the House of Commons has greatly enraged the Popish party. They seem to have calculated on the crime of the Pope being overlooked, and their mistake seems to have astonished them. The organs of the party are urging the desperate course upon the Romish M. P.s of permitting no business to be transacted; although it can hardly be expected that a small minority would long be permitted to continue such obstruction, if acted upon, when confessedly adopted for factious purposes. The priests have made Ireland a most miserable country; and they still labor hard to prevent others from doing any thing to mend matters amongst them. A Sheriff was shot at, the other day, when going to serve a writ upon a tenant who had paid no rent for four years; and every danger besets the manufacturer who transfers his capital thither, to employ the indolent and impoverished population. Meanwhile, the sales of Encumbered Estates go on, and much property has changed hands.

On Monday last, a census of our entire population was taken by order of Government. Returns were at the same time requested (not demanded) of the attendance, &c., at churches, chapels, and schools. Some of the clergymen of the Established Churches have strongly objected to the investigation which is thus quietly being made into matters which they do not wish to reveal. It is, I think, just ten years since last census, but it is expected that there will be evidence both of increased indifference and increased dissent. One of those who refused to pay the Church's annuity money in Edinburgh, last year, is now a member of the Town Council there, having been elected to office while he was a prisoner, at the instance of the clergy, and walked from the jail to the Council Chambers.

The Canadian House of Assembly having last year resolved that it would be expedient to sell their Clergy Reserves, which have been a fruitful cause of strife, our Government have expressed their reluctant assent, on the ground of an unwillingness to oppose the general desire of the local Government, especially as provision has been made for maintaining the interests of parties presently interested in the matter.

I am glad to observe, that a warning voice has been lifted up in the Sabbath Recorder against having recourse to those who profess to reveal, by mysterious rappings, the state and affairs of the dead. As religion declines, and iniquity prevails, in the last times, Scripture leads us to expect evil agencies of a spiritual character to prevail. As when God refused to answer Saul, either by prophets or by dreams, he consulted one that was a witch, so may we expect that when God's prophetic announcements of coming events are disregarded, and His revelations of spiritual things are disbelieved, men will have recourse to enchantments. The existence and agency of the Evil One has little place in the creed of many in the present day; and from this scepticism he obtains the greater power for their delusion. Philosophy, falsely so called, has charms for many; and in such forms is, therefore, instilled, which leads to destruction. Even rappings are not peculiar to America, or the present day. In this country they had a place, in former ages, as well as in modern times—although to the United States belongs the peculiarity, so far as I am aware, of having spelled out the communications of the Deceiver, so conveyed. Such things are not

at present spoken of here; but we have what appears to me the same unlawful agency largely employed under the names of Mesmerism, and Electro-Biology. Under this latter denomination, Mr. Darling, from the United States, is giving exhibitions which are much patronized—which, Dr. S. R. Maitland leads me to believe, is one of the sins for which the Canaanites were divinely ordered to be destroyed. The evidence of identity depends upon a criticism of the text, which may be worth presenting in a future communication. J. A. BEGG.

PERSECUTION IN THE ISLAND OF MADEIRA.

To the Editors of the Sabbath Recorder.—The Beast, which was to make war against the saints, and prevail until the Ancient of Days should come, is now making a terrible war against the converts in Madeira. Recent letters, received by some of our exiled Portuguese brethren, now in this country, give the sad intelligence, that some of the few converts who were not so happy as to follow their brethren into exile, have been persecuted to the death for Christ's and the Gospel's sake. I cannot here give all the details; but one sad case, that was witnessed by a number of people, will illustrate, and show what the spirit of Rome is, in those countries where it has full power to accomplish any evil deed. A beautiful young lady, in her teens, member of a very respectable family, by reading the Word of God in her own language, and by a kind word from an intimate female friend, who was a convert, was powerfully convicted of sin, and called upon the Lord Jesus Christ, the great Redeemer, for mercy. Prayer was also offered in her behalf by a few converts in secret, and the Lord spoke peace to her soul. Her joy was so great at her conversion, that she could not keep it to herself, but felt it her duty to inform her parents, whom she dearly loved, as one of the most affectionate of daughters. This she did, in hope that her father and mother might also, through grace, find the pearl of great price. With much anxiety for the salvation of her parents, (who worshiped all sorts of images and dead saints, the little wafer god, and other absurdities), she opened all her heart, and gave them her happy experience in passing from death unto life. Unhappily, her deluded parents were under the power and charm of the priests and confessional. After hearing the experience, both parents gnashed their teeth, forbidding all farther intercourse with the Bible Christians, praying without the beads, reading the Scriptures, &c. They demanded immediate confession, and penance before the priest, upon pain of being whipped to death. The daughter and happy convert firmly, in a kind tone, declared her willingness to die rather than go back to the priests and the worship of idols, which God forbids in the second commandment. At this declaration, the father seized her, tied her to a tree in his garden, and taking her at her word, whipped her to death. She died calling upon the Lord Jesus to bless and convert her parents. EXILE.

"DISCLOSURES," &c.

We have received from Auburn, N. Y., four numbers of a periodical entitled, "Disclosures from the Interior, and Superior Care of Mortals." What is the precise meaning of this unique and ominous title, is more than we can tell; but the general character of the periodical may be inferred from the following Prospectus, which we copy entire as one of the curiosities of psychological literature:—

"This Publication is dictated by Spirits out of the flesh, and by them edited, superintended and controlled. 'Its object is the disclosure of Truth from Heaven, guiding mankind into open vision of Paradise; open communication with spirits redeemed; and proper and progressive understanding of the Holy Scriptures, and of the merits of Jesus Christ, from whom they originated in inspiration absolute, and of whom they teach, as the only Saviour of a disordered and bewildered race. 'The circle of Apostles and Prophets are its conductors from the Interior; holding control over its columns, and permitting no article to find place therein unless originated, dictated or admitted by them—they acting under the direction of the Lord Supreme. 'James Congdon, Charles Coventry, Andrew L. Wilson and Lonson Bush are its Publishers and Proprietors; they having become, in full confidence of mind, disciples of the Lord; and being present external agents of the Circle Apostolic and Prophetic; acting under their direction, while faithful, as instruments for the distribution of truth."

There the reader has all the information in our possession as to the origin and design of this publication. As to the manner in which the spirits have done their editorial work, it may not become us mortals to be very critical. We will, however, venture to say, that they have not fully met our expectations. In the first number, for instance, we find an article "dictated by Paul the Apostle Messenger," which strikes us as decidedly vapory and indefinite—entirely wanting, indeed, in that directness and terseness which characterized the writings of Paul the Apostle when in the flesh. The same may be said of some other communications which profess to come from spirits. Now, as we had always supposed that a transfer from this gross earth and its groveling associations to the spiritual state and the companionship of angels, would be refining and improving in its influence, this deterioration disappoints us. Perhaps, however, we were wrong in expecting such improvement in spirits. The fault may after all be in us.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 7.

From a Journal of Dr. J. D. STILMAN of New York.

Voyage down the Lake—Squall at Night—Arrive at San Carlos—No boats to take us on our way—Ruins of the Fort—Night on the River—Rapid—Scenery on the San Juan—Another Night—Arrival at San Juan—Negro Police—Take Passage in the Brig Niagara.

The schooner was nine feet beam and thirty-four feet keel, yet fifty men were crowded on board, until there was not room for us to be seated on the deck and keep our feet out of the water. The shores of the Lake are bold, and the navigation is easy. Once during the night a squall, attended by a brisk shower, visited us, parted the sheets, and in the confusion a cage full of parrots went overboard. We hugged close, and so kept warm, notwithstanding the water; and after thirty-six hours in this condition, we reached San Carlos, at the outlet of the Lake. The land was so distant that we could discern nothing of interest, except the Island of Ometepet, which rises from the Lake in a cone 7,000 feet high, and is slightly truncated by a crater. It is about midway of the Lake, and may be seen from either extremity. It was yet dark when we reached San Carlos, and landed in the mud. A few reed huts were all we could see to suggest a town; and I found my way into one where a light shone through the interstices. Some one had anticipated me, and provided himself with the only hammock in the house; so, having taken a dish of chocolate, I lay down on the earthen floor, with several billets of wood for a pillow; but while I was contending the point with the mosquitoes, day broke. In the short distance of ninety miles which we had come from Grenada, the climate had undergone a great change. But little air was stirring here, and that was humid; in fact, it rains so frequently that the ground is kept miry, and vegetation is more luxuriant than at the upper end of the Lake.

There were no canoes here to take us down, as had been agreed; and as we had been imposed upon already by being crowded, contrary to agreement, we concluded that, as an act of justice, the schooner should go down the river. To give one an idea of the practices of Americans in this country, take this instance. The vessel had been got up the river with some difficulty, and was sold for \$800 to run on the Lake, and she was engaged in carrying passengers to San Carlos, where an agent was stationed to forward them down the river in canoes. The fare asked is \$25, of which \$10 is generally paid to the proprietors of canoes for the river part of the route; and as it requires eleven days to ascend again with their boats, this is not an unreasonable compensation. While these are performing one trip, the schooner has made six, the profits of which will amount to the sum of \$4,500. They agree to carry thirty only, and crowd fifty on board, and you may forfeit your passage money or submit. It was guaranteed that there should be no delay on the route. Now we were told that we must wait until canoes should come up. We gave the agent to understand, that if there were no boats provided before noon, the schooner must fulfill the contract; and we held her in custody.

In the mean time, I took the opportunity to visit the ruins of the Spanish Fort that was built at this place. I had heard it represented as being the most extensive Spanish work of the kind on the continent. It was taken by Gen. Dalling in 1779, in whose expedition Lord Nelson, then Post-Captain, won distinction. It was held by the English until the pestilential atmosphere of the place had nearly exterminated their forces. Upon the extreme point of the promontory that commands the passage of the river, are the barracks, if they can be called by that name, and several heavy guns are lying on the ground, and a few pyramids of shot, but there is not a piece ready for service, and there seems but little encouragement to expend any thing on the place, as it could only serve to excite the cupidity of their enemies. There is one thirty-two-pounder brass gun mounted, one of those mementoes of the glory of Old Spain, but spiked, no doubt to prevent its being turned upon themselves. I had given up the search for the old Fort of San Juan, thinking I had been deceived. The hill that commanded the vicinity was so heavily wooded that I had conceived it impossible that it should have been the site. As a last effort, I determined to reach this, and after laboring up through the most intricate labyrinth of trees and vines, I came to a rampart, and followed it for a long distance. A great number of heavy guns lay in the embrace of trees, and scattered over the entire work. The walls of many buildings are yet entire, but the air was so close and gloomy from the dense shade, that it was insupportable, and a swarm of hornets, whose nest was in the mouth of a big gun that I was inspecting, caused me to beat a retreat.

On returning, I found that one canoe had arrived. Twenty-three of us were stowed into this, besides the crew of five Indians, and we started just before sundown. The men at the oars seemed but little disposed to exert themselves, and we glided along not much faster than the current. The river was wider and deeper than I expected, but its banks were low, as is all the land on the east side of the Lake, like an irreclaimable jungle. As night shut in the view, we heard many cries of wild beasts, which the natives with us would imitate and pronounce "mucho malo." Our bungs were so cranked that the most of us were compelled to sit down on the floor, and the least change of position, on the part of any one, would cause it to creak so far that the men on one side were unable to raise their oars out of the water. Overpowered with the want of sleep, we settled away, one by one, into every imaginable attitude simulating repose, but which was little more than a state of semi-insensibility in which we were aware of floating down the stream, and from our painful contortions of body were kept conscious of our personal identity. The rain poured down upon us

without producing any other effect than when it falls upon the cottager's roof. The men seemed to sleep better for it. In this manner we continued until day-light, and were eighteen miles from San Carlos. The forest was heavier than that seen the day before, and rose in a dead wall from the water's edge. The current also was more rapid. We stopped at a place where the undergrowth had been cleared away to enable boats to land, for the sake of stretching our limbs and preparing breakfast. The earth was miry, and all was so wet that to build a fire was impossible. In fact, every thing on shore looked so gloomy and repulsive that we were glad to get back into our boat, and take a cold luncheon, washing it down with a bowl of "panola." This is a dish much used by the natives on journeys, and is made from Indian corn parched and ground. It is mixed with water in a calabash.

Soon after starting again, we heard the roar of water, and preparations were made to descend the rapid. The boatmen endeavored to impress us with the dangers of the passage; but, knowing their national characteristics, we thought that what they did not fear was not worth fearing. This rapid, which is the worst on the river, is about half a mile long, and runs about six miles an hour. One goes down it without apprehension.

Here was the first elevated ground we had seen since leaving San Carlos; and upon it stands the modern fort of St. Johns, taken from the Nicaraguans a few years since by the English. Beneath it, close to the water, is a small house, the only inhabited spot on the whole river, from the lake to the ocean. An American steamer was moored here, waiting for appliances to ascend the rapid. The current for the most of the day was swift, and we went along at a fine rate. The trees rose in a perpendicular wall of green to the height of from fifty to one hundred feet. Some showy flowers were seen, but were beyond our reach; also monkeys and macaws, both green and scarlet, but they seemed to hold us in great aversion. Alligators too were stretched along the shore; their jaws set as a fly-trap for unwary insects. Not a breath of air was permitted to reach us, and the sun poured its hot displeasure upon us without even the "shadow of a shade." But we were kept tranquil by an occasional drizzling of rain. We continued on until night again overtook us; and a severe night it was. The rains were more constant, and came in torrents, while the roar of the wind was as though all the demons of the forest were abroad. Our constrained position had now become positive torture; and, to make matters worse, a quarrel had broken out between the master of the bungs and the crew. At length they refused to pull another stroke. Persuasion and coercion were fruitless, and we were drifting towards the shore and under the overhanging trees, broadside to the current. Should we catch against one of the limbs, nothing could prevent our being capsized, and compelled to choose between the alligators in the water and the ferocious beasts that were prowling in the forest. For myself, individually, I had obtained possession of a place on the bottom of the boat, where I could rest my head; and though I heard all that was passing, was so fatigued with the fourth night's watching, that I felt that if we were actually overboard, I should still insist upon a little sleep before I could consent to go on shore. At length two of the men resumed their oars; and as the day began to dawn, we heard a distant roar like the tramp of another storm in the forest. But the sound continued, and the rain came not. We concluded that we were near the surf on the sea shore. The river San Juan, near its mouth, makes an acute angle with the sea shore, so that we were nearer to it than to the mouth of the river.

This morning the character of the scenery was much changed. The shores were low, swampy, and covered by sickly-looking palm trees. We passed many boats on the river, and one party of European immigrants bound up a branch leading into the State of Costa Rica. About six o'clock we reached San Juan, or Greytown, as the English call it, and a more disgusting place one could not wish to see. It is on a low ridge separating the river from an impenetrable swamp. A few framed houses, and a flag-staff upon which the English colors were flying, designated the town; and on landing we were waited upon by a dozen of Her Majesty's colored troops, called policemen, requesting us, in behalf of the people of the town, to deliver up to their keeping any fire-arms we might have about us, until such time as we should leave the place. Some complied; others declined, and expressed a resolution to give them up only with their lives. The officer in command was white, and he told them it was not compulsory. This regulation seems to have given rise to some inflammatory language in political papers at home, but the intention was no doubt a good one. I have already alluded to the conduct of returning Californians, and at this place, where often hundreds of them were detained, they were liable to excesses which were dangerous to the lives and property of the inhabitants. And as to cut them off from ardent spirits would deprive a class of the people of one of their most productive sources of trade, the authorities proposed to disarm them. These black troops, it is well known, are kept here for the purpose of enforcing the jurisdiction over this place of an Indian styled the King of the Mosquitoes, but so miserably abject, that all their forces could not keep pantaloons on His Majesty; and he cares as little about the question of title to the country, as the alligators and monkeys that infest it.

There were but two small vessels in port when we arrived. One was an American brig, loaded with logwood and deer-skins. The British mail steamer had not arrived, and the war steamer stationed here had gone down to Chagres with several hundred passengers. The sickly, forbidding aspect of the place made us anxious to leave it as soon as possible. Another American brig arrived during the forenoon, which proved to be the "Mechanic," of Bath, Me.; and as soon as it was ascertained that she was up for passengers, we paid our fare to New Orleans, though that was not the port we preferred to sail to, and took up our lodgings on board. The cabin was small, and badly furnished; but it gave us a home, and for one night it might be said that we slept quietly. The next day the schooner Maria arrived in fourteen days from New York; and home, with all its comforts, of the smallest of which we had been deprived so long, seemed al-

most at hand. But the severest trial that we had ever experienced was still before us. Two or three days were yet to be spent before we could sail, and in the mean time the English mail steamer and frigate arrived. About this time Capt. Hutchinson, of the brig Union, arrived, having been picked up in an open boat, with his mate and two seamen. His brig had been wrecked about three weeks before, on Serrana Keys, bound from Chagres to New Orleans, with forty-five passengers. All hands reached shore in safety, and as the brig had worked over the reef, her stores were landed, and the company were as comfortable as they could be on a little bird island, without any prospect of relief. After eleven days the captain took the long boat, with a crew, and endeavored to reach an island about eighty miles to leeward; but owing to the same defect in his chart which had caused his wreck, he missed it, and after great suffering and peril was picked up on the Mosquito coast by a small schooner, and brought into San Juan. He made an arrangement with the agent of the Mechanic to go to Serrana and take off the men. We had already eighty persons on board, and as this was done without consulting the passengers, who the schooner Maria could be obtained, and as this enterprise appeared to be attended with great danger and delay, we complained of it as being a violation of the engagement with us, and, though we wished to put no obstacle in the way of relieving the men, we would prefer to take some other conveyance home. By dint of representations and persuasions, we were at length induced to continue on board, and the next day—Christmas day—we set sail.

THE SABBATH-KEEPING CHURCHES IN WISCONSIN.—A letter from Eld. Varnum Hall, who is now laboring with the church at Milton, Rock County, Wisconsin, gives a very cheering account of the condition of the churches in that State. The revival at Milton resulted in the conversion of some sixty persons, nearly all of whom have united with the church. Seventy-five persons have recently been added by baptism and letter, and others will probably join soon. There is also a good state of feeling in the church at Big Foot; some eight or ten persons have recently embraced the Sabbath there, and considerable interest on that subject is felt in the vicinity of the church. Faithful ministerial labor is much desired, and there is reason to think that it would result in great good. The church at Christiana has been somewhat revived, and several additions have been made.

THE SABBATH-KEEPING CHURCHES IN VIRGINIA.—A letter from Eld. Azor Estee, dated at West Union, Va., April 14, says: "My missionary labors the past winter have been very arduous, and I hope not altogether in vain. Twelve youth within the sphere of my labors have been baptized since my return from Ohio. The Churches at Lost Creek and Salem have each enjoyed a revival of religion, which, I trust, has not only added to their numerical strength, but improved their spiritual condition, and augmented their moral power."

Eld. Estee speaks of a Convention held in Salem, Harrison Co., at which the Virginia Seventh-day Baptist Association was organized. An account of the meeting, he says, was forwarded for the Recorder; but it has never come to hand. We hope he will send again.

PREACHING PRINTED, SERMONS.—A statement is going the rounds, to the effect that Mr. Harper, recently appointed Vicar of Selby, after the usual morning service, took his place in his pulpit, and informed the congregation that he should that day commence a practice he had long intended to pursue, that of preaching a sermon not of his own composition, but written by another person. His reason for preferring this course was, that there were many sermons, by some of the oldest divines, which, in consequence of not being generally read, were comparatively useless. A good reason, honestly stated.

METHODIST MISSIONS.—The New York Observer, giving a particular account of the missionary operations of the Methodist Episcopal Church, sums up thus:—

"The number of its missionaries in the foreign department, exclusive of printers, teachers, mechanics, &c., is 34; in the home department, including the Indian, German, and Swedish missions, 464. The number of church members connected with the foreign missions is 1,611; connected with the home missions, 38,882; total, 40,493."

POSTAGE ON THE SABBATH-SCHOOL VISITOR.

The Sabbath-School Visitor measures 270 square inches. According to the New Law, (under which the July and subsequent numbers will be sent out,) the postage on it will be one fourth the rate charged on ordinary monthlies, or those measuring more than 300 square inches. For any distance within 300 miles of New York, the postage will be 2 1/2 cents a year; for any distance over 300 and under 1,000 miles, 3 cents; for any distance over 1,000 and under 2,000 miles, 5 cents; and so on. Until the New Law goes into effect, the Department is entitled to full postage on each copy of the paper, and not simply on each sheet, as was erroneously stated in the first number.

A NEW VOLUME AND NEW SUBSCRIBERS.—The Eighth Volume of the Sabbath Recorder will commence about the middle of June—seven weeks from to-day. The paper will be printed on new type, and no pains will be spared to make it a staunch advocate of reform in general, a faithful record of Seventh-day Baptist denominational movements in particular, and an interesting and useful family newspaper. Now is the time to get new subscribers. Who will begin?

FREE-WILL BAPTIST NEWSPAPER.—The Morning Star, the organ of the Free-Will Baptist Denomination, comes to us this week in a new dress and enlarged form. From a historical sketch under the editorial head, we learn that the paper was commenced twenty-five years ago, "a small sheet, with a meager list of subscribers;" now it appears on "a large sized sheet, with nearly as many thousand subscribers as hundreds then." At first the paper was owned by a small company of brethren, and was published in a "hired room;" now it is the property of the denomination, and has "commodious and permanent buildings of its own."

"In looking over, I find I have sent you about FIFTY-FIVE new subscribers this last year. I set my mark at fifty. Now I set my number at fifty more the next year—I mean from the first of April, 1851. I have obtained, in a little over two years, one hundred and thirty-three new subscribers; and about all have paid in advance. Besides other business, I have paid the office in that time, for books and all, THREE HUNDRED DOLLARS. Some rules I have adopted. 1. I try to get all I can to take the Star, professor or non-professor, belonging to our denomination or not. 2. I always get new subscribers to pay within the first three months; this is the easiest and best for all. 3. I never use any money due the office, for any purpose whatever. 4. I always send when I get from three dollars to ten dollars. 5. I pay for all books when I take them from the office. 6. I collect all I can from old subscribers."

MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.—The following extract from a Circular of the American Anti-Slavery Society, suggests matter for serious reflection and inquiry on the part of every well-wisher of our country:—

"Hitherto, since the formation of the Society, the Annual Meeting has been uniformly held in the City of New York, and usually in the Broadway Tabernacle. So absolute, however, is the sway of the Slave Power in that city, and such the fear of mobocratic excesses, (stimulated by the 'Union Committee' on the one hand, and the lawless Rynders and his crew on the other), that no meeting-house or hall in that great city can be procured, either for the love of liberty or for gold, for the accommodation of the Society. Neither in the adjacent city of Brooklyn can any suitable building be obtained for this purpose.

Leaving these cities to the historical infamy which awaits them, the Executive Committee, in accordance with the urgent request of the friends of impartial liberty in Western New York, hereby give notice, that the Seventeenth Annual Meeting of the American Anti-Slavery Society will be held at Syracuse, N. Y., on Wednesday, May 7, commencing at 10 o'clock.

A DEFENDER OF THE SUNDAY.—Some pious journalists have endeavored to make capital for the Sunday out of Montalembert's movement relative to it in the National Assembly of France. The following statement respecting this man—"the perpetual advocate of the Society of Jesuits"—is made by the Paris correspondent of the New Yorker. It may help to form an estimate of the good intended by and to be expected from this movement:—

"It is a matter of public notoriety, that M. de Montalembert, the head of the Jesuit party, though a married man, has several acknowledged mistresses, by two of whom he has numerous families; and though possessed of large property, he has so little respect for the claims of parents, that a destitute orphan of his family and name, to the great surprise and scandal of his friends, applied last week to a public institution in this city for charitable assistance."

REQUESTS TO CHARITY.—The will of the late Sarah Waldo, of Boston, was recently filed at the probate office in that city. It bears date of April 14, 1848, and after giving \$15,800 to relatives and others, makes the following charitable bequests:— N. Eng. Female Moral Reform Soc. \$3,000 Foreign Evangelical Society 6,000 American Protestant Society 6,000 American Bethel Society 6,000 American Colonization Society 6,000 Theological Seminary, Bangor 8,000 Andover 8,000 East Windsor 8,000

"The American Home Missionary Society is made residuary legatee, and will probably receive a legacy much larger than any of those specifically named above.

REVIVAL IN HAMILTON COLLEGE.—A letter to the Independent from President North, dated April 7, says:— "It will give you pleasure to learn that during the collegiate term which has just expired in this institution, there has been in progress a deeply interesting revival of religion; and that, as the fruit of this work of grace, there is reason to believe that many young men belonging to the several college classes have been brought savingly under the power of the Gospel."

THE HEATHEN AT OUR DOOR.—A writer for the Charleston Courier, who seems to understand the subject of which he speaks, makes the following startling announcement:— "I hazard the assertion, that throughout the bounds of our Synod, (South Carolina and Georgia,) there are at least 100,000 slaves, speaking the same language as ourselves, who never heard of the plan of salvation by a Redeemer."

The U. S. Mail Steamship Baltic sailed from New York for Liverpool, last week, with one hundred and ninety-nine passengers on board, including several distinguished citizens of New York. Horace Greeley, editor of the Tribune, was among them.

Seven Days Later from Europe.

The steamship America arrived at Boston on the 17th inst., with European news to April 5th. Excepting a decline in cotton, there is no news of importance.

In England the Russell ministry hold their position, and are getting through the business of Parliament with tolerable success. Resolutions for the renewal of the income tax have been agreed to in Parliament. A powerful Papal league has been formed in London. Apprehensions exist that foreigners in England are concocting a revolutionary scheme, which is to develop itself during the Great Exhibition. The matter was brought before Parliament, and in reply to inquiries put to members of the Cabinet, assurances were given that the Government was prepared for any emergency.

France is quiet, but anxiety amounting to alarm prevails respecting the progress of Socialist principles in the capital and departments. The Receiver General's house in Lyons had been burned down and all his documents destroyed.

The Austrian papers represent the insurrection in Bosnia as acquiring new force. Fifteen thousand insurgents had assembled at Jaicza, and a murderous fight with the Sultan's troops had taken place in the close neighborhood of that town, in which the advantage seems to have remained on the side of the rebels. Several hundreds fell on both sides.

The steamer Atlantic had been removed to Huskinson's graving dock and minutely inspected by scientific men, all of whom report her to be in a perfect and satisfactory state.

Four Days Later. The U. S. Mail steamer Pacific arrived at New York from Liverpool last Sabbath, having made the passage in nine days and twenty hours—the shortest passage ever made, by nearly half a day. She brings Liverpool dates to April 9. The following summary embraces every thing worth copying.

From France we have little news. There are constantly fresh reports of new ministerial combinations. There has been a serious revolt at Senaar, far in Upper Egypt, in which the Pacha of the Province and the Egyptian troops had all been massacred. Preparations were making at Cairo to dispatch troops to the scene of tumult.

Letters from Damascus, received in Constantinople on the 19th of March, state that several French travelers, among them M. de Rothschild, have been seized by the Bedouins and mulcted of 40,000 piastres by way of ransom.

A horrible accident occurred at Cologne on the 1st inst. A military magazine, where cartridges were being prepared, exploded, whereby upward of a hundred men were at work in it. Thirty-six sufferers, sadly scorched and mutilated, were conveyed to the hospital; an officer, two corporals, and seven men, were buried under the ruins.

There are later advices from the Cape of Good Hope. The forts of Cox and White had received assistance, both in troops and ammunition, which will prove of immense advantage in future operations. Upon the march of the colonial army through the enemy's country to their appointed destination, they met with some resistance from the Kafirs, but a few shells soon baffled all opposition, and they were allowed to proceed almost without further molestation.

The piratical murderers of Mr. Fast, the Swedish Missionary at Fuchau, China, have not escaped unpunished. The acting Vice Consul at the port, Mr. Sinclair, brought the matter to the notice of the Mandarin, who acted with promptitude on the occasion, the principals being seized and executed, and the village of which they were natives burnt. A letter from Amoy of the 24th states that 28 of the pirates had been beheaded, and that others were upon their trial.

Ida Pfeifer arrived recently in Berlin from a voyage round the world, performed mostly by land. The unwearied traveler, who was compelled by the war now raging in Kaffraria to abandon her visit thither, intends to go to the Guinea coast to collect natural specimens for the European Museums.

The Cork Journals announce an epidemic among horses in that district, which is becoming almost as fatal as the malady which proved so destructive among cattle last year.

The heirs of Louis Philippe are about to offer for sale the gallery of modern pictures in the Palais Royal. The Upper Rhine has risen considerably; has caused partial inundation, and may do great damage.

Ten Days Later from California. The steamer Prometheus, with ten days later news from California, arrived at New York from Chagres and San Juan on Sixth day last. She reports nearly two million dollars in gold dust at Panama, received by the steamers Northern and Antelope, which left San Francisco on the 15th of March.

On Wednesday morning, the 12th of March, a fire broke out at Nevada City, which originated in the bowling alley of Gates & Smith, and was supposed to be the work of an incendiary. From this place the fire extended in all directions with great rapidity, and continued to rage until the fair part of the city was destroyed. Upward of 200 houses were either burned or torn down to stop further ravages. One man is missing, and it was supposed that he was burned in his own house. By this terrible calamity, over two thousand persons, including many families, have lost their all. It was impossible to ascertain, with any degree of accuracy, the total loss sustained, but it cannot be less than one million two hundred thousand dollars. This does not include the gold dust which was in the possession of individuals, and which it was impossible to save, so rapidly did the flames spread, which is estimated at one hundred thousand dollars more.

A fatal affray occurred at Sonora on the 13th of March, in which five men lost their lives, and four others were mortally wounded. It grew out of an attempt, on the part of some miners, to dig on a plot of ground which a Mr. Holden claimed as his property, and had under cultivation. Farther trouble was feared.

Lynching has been again resorted to by persons residing on the Cosumnes river. They caught two men, who gave their names as James Baxter, of Maine, and Charles Simmons, of Massachusetts, running off with stolen horses, tried them, and finding them guilty, at once hung them.

Provisions of all kinds are scarce at the diggings along Scott's River, and they are held at high prices. The packers are realizing large sums, while those who had large stocks previously laid in, are making fortunes. The prices of all kinds of stock, horses and mules, had advanced greatly at Trinidad, in consequence of the demand for packing purposes. They sold quite readily at from \$200 to \$450.

The northern mines on Trinity, Scott's, Klameth, and other rivers and creeks, still attract much attention. Many new rich placers are reported as having been discovered in various parts of the country.

The Legislature of New York Dissolved. The session of the Legislature of New York came to an abrupt termination on Fifth day last, April 17. A bill to complete the enlargement of the Erie, Genesee Valley, and Black River Canals, had been before the Legislature for some time, and had been strenuously opposed by the democratic members, on the ground of its supposed unconstitutionality. When the bill came up for final action in the Senate, and its passage into a law was considered certain, twelve Senators resigned. The Senate was thus left without a quorum; and after considerable talk and delay, adopted the following preamble and resolutions:—

Whereas, By the resignation of 12 members of the Senate a large portion of the electors of this State are unrepresented in that branch of the Legislature, and their views and interests in reference to the most important acts which are now pending or may be presented, cannot be expressed, and legislation under such circumstances would be in violation of the first principles of republican government; and whereas the number of Senators is so reduced by such resignation, and by absence, that it has been found, after repeated efforts, that the quorum required by the Constitution to be present at the passage of bills essential to the continuance of the Government, cannot be obtained. In order, therefore, to afford an opportunity for a full representation of the people in Senate,

Resolved, (if the Assembly concur.) That His Excellency, the Governor, be requested to convene the Legislature in extra session at such time and place as he may deem expedient to the interests of the State.

Resolved, (if the Assembly concur.) That the Legislature do now adjourn sine die.

The above preamble and resolutions were concurred in by the Assembly; and after the usual messages had been sent to the Governor, both Houses adjourned sine die.

The Governor has issued his proclamation requiring the Legislature to meet at the Capitol, in the city of Albany, on Tuesday, June 10th, at noon.

A JUVENILE MURDERER.—A couple of weeks ago the body of a little boy was found in a slaughter-house in Baltimore, with marks showing that he died by violence. Several days afterward a negro boy was arrested, who, according to the Baltimore Sun, gave the following account of the affair:—

He says that on Thursday evening he and John Rumpf were playing in the slaughter-house with a top which belonged to him. John himself knocked down the bar of the close pen door with a stick. After playing together, John lost the cord of the negro's top, and they left the slaughter-house and went up the alley. When in the alley he says he struck him on the back of the head with a white stone, making it bleed—he was not mad at him, but struck him because he would not give him his top cord. When he struck him, John commenced crying, and started down the alley to go home—he followed him and took him to the slaughter-house and they again went in and commenced playing, swinging by the rope of the tackle. Still John did not find his cord, and he struck him again with a stone on one side of the head, knocking him down in the corner. He fell on his back, with the back of his head on the old hickory broom found in the corner. While lying that way John covered his face with his hands, and he beat him over the hands. He then left him in the corner, and did not go back any more—he was crying when he left him. Says he struck John five or six times. He says he did not strike him with a stick or broom handle. He says he heard John groaning that night, and knew it was him. He had no quarrel, but only hit him because he would not give him his cord. This is about the substance.

BANKING IN NEW YORK.—An Act amending the Banking Act has passed the Legislature of the State of New York. It requires all Banks and Bankers, either Safety Fund or under the General Law, to appoint an Agent in New York, Albany, or Troy, to receive their notes at 1/4 per cent. discount. Any circulating notes presented at the counter of a Bank for redemption, and the coin not paid, must be held fifteen days, and then again presented for redemption, and if it shall be shown that the Bank, on the first presentation, offered in redemption of its notes, other bank notes at par in New York, or a draft on New York available at sight, the holder of such non-redeemed notes shall be entitled to recover 7 per cent. interest in lieu of all damages. The effect of the law is to give the country Banks fifteen days in which to procure specie if the party running the Bank declines City Bank notes or a draft on New York, and forces the person demanding specie to visit the Bank twice. It cuts off also all expenses of protest, and reduces the interest, after non-redemption, from 14 to 7 per cent.

RAILROAD ARRANGEMENTS BETWEEN ALBANY AND BUFFALO.—The Albany Journal says that the following will be the arrangements for running trains between Albany and Buffalo for the present season, commencing the first of April.

The first Express train, running through in 12 hours, will leave at 7 A. M., and connect with boats for Detroit, in connection with the Michigan Central Railroad for Chicago; also with boats for Cleveland and Sandusky, to connect with the railroad direct for Cincinnati. This train will not take passengers to land this side of Utica. To accommodate the way travel on the Utica and Schenectady road, a way train will be run, leaving Albany at 6 A. M. This train will only take passengers for Schenectady, Utica, and the stations between Utica and Schenectady, and will not connect with any line going farther west.

The Great Western Mail train will leave at 9 A. M., landing passengers at all stations between Albany and Buffalo. The Emigrant train will leave at 11 A. M. Accommodate Passenger and Express trains will leave at 2 P. M. Second Express train at 7 P. M. By this train, passengers lose no business time, arriving in Buffalo at 7 1/2 next morning.

The trains are all arranged so as to connect with steamboats and lateral railroads or stages, to convey passengers with the greatest dispatch to any part of the West, North, or Canada.

SUMMARY.

A letter dated Kingston, R. I., April 11, says that the trial of John Collins, indicted with Tom Kanouse and Levi Cole for the robbery of the Phoenix Bank, Westerly, had just terminated. The Jury were out about two hours, and returned a verdict of guilty. The trial of Henry C. Dorsey was immediately commenced. He stands indicted for perjury in swearing falsely on behalf of Tom Kanouse, which took place in August last, in which the Jury could not agree; since which time Kanouse has been convicted, and is now sentenced to hard labor in the State prison for eight years.

In the Superior Court, last week, a verdict of \$3,000 damages against the City was obtained by George Hutson and his wife. The plaintiffs were riding in the Fourth-avenue, by the side of the Harlem Railroad, when the carriage and horses fell into a cut. The horses were killed, and the owner has recovered their value from the city. Mr. H., his wife and daughter were badly injured, and this suit was to recover damages from the city.

Gov. Helm, of Kentucky, has vetoed the bill passed by the Legislature, conferring upon the corporate authorities of Bacon College the privilege of raising \$50,000 by a lottery scheme. In his message, the Governor acknowledges that previously, as a member of the Legislature, he had voted for a lottery bill, and as Governor approved one. He is now, however, convinced that the system is contrary to morality and public good, and he is not only in favor of withholding such grants for the future, but even repealing those now in existence.

The storm on our Eastern coast last week did immense damage. A large number of vessels were driven ashore, and from nearly every Massachusetts port we hear of property destroyed to the value of from ten to fifty thousand dollars each.

A man by the name of John Kinne, in the employment of the Watertown and Rome Railroad Company, was killed by the engine on Monday of last week—the first fatal accident, we believe, which has occurred on the road.

The Board of Aldermen in Boston last week refused the use of Faneuil Hall for a meeting to hear Daniel Webster.

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In Brookfield, Madison Co., N. Y., on the 16th inst., after a very brief illness, Mrs. CATHERINE DAVIS, widow of Jonathan Davis, of Cumberland Co., N. Y., departed this life. She was a member of the State of New Jersey some twenty-five years since. She subsequently became a member of the first Seventh-day Baptist Church in Brookfield, of which she remained a member until death. She gave satisfactory evidence of being prepared for her change, and had hope in her death. In Almond, N. Y., March 30th, 1851, ELIZABETH, wife of Thomas Cottrell, in the twenty-seventh year of her age. Sister Cottrell was a worthy member of the first Seventh-day Baptist Church in Alfred, and we trust she has gone to join the church triumphant.

In Albion, Dane Co., Wisconsin, March 26th, of inflammatory rheumatism, Moses GREEN, son of Eld. Ray Green, aged about 26 years. He was a member of the 2d Seventh-day Baptist Church in Alfred, Allegany Co., N. Y. v. u.

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Mr. J. L. Whipple, the distinguished daguerreotypist, has succeeded, with the aid of Mr. Bond, the Cambridge astronomer, in taking views of the surface of the moon, as it appears through the great telescope at the Observatory. The mountains and valleys of the moon are very distinctly defined on the plate, and it is believed that by the aid of these representations, taken at different phases of the moon, their height and depth may be determined.

A colored man named Philip King was recently arrested in Baltimore, under an old Maryland law, on the charge of being a citizen of New York and coming into Maryland to settle. This law prohibits "any free negro" from coming into the State and remaining more than thirty days, under the penalty of a heavy fine, in default of the payment of which he can be sold to raise the amount.

A dispatch dated Cincinnati, Thursday, April 17, says: The Jenny Lind excitement is unbodied—the city is full of strangers. Miss Lind is greeted nightly with overflowing houses. The proceeds of last night's concert were near \$18,000—being \$3,000 more than the first. Her five concerts here will not yield much less than \$80,000.

Under the new Constitution of Kentucky, there are 5243 officers to be elected by the people! There are more than 10,000, probably 15,000 candidates, all of whom, except those for judicial stations, are expected to mount the stump. It is computed that the aggregate time spent in electioneering will equal 80,000 days!

The Postmaster General has decided that under the new postage law, which takes effect on the 1st of July, weekly papers only, are entitled to circulate in the mail free of postage, in the county where published, and that in estimating the various distances mentioned in the Act, the office of publication is the starting place, and not county lines.

The war with Mexico was far more expensive to the government than the last war with Great Britain. The expenses of the military and naval establishment during the five years, 1812-16, were \$114,856,000; while those during the five years, 1845-49, were \$148,699,900.

At a meeting held at Lancaster, Jefferson county, Indiana, it was resolved to call a Christian Anti-Slavery Convention at Indianapolis, on the 28th of next May, "to determine upon the proper and true course of Christian labor and action in the present crisis of the struggle and conflict with slaveholders and pro-slavery aggression."

The Home Mission Record notices the decease of Mrs. J. Jones, wife of Rev. J. Jones, a Missionary in Indiana, and of Mrs. J. A. Nash, within a few weeks after her arrival at Fort Des Moines, Iowa, to which place she accompanied her husband, a Missionary of the Society, last autumn.

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The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Year:— Halsey H. Baker, Berlin, N. Y. \$3 00 Dennis Saunders, Farmington, Ill. \$1 00 Job Tyler, Oporto Mich. 1 50 J. C. West, Smith, N. J. 50 BENEDET W. ROGERS, Treasurer.

New York Markets—April 21, 1851.

Flour and Meal.—Canadian Flour is selling at 4 50; common State 4 50; Michigan and Indiana 4 56 at 4 63; pure Genesee 4 60; Erie Flour 2 37; Corn Meal, 3 06 for Jersey, 3 37 for Brandywine. Grain.—A lot of Ohio Wheat brought 1 00; good Genesee is worth 1 13, and prime a few cents more. Rye 73c. Barley 1 06 at 1 20. Corn 68c and 69c. for Jersey yellow. Oats, 45c to 47c for Jersey, 48c and 49c for Northern. Provisions.—Prime Pork is wanted, and being very scarce and in few hands has advanced. The sales are 700 lbs. at 14 50 for old mess, 11 50 for old prime, 15 124 for new mess, and 12 75 to 13 00 for new prime. Beef is firm with a fair demand; sales of 150 lbs. at 25c to 27c for mess, and 5 00 to 5 50 for prime. Best Hams are dull at 15 00 to 15 50. Pickled Meats are dull at 84c to 84c; Hams, and 68c to 68c for Shoulders. Bacon is scarce and wanted at 7c. Lard is very firm and is active at 9 50. Butter is dull and prices nominal. Cheese 54c to 7 1/2c. Wool.—Shows a better feeling. The demand has improved and prices are steady. The sales are 30,000 lbs. medium fleece at 48c and 53c, and 15,000 lbs. Full at 37c for No. 1; 40c for Super, and 45c for Extra.

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 in this country. Mr. G. attends personally to his sitters, 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 him are unequalled in the art, and are generally regarded superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Morning Line for Albany.

THE new and elegant steamer BEINDEEB, Capt. A. Albert Degroot, will leave New York for Albany, foot of Murray-st., every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. MORNING WAY TRAIN at 5 1/4 A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Suffern with the Morning Mail Train for all stations west of Geneva. MORNING MAIL TRAIN at 7 A. M., stopping at all the stations west of Suffern, arriving at Geneva the same evening. WAY TRAIN at 8 1/4 P. M. for Piermont, Otisville, and all intermediate stations. EVENING WAY TRAIN at 5 1/4 P. M. for Suffern, Otisville, and all intermediate stations. NIGHT EXPRESS TRAIN at 6 P. M. CHAS. MINOT, Superintendent.

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! The steamer C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Routes, leave New York for Stonington (Stonington Bay) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt 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.

Central Railroad of New Jersey.

THIS Road extends from Elizabethtown 35 miles to White House, N. J., reducing the staging between the terminus of the Rock Hill and Camden Roads. The line leaves New York by steamboat Red Jacket, Pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. Trains Leave White House and other places for New York as follows:— White House at 3 1/4 A. M. Freight; at 5 40 A. M. Passenger; at 9 10 A. M. Freight; at 12 00 P. M. Passenger; at 4 30 P. M. Freight; at 6 05 A. M. Passenger; at 2 05 P. M. Bound Brook at 4 50 A. M. Freight; at 6 15 A. M. Passenger; at 2 15 P. M. Plainfield at 5 20 A. M. Freight; at 6 35 A. M. Passenger; at 9 20 A. M. Freight; at 12 10 P. M. Passenger; at 5 50 A. M. Freight; at 6 50 A. M. Passenger; at 2 50 P. M. Elizabethtown at 7 15 A. M. Freight; at 10 30 A. M

Miscellaneous.

The New Free School Law of New York.

An Act to establish Free Schools throughout the State.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Common Schools in the several School Districts in this State shall be free to all persons residing in the District over five and under twenty-one years of age, as hereinafter provided.

Sec. 2. There shall hereafter be raised by tax, in each and every year, upon the real and personal estate within this State, the sum of eight hundred thousand dollars, which shall be levied, assessed and collected, in the mode prescribed by chapter thirteen, part first of the Revised Statutes, relating to the assessment and collection of taxes, and when collected shall be paid over to the respective County Treasurers, subject to the order of the State Superintendent of Common Schools.

Sec. 3. The State Superintendent of Common Schools shall ascertain the portion of said sum of eight hundred thousand dollars to be assessed and collected in each of the several Counties of this State, by dividing the said sum among the several Counties, according to the valuation of real and personal estate therein, as it shall appear by the assessment of the year next preceding the one in which said sum is to be raised, and shall certify to the Clerk of each County, before the tenth day of July in each year, the amount to be raised by tax in such County; and it shall be the duty of the several County Clerks of this State to deliver to the Board of Supervisors of their respective Counties, a copy of such certificate on the first day of their annual session, and the Board of Supervisors of each County shall assess such amount upon the real and personal estate of such County, in the manner provided by law for the assessment and collection of taxes.

Sec. 4. The State Superintendent of Common Schools shall, on or before the first day of January in every year, apportion and divide, or cause to be apportioned and divided one-third of the sum so raised by general tax, and one-third of all other moneys appropriated to the support of Common Schools, among the several School Districts, parts of Districts, and separate neighborhoods in this State, from which reports shall have been received in accordance with law, in the following manner, viz: to each separate neighborhood belonging to a school district in some adjoining State there shall be apportioned and paid a sum of money equal to thirty-three cents for each child in such neighborhood, (between the ages of four and twenty-one); but the sum so to be apportioned and paid to any such neighborhood, shall in no case exceed the sum of twenty-four dollars, and the remainder of such one-third shall be apportioned and divided equally among the several districts; and the State Superintendent of Common Schools shall, by proper regulations and instructions to be prescribed by him, provide for the payment of such moneys to the Trustees of such separate neighborhoods and school districts.

Sec. 5. It shall be the duty of the State Superintendent of Common Schools, on or before the first day of January, in every year, to apportion and divide the remaining two-thirds of the said amount of eight hundred thousand dollars, together with the remaining two-thirds of all other moneys appropriated by the State for the support of Common Schools among the several counties, cities and towns of the State, in the mode now prescribed by law for the division and apportionment of the income of the Common School fund; and the shares of the several towns and wards so apportioned and divided, shall be paid over, on and after the first Tuesday of February, in each year, to the several town Superintendents of Common Schools, and ward or city officers, entitled by law to receive the same, and shall be apportioned by them among the several school districts and parts of districts in their several towns and ward, according to the number of children between the ages of four and twenty-one years, residing in said districts and parts of districts, as the same shall have appeared from the last annual report of the Trustees; but no moneys shall be apportioned and paid to any district or part of a district, unless it shall appear from the last annual report of the Trustees that a school has been kept therein for at least six months during the year ending with the date of such report; by a duly qualified teacher, unless by special permission of the State Superintendent of Common Schools; excepting, also, that the first apportionment of moneys under this act shall be made to all school districts which were entitled to an apportionment of public money in the year eighteen hundred and forty-nine.

Sec. 6. Any balance required to be raised in any school district for the payment of teachers' wages, beyond the amount apportioned to such district by the previous provisions of this act, and other public moneys belonging to the district applicable to the payment of teachers' wages, shall be raised by rate bill to be made out by the Trustees against those sending to school, in proportion to the number of days and of children sent, to be ascertained by the teachers' list, and in making out such rate bill it shall be the duty of the Trustees to exempt, either wholly or in part, as they may deem expedient, such indigent inhabitants as may, in their judgment, be entitled to such exemption, and the amount of such exemption shall be added to the rate list thereafter to be made out by the Trustees for district purposes, or shall be separately levied by them, as they shall deem most expedient.

Sec. 7. The same property which is exempt by section twenty-two of article two, title five, chapter six, part three of the Revised Statutes from levy and sale under execution, shall be exempt from levy and sale under any warrant to collect any rate bill for wages of teachers of Common Schools.

Sec. 8. Nothing in this act shall be so construed as to repeal or alter the provisions of any special act relating to schools in any of the incorporated cities or villages of this State, except so far as they are inconsistent with the provisions contained in the first, second, third and fourth sections of this act.

Sec. 9. Chapter one hundred and forty of the Session Laws of one thousand eight hundred and forty-nine, entitled "An Act establishing Free Schools throughout the State," and chapter four hundred and four of the Session Laws of one thousand eight hundred and forty-nine, entitled "An Act to amend an act entitled an act establishing Free Schools throughout the State," and sections sixteen, seventeen and eighteen of the Revised Statutes relating to Common Schools, requiring the several Boards of Supervisors to raise by tax, on each of the towns of their respective counties, a sum equal to the school moneys apportioned to such towns, and providing for its collection and payment, and all other provisions of law incompatible with the provisions of this act, are hereby repealed.

Sec. 10. The State Superintendent of Common Schools shall cause to be prepared, published and distributed among the several School Districts and School Officers of the State a copy of the several acts now in force relating to Common Schools, with such instructions, digest and expositions as he may deem expedient, and the expense incurred by him therefor shall be audited by the Controller and paid by the Treasurer.

Sec. 11. All the moneys received or appropriated by the provisions of this act shall be applied to the payment of Teachers' wages exclusively.

Sec. 12. It shall be the duty of the Trustees of the several School Districts in this State to make out and transmit to the Town Superintendent of the town in which their respective school-houses shall be located, on or before the first day of September next, a correct statement of the whole number of children residing in their District on the first day of August preceding the date of such report, between the ages of four and twenty-one; and such Town Superintendent shall embody such statement in a tabular form, and transmit the same to the County Clerk in sufficient season to enable the latter to incorporate the information thus obtained in the annual report required by him to be made to the State Superintendent of Common Schools for the present year.

Sec. 13. It shall also be the duty of the Trustees of the several school districts, in their annual reports thereafter to be made, to specify the number of children, between the aforesaid ages, residing in their respective districts on the last day of December in each year, instead of the number of such children between the ages of five and sixteen.

Sec. 14. This act shall take effect on the first day of May next; but nothing herein contained shall be so construed as to effect provisions already made in the several school districts for the support of schools therein under existing laws for the current year.

Extraordinary Avarice.

In the year 1792, an extraordinary instance of avarice occurred in France. A miser, of the name of Foscué, who had amassed enormous wealth by the most sordid parsimony and the most discreditable extortion, was requested by the Government to advance a sum of money as a loan. The miser, to whom the interest was not induce- ment sufficiently strong to enable him to part with his treasured gold, declared his incapacity to meet this demand; he pleaded severe losses and the utmost poverty. Fearing, however, that some of his neighbors, among whom he was very unpopular, would report his immense wealth to the Govern- ment, he applied his ingenuity to discover some effectual way of hiding his gold, should they attempt to institute a search to ascertain the truth or falsehood of his plea. With great care and secrecy he dug a deep cave in his cellar; to this receptacle for his treasure he descended by a ladder, and to the trap-door he attached a spring lock, so that, on shutting, it would fasten itself. By-and-by the miser disappeared; inquiries were made; the house was searched; woods were explored, and the ponds were dragged; but no Foscué could they find; and the gossips began to conclude that the miser had fled with his gold to some part, where, by living incognito, he would be free from the demands of the Government. Some time passed on; the house in which he had lived was sold, and workmen were busily employed in its repair. In the progress of their work, they met with the door of the secret cave, with the key in the lock outside. They threw back the door, and descended with a light. The first object upon which the lamp was reflected was the ghastly body of Foscué, the miser, and scattered around him were heavy bags of gold and ponderous chests of untold treasure; a candlestick lay beside him on the floor. This worshiper of mam- mon had gone into his cave to pay his de- vours to his golden god, and became a sac- rifice to his devotion!

Washington an Englishman!

The Boston Transcript has recently published a letter, bearing date Isleworth, Middlesex, England, Feb. 25, 1851, and signed George Field, which adduces evidence in proof of the fact that George Washington was born in England.

It seems from Mr. Field's account that some seventy years since, when a boy, being accidentally in the neighborhood of Cock- ham, in Berks, a country cottage was pointed out to him as that in which the parents of General Washington resided, and from which they removed to America. He saw also a Mrs. Morer, who showed him the portrait of Mrs. Washington and other relics of the family, given to her when the family took their departure for America, whither, she said, his mother "took their son (George Washington) in her arms."

Some years after this, happening again into the same neighborhood, he called on Mrs. Morer, who again showed him the portrait, and said that two Americans, friends of Washington, had sought her out as the nearest relative of his nurse, and presented her with two guineas.

Again in 1812, hearing that Mrs. Morer was dead, and that her effects were to be sold at auction, Mr. Field bought all the pictures, and obtained the portrait in question, which he has no doubt is that of the mother of Washington, and in which a family likeness is to be traced.

A passage in Colton's "Lacon," vol. 2, p. 112, which is as follows, is quoted as cor- roborative evidence of the fact that Gen. Washington's parents emigrated after mar- riage, and probably enough, as Mr. Field suggests, brought him hither in their arms.

Lacon might be wrong in his last paragraph, and right in his first:—

"If a private country gentleman in Cheshire, about the year 1730, had not been overturned in his carriage, it is extremely probable that America, instead of being a free republic at this moment, would have continued a dependent colony of England. This country gentleman happened to be Augustine Washington, Esq., who was thus accidentally thrown into the company of a lady, who afterwards became his wife, who emigrated with him to America, in the year 1732, at Virginia, and became the envied mother of George Washington the Great." [Ind.

Irrigation of Gardens.

From repeated experiments we are induced to draw the conclusion, that next to manure, the great prime mover in successful culture, there is nothing more important to vegetable growth in many cases, than irrigations. Practical gardeners, in countries far more moist than our own find it indispen- sible, and a large share of their success depends on copious waterings.

Some interesting instances, which recently occurred may be worth stating. Two rows of raspberries stand on ground in every respect alike, except that one receives the drippings from a wood-house and the other does not. The watered row is fully four times as large in growth as the other. Again—the berries on the bushes of the Pastoph and Franconia raspberries were, at least twice as large when the soil was kept moistened, as afterwards when allowed to become dry; a repetition of the watering again doubled their size. Again—a near neighbor, who cultivates strawberries for market, and who uses a water-cart for irrigating the rows, raised at the rate of one hundred and twenty bushels to the acre, on common good soil by this means; and he noticed that where the cart was left standing over night, so that the water gradually dripped from it, for some hours, upon a portion of the plant, the fruit had grown to double the size of the rest in twenty-four hours.

It should be observed that these advan- tages of a copious supply of water pertain chiefly to small or annual plants. The roots of fruit trees being larger and deeper, are to be supplied with moisture in a differ- ent way; that is, by a deep, rich, mellow soil, kept moist by cultivation, or by covering thickly with litter. Water applied to the surface rarely descends so low as the roots, and only harden the soil to a crust. [Alb.Cult.

PRESENT TO JENNY LIND.—The Firemen of New York City have purchased a splendid gold box, to contain a parchment copy of the vote of thanks passed by them to Jenny Lind, on account of her donation of \$3,000 to the Fire Department Fund.

The box is seven inches in length by three in width, and weighs twelve ounces. In the center of the lid is a scroll, bearing the inscription, "The Firemen of New York to Miss Jenny Lind, Sept. 13, 1850," surrounded by a wreath of oak and laurel. In the two upper corners of the box are engraved the initiation and dis- charge certificates of the Fire Department; the one surrounded by the flags of Sweden and America, with a lyre between; the other by the same flags and the appropriate emblems of the Firemen. The present from the Fire Department to Jenny Lind will consist of this box, together with a complete copy of Audubon's "Birds and Quadrupeds of America," both to be placed in a miniature rosewood book case of exquisite workmanship. The moneys for the purchase of this present were raised by individual subscription among the members of the Department. The present- ation will be made upon the return of Miss Lind to this City.

RAILROADS IN MASSACHUSETTS.—The Boston Transcript has compiled a table from the several Railroad Reports to the Legislature in 1848, '49 and '50, showing the operation of twenty-five Eastern Railroads during that time.

During the years named 25,594,000 persons were carried over them, or a number nearly equal to the population of the United States. The number carried in 1848 was 7,333,870; in 1849, 8,633,230; and in 1850, 8,973,631. The cost of fifteen of the roads, named in the table, on the 1st of January, 1848, (the others not being completed at that time) was \$3,038,700; Jan. 1, 1851, \$14,055,200. Increase in three years, \$7,016,500. The net earnings of the same roads in 1847 were \$2,564,190; in 1850, \$3,032,789. Increase, \$468,598. The net earnings of the whole number during the year 1848 were \$2,785,897; in 1849, \$3,115,420; in 1850, \$3,480,347. The gross receipts in 1848 were \$6,908,144; in 1849, \$6,421,967; and in 1850, \$6,902,328. Their total length, including branches, is 1,120 miles.

COLONIZATION STATISTICS.—The annual report of the American Colonization Society, (says the Independent,) contains tables showing the whole number of passengers sent out by that Society and its auxiliaries since 1820 to be 6,116, being about 200 a year.

Of these, 2,258, more than one-third, were from Virginia, 424 from New England, 107 from New York, and 1181 from the Western slave States. Of the whole, 2,315 were born free, 165 purchased their freedom, 3,636 were emancipated to be sent off, and 1,044 were liberated Africans, including 750 from the "Pons." About 800 persons have been sent by the Maryland Society, making near- ly 7,000 in all. The expense of the Society was \$913,636, and independent State Soci- eties, \$312,000; making about a million and a quarter, and averaging \$170 to each emi- grant. This does not include the sums ex- pended by missionary and other societies giving in part to support the colony. The whole not falling short of three millions.

STATISTICS OF LAWYERS.—Livingston's Law Register contains the name and address of every lawyer in the United States, com- piled from official returns obtained from the clerks, recording officers, and sheriffs of the various counties. The whole number of lawyers in the United States, according to this work, is 21,979. In the opinion of the Editor, the annual practice of each lawyer averaged \$1,500, making the total income of the profession \$31,500,000 a year, allowing for about one thousand who have retired from the Bar. The number of lawyers in the State of New York is 4,374, in Massa- chusetts 1,040, in Minnesota only 25.

Change and Exchange.

He is but the wreck of his former self,
And a shocking wreck he is;
With his tattered clothes and his battered nose,
And a gait like a ship at sea.
Once he was neat and trimly dressed,
The pride of his father's hall;
And proud was the heart of his sweet young wife,
Who loved him better than all;
Better than all the world beside,
But now her heart is cold;
Oh! could she see this worthless drop,
That once was dearer than gold!
And whence, you ask, did this fatal change,
This sin and misery come?
It came, alas! from a single cause,
And that single cause was—RUM!
For this he gave up all he had and was,
And all that he loved the best;
He exchanged them all for this shaft of death,
That he presses still to his breast.
And was it, think you, a wise exchange
That this wretched being made?
If you do, just begin to tittle and drink,
And you'll soon make the very same trade.
[Kickerbocker.

BREVITY IN WOMEN.—"I encountered today in a ravine, (says a California letter), some three miles distant, among the gold- washers, a woman from San Jose. She was at work with a large wooden bowl by the side of the stream. I asked her how long she had been there, and how much gold she averaged a day. She replied, 'Three weeks and an ounce.' Her reply reminded me of an anecdote of the late Judge B—, who met a girl returning from market, and asked her, 'How deep did you find the stream?—what did you get for your butter?' 'Up to the knee and ninnepence,' was the reply. 'Ah!' said the judge to himself, 'she is the girl for me; no words lost there;' turned back, proposed, was accepted, and married the next week; and a more happy couple the conjugal bonds never united; the nuptial lamp never waned; it ray was steady and clear to the last."

THE DUCK PLANT.—This plant, which is known botanically by the appellation of *Akistochia Fatida*, is perhaps one of the most remarkable productions of nature. It is described as "a tall, bold vine, with heart-shaped leaves," and bearing a flower "having a most striking resemblance, in body, throat, and bill, to a duck floating tranquilly on some mirrored lake. This duck-shaped flower is eighteen inches in length, and six- teen and a half inches in circumference of body, seven inches in length of head, and with a slender or swi- tch length of tail behind, measuring twenty-four inches. The inside of the calyx is superbly mottled and variegated with rich colors, somewhat like the interior of a preserved ocean shell, but neither so brilliant nor so red, but somewhat of a purple cast." One of these plants was some time since exhibited in Charleston, and was contemplated with astonishment by many. [Burlington Courier.

EXPERIMENTING.—A gentleman in England intends covering a large barn on his farm at Heavtree with a glass roof, after the model of the palace of glass. It is to be 110 feet long and 28 wide. It is said the ex- pense will be above two-thirds of the cost of slate, and he anticipates several advantages from the novel roof; among others, it may be applied to the drying corn during a catching harvest. The corn can be placed in the barn immediately upon being reaped, by which means it will have the benefit of the sun when it shines, be protected from the showers, and dried by artificial heat, if required, and then stacked in ricks under a covered stack-yard. He will next sow the land with turnip or rape, and so get three crops in one year.

MULES VS. HORSES.—A correspondent of the South Carolina Farmer and Planter, who appears to have had much experience in raising mules and horses, states that he has kept a particular account of the expenses of each for the last ten years, and he says, "in no instance have I ever been able to bring the horse to the plow, for less than fifty to sixty dollars; and on the other hand, I have invariably brought the mule to collar for twenty to twenty-five dollars." In regard to the comparative expense of keeping, he says "the mule can be kept in as good condi- tion as the horse, and will perform the same labor, however severe, in the same time and on about one-half the feed." In addition to this, the mule will outlive the horse fifteen to twenty years, and is seldom sick or crippled.

SEEDING FOR GRASS WITH OAT CROP.—Some ten years ago, I called on a friend in a neighboring town, when the conversation turned on the subject of grass seed not catch- ing well with oats. He informed me, that his did as well with oats as any other grain. I went with him to his field of oats, and a handsome crop I never saw, and a better catch of clover, when he informed me, that he never sowed over two bushels to the acre. I have seen numerous experiments made on rich land, and in all cases it has given satisfaction. There is but little danger of oats lodging with two bushels of seed to the acre; poor land may require more, but we should advise not to sow over two bushels to the acre.

GREASE FOR CARTS, &c.—The follow- ing composition is recommended by a writer in the Independence Balm for greasing carts and other agricultural implements:—Take 4 lbs. of caoutchouc dissolved in a proper liquid, 1 lb. of gelatine, 10 lbs. of carbonate of soda, 45 quarts of animal vegetable oil, and as much water; boil the water with the carbonate of soda and gelatine, then add the caoutchouc and the oil, stir the mixture well until it forms a homogeneous liquid. The above proportions may be varied; and if the caoutchouc and oil are previously purified, the carbonate of soda is unnecessary. The above mixture will be found very useful, not only for greasing carts, &c., but also for keeping the farm harness in order

TO IRON SILK.—Silk cannot be ironed smoothly so as to press out all the creases, without first sprinkling it with water and rolling it up tightly in a towel—letting it rest for an hour or two. If the iron is the least too hot it will injure the color, and it should first be tried on an old piece of silk. Bright colored silks or ribbons, such as pinks, yellows, greens, &c., always change color on the application of an iron. Blacks, browns, olives, gray, &c., generally look very well after ironing. Silks should always be ironed on the wrong side.

TO PREVENT SNEEZING.—A correspondent of the London Medical Gazette states, that to close the nostril with the thumb and finger during expiration, leaving them free during inspiration, will relieve a fit of coughing in a short time. In addition to the above, we state from personal knowledge, that to press the finger on the upper lip just below the nose, will make the severest premonitory symptoms of a sneeze pass off harmless. We have found the remedy useful many a time in creeping on game in the woods.

REMEDY FOR HORSE HOOF BOUND.—Mix equal parts of tar and some soft grease, having the foot clean and dry; apply it hot, but not boiling, to all parts, letting it run under the shoe as much as possible. In bad cases, the application should be made every day for a week, and then two or three times a week, till the foot becomes strong and smooth.

Variety.

A new material for boots and shoes has just come up in England. It is called the Pannas-Corium, or leather-cloth, and was in- vented by a person named Hall. The ma- terial is cotton, but has the mass and general appearance of leather, and receives a polish from ordinary blacking in the same way. It is used only for the upper, the sole being leather. It is said to be as durable as leather, never cracks or splits, and possesses the advantage of not drawing the feet.

One of the principal coach-makers of Paris has received an order from the Egyp- tian government to build fifty diligence om- nibuses, for transporting passengers across the desert. These carriages, which are to be constructed on a new model, will com- bine comfort and solidity. The line which they will have to serve has been completely established, and the number of travelers who take this route to India increases every year.

Immense numbers of cattle and horses, so wild that they feed at night and lie hidden by day, inhabit the valleys and canyons of the Sierra Azel or Blue Mountains of California. Capt. McKimley, a Texan ranger, who has thoroughly traversed the region from the Pacific to the plains of San Joaquin, thinks the wild bulls are far more dangerous than their grizzly bears.

Julius Cornet, of Hamburg, understands 38 different languages, not in the superficial manner of Elihu Barritt, but so well that he is able to write them with correctness and to make translations from one into the other. He has issued a circular to the German public offering his services as a universal trans- lator, and refers to the most prominent publishers of Leipzig, whom he has long served in that capacity.

The Mormons are making converts in Italy. Elder Lorenzo Snow writes from Turin to the Millennial Star, that the Lord has greatly favored him in the work in that country. Elder Snow has also been blessed in his labors in Switzerland, especially among the Waldenses. At Paris Elder Bolton is making converts and baptizing.

The sail makers of New-Bedford have struck for higher wages. They have heretofore received \$1.67 per day; they now demand \$2. The spar makers are also on a strike. The riggers have succeeded in ob- taining \$2 per day. The ship carpenters were also successful last week in obtaining \$2 25.

The new three cent coin is but one-fourth copper and three-fourths silver, so that the baser metal affects the color, but slightly. In size it is between the gold dollar and the five cent piece, but it is so much thinner than either that a blind man can easily distinguish them by the touch.

Several Christian Anti-Slavery Con- ventions are called—one to meet at New Castle, Pa., April 30, (to be of a local char- acter), and another (National) is called to meet at Cincinnati, commencing on the 14th of April and extending to the 17th. A sim- ilar Convention is called to meet at Chicago July 3.

Arrangements are making to send out a large number of emigrants to Liberia on the 1st of May, in the regular packet. About 150 colored persons from the valley of Virginia are expected to embark together and found a new town on the coast.

The schooner Ellen, from Boston, arrived at Wilmington, N. C., on the 8th, having on board the Captain and three of the crew of the schooner Katabdin, of Cherryfield, Me., dis- masted in the late gale. The mate and one of the crew were killed by the falling of a mast.

Mr. Woodbury's third annual session of the American Music Teachers' Institution, will commence on Tuesday, the 20th of May next, at 10 o'clock A. M., in Rutgers-street church, (corner of Henry and Rutgers-street, New York), and continue ten days.

Thomas Davenport, of Salisbury, Vt., has applied electro-magnetism to the piano-forte, so as to make the string vibrate with a clear and full note for any desired length of time after the impulse is imparted.

Forty thousand is the number of sub- scribers which the Christian Advocate and Journal requires in order to sustain that pa- per at \$1 25 per year, payment in all cases in advance.

Philadelphia educates in her public schools 45,000 children at six dollars and forty-six cents each yearly. The expense of the sys- tem in Massachusetts is about eight dollars per scholar.

The New-York Express has recovered \$300 from the Morse Magnetic Telegraph Company, leading hence to Washington, for refusing to deliver a dispatch received from Washington.

Small banks or mounds of earth, which may have been thrown around trees to protect them from mice, should be leveled down at an early period.

Operated, the eminent Danish naturalist, died at Copenhagen on the 11th ult. His age was 77. He was the discoverer of Elec- tro-Magnetism.

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