

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

THE SABBATH & THE RESURRECTION.

From "An Examination of the Authority for a Change of the Weekly Sabbath at the Resurrection of Christ; proving that the Practice of the Church in substituting the First Day of the Week for the appointed Seventh Day, is unscriptural, by the New Testament Scriptures." By James A. Bloor, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c.

Professor Stuart, indeed, in his Commentary on the Epistle to the Hebrews, speaks of Sabbath, in Greek, as a word in regard to which "there appears to be no difference between the plural and singular form;" and others have adduced supposed instances from the Gospels in support of this idea. Some, at least, of the texts so presented in proof of this, seem so obviously to refer to Sabbaths generally, rather than to any particular Sabbath, as to suggest the inquiry, whether there be really any instance in the Original in the plural, where a singular meaning is the idea intended to be conveyed.

But, if it be true, as our commentators thus believe, that in translating the "Sabbaths" of the Greek, here, either the singular or plural may be used "indifferently," then, may it not be, that, when the Evangelists write "Sabbaths," in the plural, they mean Sabbaths, in reality, and that we are truly to understand it *Sabbaths* accordingly? If even only "indifferently" used for either singular or plural, there can be no necessity for our reading it in the singular when it is written in the plural. In other instances, all of the Evangelists, confessedly, sometimes write "Sabbath," in the singular, when they mean it to be understood in a singular sense; and in other instances, again, they also write it in the plural, when, confessedly, intending to convey a plural sense; in the contexts, they write Sabbath in the singular; but there is a perfect harmony among them in writing it in the plural when speaking of the Resurrection morning; and we cannot doubt that this is done designedly, as conveying equivocally the precise meaning intended, not as saying that one Sabbath, but "Sabbaths"—therefore, *two* at least—had intervened between the interment and Resurrection of Christ. We believe this on the ground that, while, in the respective contexts, they severally speak of the Sabbath in the singular, when obviously this is the true meaning; so also, when now they equally unite in all writing "Sabbaths," a corresponding translation in the plural should be adopted. But were we even to accept the principle of interpretation, that, when the Evangelists write "Sabbaths," we, in the exercise of a sound discrimination, must, ourselves, determine whether they mean it to be understood in the singular or the plural, then we say, that even on this principle, our Lord's predictive sign will come in as an all-important element of consideration, absolutely determining for us, that in order to His being three days and three nights in the heart of the earth, two entire days must have intervened between the time of His interment and that of His Resurrection; and the first of these two days—the fifteenth of the month—we know otherwise, and learn also from all the Evangelists, was "a Great Sabbath." Another day, besides, He must have been in the tomb. If, then, that next day, following immediately after that high Passover Sabbath, was the weekly Sabbath, or if any other Sabbath, of festival character, that year, followed immediately after the Passover Sabbath, then the two entire days during which Christ lay in the tomb would both be "Sabbaths," and the morning of the Resurrection would be one day from or after the Sabbaths. We are ignorant of any festival Sabbath that could have so come in immediate succession after the Passover Sabbath; and as, for aught we know, it may really have been the weekly Sabbath, although we know of no proof that it was, so we can perceive that such a supposition would give distinctness to the Evangelists' language.

And while the Spirit of God—so careful in noting the accomplishment of predictions concerning Christ, and in showing out the significance and perfection of types prefiguring His work—has not seen it to have been a matter of such importance to the church, that we should assuredly know, on which day of the week Christ rose from the dead, as to put a direct statement of it on record in the Word, it may yet be true, though incapable of positive proof, that "the third day," on which He rose from the dead, according to the Scriptures, was the first day of the week. If we were to assume, with the church, contrary to the clear evidence we have produced, that the day immediately following His crucifixion was the weekly Sabbath, we should then say, that Christ's truth rendered it impossible that His Resurrection could have taken place on the first day of the week: But, we seek only for the truth; and will not accept the aid of known falsehood to establish it. We have no preference of our own for any unrevealed day; nor have we any dislike to the supposition, that the Resurrection was on the first day; but, if required to believe this as an absolute truth, we must ask for evidence to justify that belief. We go further, and say, that although we could not regard a conclusion arrived at, as matter of faith; yet, as we know of no other Sabbath, to follow immediately after the Annual Passover Sabbath, (although it is stated that the Jews were accustomed to speak of the intervening days as being the appointed Passover Sabbaths, and that

First and Last days of the Passover Feast, as "the lesser solemnity," we are by no means unwilling to avow, that, looking at the whole circumstances of the case, we can offer no better solution of the meaning of the "Sabbaths," spoken of by all the Evangelists, than that the weekly Sabbath may have that year followed immediately the Great Annual Passover Sabbath, the 15th of Nisan.

Reverence for the word, as received, and a perception of the fact, that while the Evangelists, in speaking of the Resurrection morning, all put in connection with "Sabbaths," in the plural, although in their respective contexts they speak also of a "Sabbath" in the singular, render us unwilling to suppose, and until better reason be adduced, impossible to believe, that they are equally to be understood as meaning precisely the same thing, when they write, in one instance, *Sabbaths* in the plural, and when in another they write "Sabbath" in the singular. Mark, in the very same verse, even, in which he writes of these "Sabbaths," which "was past." "When the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, of the one of Sabbaths, (tes mis Sabbaton,) they came unto the sepulchre, at the rising of the sun." Mark xvi. 1, 2.

Here we have first a reference to a Sabbath, in the singular, which having been past, forms the reason of the procedure of these women in coming to the sepulchre, "the one of Sabbaths," in the plural. Whatever this last phrase may mean, then, the use of it by the Evangelist does not seem to arise from his making "no difference between the singular and plural form," but, on the contrary, from his desire to express a different meaning, by the difference of the words used. Whether, therefore, we can understand the allusions or not, there seems a discriminating, rather than an indiscriminate use of the singular and the plural. So, in the preceding context, when he refers to "the preparation, that is, the day before the Sabbath,"—a preparation which belonged to the Passover Sabbath only—he does not speak of it in the plural, but quite distinctively, in the singular, as "the day before the Sabbath." Mark xv. 42.

In like manner, Luke, before he speaks of the Resurrection as having been on the morning of "the one of the Sabbaths," has, in the immediately preceding context, repeatedly spoken of the Passover Sabbath, in the singular, and not in the plural, as when the "Sabbath drew on;" and when the women "rested the Sabbath day, according to the commandment." Luke xxiii. 54, 56. John, also, (xix. 31,) when he records the desire of the Jews "that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day,) in both instances uses the word in the singular; yet, again, when he speaks of the Resurrection morning, it is "the one of Sabbaths." Does this look as if, in his mind, when so using the words, there was "no difference between the plural and singular form?"

It is, however, worthy of remark, that Matthew twice speaks of Sabbaths, in the plural. The words which in our translation read, "In the end of the Sabbath," as it began to dawn toward the first day of the week," are according to the Greek, "And late of Sabbaths," (Opse de Sabbaton, te epiphoskouse eis mian Sabbaton,) or according to Poole's translation of the first clause, "in the end of the Sabbaths," the evening or night following the Sabbaths." In thus connecting these two, the Evangelist seems to confound sunset and dawn, in a manner which has occasioned the critics not a little difficulty. Griesbach, as we have remarked, avoids this, by dividing the chapter otherwise. He connects the words "late of Sabbaths," (Matt. xxviii. 1,) with the closing words of the preceding chapter, as intimating the period at which the tomb was secured: "They went and made the sepulchre sure, sealing the stone, and setting a watch, late of Sabbaths." Griesbach does not, indeed, seem to refer to the fact that Sabbaths here is in the plural; nor do we know the precise grounds for the conclusion to which he has come respecting it—as, in Bagster's list, our authority, it is given under the head of passages presented in a form different from the usual one, "on account of some variety in the punctuation, or some various reading which he rejects."

If this reading, however, be well founded, the correction may, perhaps, be of more consequence than at first appears. For then the Evangelist would seem to intimate, although application was more early made to Pilate for the securing of the sepulchre, that yet this was not done, until Christ had already been in the tomb two entire nights and two entire days, and both of these days "Sabbaths." It was "the next day that followed the day of the preparation," the day following that on which He was crucified, therefore, and, consequently, the Passover Sabbath, that the Jews came to Pilate. (Matt. xxvii. 62.) They state the danger which they feared, and the need of caution. It does not appear that any obstacle was thrown in the way by Pilate, or any delay in his acceding to the request. He said unto them, "Ye have a watch; go your way, make it as sure as ye can." Ver. 65. Nor is there here any express mention of their having at all deferred carrying their purpose into execution, unless this be implied in the proposed emendation. "So they went, and made the sepulchre sure, sealing the stone, and setting a watch, late of Sabbaths." But if, from any cause, the Jews were prevented from executing their design until the close of the day following that on which they made their application, one important purpose would be served. His enemies would, themselves, be the evidence that the sign of His Messiahship was well nigh fulfilled, ere the precautionary measures which led them to adopt had been carried into execution. Two days, and two nights would have already completely expired, and a few hours more, would exhaust the third night, and bring them to the morning of the third day, and still allow them to

WHAT IS A YEAR?

What is a year? 'Tis but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.
'Tis but a single earnest thro'p
Of Time's old iron heart,
Which tireless now, and strong as when
It first with life did start.

What is a year? 'Tis but a turn
Of Time's old brazen wheel;
Or but a page upon the book
Which death must shortly seal.
'Tis but a step upon the road,
Which we must travel o'er;
A few more steps, and we shall walk
Life's weary road no more.

What is a year? 'Tis but a breath
From Time's old nostrils blown,
As, rushing onward o'er the earth,
We hear his weary moan.
'Tis like the bubble on the wave,
Or dew upon the lawn,
As transient as the mist of morn
Beneath the Summer sun.

What is a year? 'Tis but a type
Of life's oft-changing scene,
Youth's happy dawn comes gaily on
With hills and valleys green;
Next, Summer's prime succeeds the Spring,
Then Autumn with a tear,
Then comes old Winter—death—and all
Must find their level here.

RHODE ISLAND CORRESPONDENCE.

Educational Reform—Brown University—New College System, &c.
To the Editors of the Sabbath Recorder.

In closing the series of articles which you have been pleased to call "Rhode Island Correspondence," it may not be amiss to offer a few facts and suggestions on the subject which has been the occasion of my stay in Providence, R. I., and to present to your readers some of the principal features of the College at which I have been a student.

Reforms in education, like all other reforms, are of slow growth, and liable to opposition, both from real enemies, and from the mistaken notions and long-standing prejudices of friends. This last mentioned class present by far the most formidable barriers to educational reform. Very few indeed can be found, who do not do homage to education; but many there are, who deem innovations upon old and time-honored methods of education, as the height of sacrilege. The time has not been long gone by, when black-boards and outline maps in the school-house were looked upon as sad evidences of declining civilization, and when English Grammar was considered as a bold intruder upon the more important avocations of reading, writing, and ciphering. All the most important changes in the modes of instruction, have been made in Common Schools and Academies; but some of these, at the present time, can claim no higher sanction than antiquity, for many of their usages and courses of instruction. If we ascend to Colleges and Theological Seminaries, we find that antiquity is still more honored, and that fewer improvements have been made. This may result from the fact that they were founded in more wisdom, and consequently need less improvement than other institutions. But it will hardly be claimed, that founders, and presidents of Colleges are perfect; hence we may reasonably look for improvement in their systems of education.

Most of the older Colleges of our country are offshoots from the Universities of Oxford and Cambridge in England, and they retain many of the antiquated customs of those institutions. Whatever may be their virtues, (and they have very many,) nothing is more manifest than that they essentially fail to meet the demands of advancing civilization. This is evinced—

1st. In the diminished number of applicants for college honors. In an age when the demand for the highest grade of education is constantly increasing, the numbers who knock at the doors of our colleges are diminishing. The inference is inevitable, that those colleges do not furnish what is demanded. Suppose, for illustration, that the demand for meats and vegetables in this city is constantly increasing, and yet, at the same time, the number who call at the markets for them is diminishing; the inference is inevitable, that those markets fail to meet the demand. At no time in our history have the people at large been more thoroughly imbued with the great truth, that to be extensively useful a man must be extensively educated. The very utilitarian spirit of the age, then, tends to drive young men into college as a means of realizing the idea of utility. Very few young men indeed of look forward to the most extensive fields of usefulness, except through the musty halls of colleges. Why, then, is the number of college graduates diminishing in proportion to the number of inhabitants? The answer is obvious; Colleges do not meet the demands of the age.

Again, this conclusion is greatly strengthened by the painfully obvious fact, that by far a larger portion of those who annually go out from our first colleges, loaded with their highest honors, are scarcely able to take care of themselves. They are educated only in name; and their diplomas only signify, that they have staid in college four years, and paid all bills. At the end of three years more, the more exalted title of A. M. is added, which simply means, that God in his providence has let the man live three years since he left college. Very small virtue in the recipient of the new honor, the age demands thoroughly educated

men, and our colleges send out men with full recommendations, only qualified to make mortifying failures in any place which their A. B.'s and D. D.'s may secure for them. It may not be expected, that any college system can entirely obviate this difficulty; but it may reasonably be expected, that this class of superficial, titled dignitaries, may be reduced to a minority of college graduates. It is true, that some come out from our colleges thoroughly educated, but they do it in spite of many crippling disadvantages. When such disadvantages are removed, we may hope for more educated graduates. These disadvantages are—

1st. Too much is required for the length of time appropriated. Four years are assigned for a college course, and more sciences and classics are crowded into those four years than can be fairly mastered in twice that number of years. The student is thus compelled to "pony," or be delinquent in recitations. He thus goes through his whole course, makes brilliant translations of Latin and Greek, and comes out profoundly ignorant of all that he has pretended to study. A little, well done, avails more than much only half done. The farmer will find it much more to his advantage to till one acre of land well, than to half till two acres. So the student who thoroughly masters one science or language by his own efforts, will be much better educated than he who skims over a dozen, by the aid of appendices and translations. Let any one take a catalogue of Yale, or Union, or Amherst, and look over the list of studies assigned, and he will not wonder that so few well-educated graduates come forth from those institutions. The time has come when men's education is not measured by the number of books which they have been through. I verily believe that a man would be better educated to spend his four years in Amherst on Euclid's Geometry alone, than to go over the almost endless catalogue of authors of dead languages, whose ghosts rise up before him from his ingress to his egress.

The second disadvantage, which is most obvious, is the undue proportion of time allotted to the ancient classics. Far be it from me to disparage the ancient classics; I would rather do them honor by bringing them into proper relations with the more useful and practical branches of science and literature. As a beardless boy appears more dignified at play with his equals, than when placed on the bench of a lawyer, when brought into proper relations with modern classics and sciences. But they approach to the appearance of great modesty when they claim an amount of time nearly equal to that bestowed upon all other branches of study combined. Can any man tell why Latin and Greek are deserving of more attention than the Mathematics, or Metaphysics, or Ethics, or English Literature, or the Natural Sciences? Surely no one can tell why they should have more attention than all these combined. Such is the unbecoming attitude of the ancient classics at the present time in our most popular courses of instruction. Like every thing inherently beautiful, they lose their beauty when they get out of their proper place. The two great objects of study are intellectual development and practical knowledge. (I of course do not now consider the moral bearing of the question, which, by the way, I think would ill recommend some of the drunken and licentious Roman authors which the classical student is compelled to swallow as daily food.) If these be the ends of study, then wisdom teaches that our courses of study be so arranged as to best secure them. That the ancient classics are well adapted to the first of these ends is undeniable, but it is equally undeniable that their adaptation to the second end is very limited. So far as they conduce to both, let them enter into our courses of study; but so far as they conduce to but one, let them yield to such branches as will give both mental development and practical knowledge.

This leads to the third disadvantage of our college systems of study, viz: They nearly all require students, however different their avocations are to be when they leave college, to go through the same course of study. Thus the engineer, whose business is to be with lines and angles, surfaces and solids, &c., must spend just as much time in Latin, Hebrew, and Greek, as the young divine, whose business will be to search and expound the Scriptures, which are written in Hebrew and Greek. So the physician and farmer, lawyer and mechanic, must all pass through the same ordeal, before our colleges can pronounce them prepared for their various avocations. If the young candidate for the pill-bags and lancet, has four years in which to prepare for his business, he had better let Latin and Greek alone, and substitute in their place such studies as will give equal mental development and more practical knowledge. This is true of every profession. It is a false notion, that a man cannot be a scholar who has not spent half his life digging up the rubbish of heathen mythology. Ancient classics add a polish to education, as varnish to furniture; but there can be furniture without varnish which will be useful and durable. So there can be useful and durable education without ancient classics, and it is thought that modern classics may polish an education nearly as bright as the ancient classics. D. E. M.

Now as you would reap—if you should expect a man digging in a snow-drift with the expectation of finding valuable ore, or planting seeds on the rolling billows, you would say at once that he was beside himself. But in what respect does this man differ from you, while you sow the seeds of idleness and dissipation in your youth, and expect the fruits of age will be a good constitution, elevated station, and holy principles.

FUH-CHAU.

Fuh-Chau is one of "the five ports" at which foreigners are allowed to have intercourse with the Chinese. The noble river Min, on which it is situated, flows into the ocean at about 26° north latitude, and 120° east longitude. On fairly entering this river, you find yourself between two mountain ranges, sometimes approaching the very margin of the stream, and most of the way pressing so closely on its banks as not to allow a site large enough for a place of any size to be built. As you pass along, however, you have a striking and delightful exhibition of Chinese industry; for the sides of these mountains are cultivated nearly to their summits, the ground being laid out in terraces rising one above another till they reach an elevation difficult to be traced by the unassisted eye. At length, about thirty miles from the mouth of the river, the northern range sweeps back from the shore, leaving an extensive and fertile plain in which stands Fuh-Chau with its suburbs. This plain is not an unbroken level, but is diversified with hills, several of which are of considerable elevation.

The city proper lies somewhat back from the river; the walls no where approaching it nearer than a mile and a half or two miles. It is not far from seven miles in circumference, and is surrounded by walls seventeen feet in thickness, and from fifteen to forty feet high. The streets are universally paved with granite, though often presenting a very uneven surface, and are so narrow that no carriages of any description can be used in them. The houses are mostly of one story, the better sort being built of soft brick, or of broken brick and clay commingled. Glass windows are not in use; indeed, windows of any kind are too few for either health or comfort; and in general it may be said, that comfort, as the term is understood in its application to home in Christian lands, is unknown. The population of the city, together with the suburbs, is supposed to be 600,000. [Jour. of Miss.

NEW MISSIONARY GROUND.

On the 18th of November, Rev. B. G. Snow and wife, and Rev. L. H. Gulick and wife, sailed from Boston, under the direction of the American Board of Commissioners for Foreign Missions, with a view of commencing a new mission among those groups of islands in the Pacific Ocean which are comprised under the general name of Micronesia, a term which signifies "the region of small islands." The substance of what is known of them and of their inhabitants is contained in the charge, Pomroy, from which the following, by Dr. Snow, is drawn.

Micronesia comprises several groups of islands, lying north of New Guinea and the Feejee Islands, east of Celebes and the Philippines, and south-west of the Sandwich Islands, extending through about forty degrees of longitude and twenty of latitude, almost the whole of it being north of the equator. The principal groups in this division, are the Pelew, Ladrone, Caroline, Ralick and Radick Islands, Mulgraves and Kingsmill. The islands are very numerous, but not large.

The Micronesians are of the same race with their neighbors the Polynesians, to whom the Sandwich Islanders belong, and are like them in complexion, features, physical structure, language, customs, and general characteristics. There are, however, some diversities in the different groups of the region. The more southern islands have evidently received some accessions, and some modifications of complexion and character, from the Melanesians on their southern border, while the western section has clearly been reached by influences from the Asiatic continent.

They are social and enterprising. A constant intercommunication is kept up by the inhabitants of the different groups and islands, a circumstance highly favorable to the spread of the gospel among them. In their voyages, it is said, they govern their courses by the stars with great accuracy. They divide the horizon into twenty-eight points, giving to each a name.

Their skill in some of the arts is considerable. Their canoes, which sail either way with equal facility, are covered with a varnish of native manufacture, which renders them water-tight. The girdles or sashes which they wear are made of the filaments of the banana plant, not braided as in other parts of the Pacific, but woven in a simple loom, the shuttle being much like that in use among us.

In regard to general character, all navigators who have visited them are strikingly agreed, and testify that their most striking trait is a certain native kindness of heart, sweetness of natural temper, and an absence of harsh and violent feelings, very rarely to be found among men in the savage state. They are distinguished also from the other inhabitants of Oceania by the unusual consideration awarded to the gentler sex, as well as by the degree of purity and honesty which are said to prevail among them. They are described as intelligent, considerate, acute in reasoning, and curious to understand the meaning of any novel appearance. It is the opinion of some, that they have descended to their present condition from a higher level of civilization once enjoyed by their forefathers, and some traces of which, it is thought, are still visible. Wars are not frequent among them; and when they do engage in them, they give due notice to their enemies that they are coming.

Their religion is said to consist mainly in the worship of the spirits of their ancestors, which fact shows that at some former period they have had a connection with eastern Asia. They pray and perform certain ceremonies, and among these offer a portion of their food to the spirits; but they have neither temples, images, nor sacrifices. It does not appear that the tabu system, which once prevailed at the Sandwich Islands, has any existence among them. It is certain, there is nothing

of the kind in that part of Micronesia which bears the name of the Kingsmill group.

Of the probable population of Micronesia no estimate has been made by navigators, though many of the islands are said to be thickly peopled.

The result of all our researches in Micronesia promises to be an open and exceedingly interesting field of missionary labor. Some of the inhabitants have heard of the changes wrought at the Hawaiian Islands, and have earnestly entreated that missionaries might be sent to them also.

This mission is to be a branch of the Sandwich Islands mission, and will be composed partly of American and partly of Hawaiian Christians, chiefly of the latter, both males and females. The Hawaiian missionaries, it is expected, will be sustained wholly by their own churches. Other missionaries who may accompany them will derive their support from the same source, so far as may be found practicable.

THE PREACHER AND THE ROBBERS.

A Methodist preacher, many years ago, was journeying to a village where he was to dispense the word of life, according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle reins, another presented a pistol and demanded his money; the third was a mere looker on.

The grave and devout man looked each and all of them in the face, and with great gravity and seriousness said, "Friends, did you pray to God before you left home? did you ask God to bless you in your undertakings to-day?"

The question startled them for a moment. Recovering themselves, one said, "We have no time to answer such questions, we want your money."

"I am a poor preacher of the gospel," was the reply; "but what little money I have shall be given to you."

A few shillings was all he had to give,

"Have you not a watch?"

"Yes."

"Well, then, give it to us."

In taking the watch from his pocket, his saddlebags were displayed.

"What have you here?" was the question again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen also."

The preacher dismounted. The saddlebags were taken possession of, and no further demand made. Instantly the preacher began to unbuckle his great coat, and to throw it off his shoulders, at the same time asking, "Will you have my great coat?"

He then addressed them as follows: "I have given you everything you asked for, and would have given you more than you asked for. I have one favor to ask of you."

"What is that?"

"That you kneel down and allow me to pray to Almighty God in your behalf; to ask him to turn your hearts, and put you in the right way."

"I'll have nothing to do with the man's things," said the ringleader of them.

"Nor I either," said another of them.

"Here, take your watch; take your money, take your saddlebags; if we have anything to do with you, the judgment of God will overtake us."

So each article was returned. That, however, did not satisfy the sainted man. He urged prayer upon them. He knelt down; one of the robbers knelt with him; one prayed; the other wept, confessed his sin, and said it was the first time in his life that he had done such a thing, and it should be the last. How safe he kept his word is known only to Him to whom the darkness and light are equally alike; to Him whose eyelids try the children of men.

CHINESE CONVERTS.

The *Journal of Missions* says that at the Missionary Station of the American Board at Amoy, China, two places are open for preaching every Sunday, and by the help of the horizon into twenty-eight points, giving to each a name.

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"What have you here?" was the question again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen also."

The preacher dismounted. The saddlebags were taken possession of, and no further demand made. Instantly the preacher began to unbuckle his great coat, and to throw it off his shoulders, at the same time asking, "Will you have my great coat?"

He then addressed them as follows: "I have given you everything you asked for, and would have given you more than you asked for. I have one favor to ask of you."

"What is that?"

"That you kneel down and allow me to pray to Almighty God in your behalf; to ask him to turn your hearts, and put you in the right way."

"I'll have nothing to do with the man's things," said the ringleader of them.

"Nor I either," said another of them.

"Here, take your watch; take your money, take your saddlebags; if we have anything to do with you, the judgment of God will overtake us."

So each article was returned. That, however, did not satisfy the sainted man. He urged prayer upon them. He knelt down; one of the robbers knelt with him; one prayed; the other wept, confessed his sin, and said it was the first time in his life that he had done such a thing, and it should be the last. How safe he kept his word is known only to Him to whom the darkness and light are equally alike; to Him whose eyelids try the children of men.

The *Journal of Missions* says that at the Missionary Station of the American Board at Amoy, China, two places are open for preaching every Sunday, and by the help of the horizon into twenty-eight points, giving to each a name.

Their skill in some of the arts is considerable. Their canoes, which sail either way with equal facility, are covered with a varnish of native manufacture, which renders them water-tight. The girdles or sashes which they wear are made of the filaments of the banana plant, not braided as in other parts of the Pacific, but woven in a simple loom, the shuttle being much like that in use among us.

In regard to general character, all navigators who have visited them are strikingly agreed, and testify that their most striking trait is a certain native kindness of heart, sweetness of natural temper, and an absence of harsh and violent feelings, very rarely to be found among men in the savage state. They are distinguished also from the other inhabitants of Oceania by the unusual consideration awarded to the gentler sex, as well as by the degree of purity and honesty which are said to prevail among them. They are described as intelligent, considerate, acute in reasoning, and curious to understand the meaning of any novel appearance. It is the opinion of some, that they have descended to their present condition from a higher level of civilization once enjoyed by their forefathers, and some traces of which, it is thought, are still visible. Wars are not frequent among them; and when they do engage in them, they give due notice to their enemies that they are coming.

Their religion is said to consist mainly in the worship of the spirits of their ancestors, which fact shows that at some former period they have had a connection with eastern Asia. They pray and perform certain ceremonies, and among these offer a portion of their food to the spirits; but they have neither temples, images, nor sacrifices. It does not appear that the tabu system, which once prevailed at the Sandwich Islands, has any existence among them. It is certain, there is nothing

The Sabbath Recorder.

New York, January 22, 1852.

FOREKNOWLEDGE--AGAIN.

To the Editors of the Sabbath Recorder--

When I penned my first queries on the subject of God's foreknowledge, to which an incidental reference had been made by one of the editors, I had not a thought that the matter would be continued thus far. Had I thus thought, knowing my scantiness of time, my disinclination for any thing even bordering on controversy, but especially the presence of an overwhelming sense of inadequacy in view of the vastness of the theme under examination, I am certain those questions would never have appeared in print.

But as from time to time articles appeared in the Recorder, either editorial or selected, which seemed to give countenance to what is popularly denominated the doctrine of "Divine decrees;" and moreover, as it was plainly introduced on 23d of October, in an article entitled "Salvation Illustrated," by Rev. John Todd, and this without any explanation or comment accompanying it by the editors; I had become anxious to understand the true bearing of these things, and to know their true import. I therefore wrote what I did.

I however utterly disclaim the thought of complaining of the able and worthy conductors of our valuable paper for the manifold and outspoken manner in which they present their sentiments in the columns of the sheet under their charge, and for the conducting of which they are responsible. And particularly so, as the columns of the Recorder are always open for the articles of candid reviewers; of which circumstance I now avail myself; not so much, however, for the purpose of reviewing, as stating in a brief manner my views on some of the points involved in the controversy.

But, in the first place, it would seem proper to inquire how far the editor and myself agree in sentiment, that there may be no needless dispute about words.

In the first instance, then, we agree as to God's "foreknowledge," that it is "infinitive;" that He "pondereth all our goings." (2.) That this foreknowledge does not in the least interfere with the "freedom" of the agent. (3.) That this foreknowledge has respect to the "certainty" of events only, that is, it has nothing to do with "causing" human actions, only foreseeing them. (4.) That the Divine prescience is clearly, and as certainly foresees contingent acts, as those governed by absolute laws. Therefore, human actions are not certain because foreseen, but foreseen because certain.

The question here arises, How can the Divine Being certainly foreknow future events. And this thought is applied to contingent acts, as well as to those governed by absolute laws. And it is argued that, unless contingent events are decreed, God could not certainly foreknow them. He could only "conjecture" them. This argument is based upon the idea that the Divine Being could not certainly foreknow an event unless He had determined it, and this upon the principle of God's "moral" omnipotence; so that He orders moral events "certainly" and "infallibly." This sentiment has been considered, and I freely confess that the difficulties apparent to others do not at all so present themselves to my mind. Of course this will be set down as an instance of the temerity of the unlearned. But to the question, "How can the Divine Being certainly foreknow future (contingent) events, unless they are decreed?" I answer, first, All contingent events that happen, possess the character of absolute certainty. The truth that a free agent might have done differently from what he did, can by no means destroy the character of certainty in what he does. Does he not as certainly do what he does, as if he were decreed? Second--Cannot the All-seeing as certainly foresee future contingent events, as any others? If not, then what is his infinite foreknowledge? To deny this is to deny the very doctrine contended for. But further, cannot the ever-blessed God certainly foreknow a future event, which happens because the creature by whom it is brought about wills it? And can he not know, at the same time, that the creature might have willed otherwise, for any thing God had decreed to the contrary? Now, we are not guilty in this of perpetrating the blunder of saying, that God foreknows a thing at the same time "certain" and "uncertain." This is not the logical sequence.

Again, if a given action that transpires does not so happen because the creature wills it, then where is human responsibility? If I preach to a man, that the actions that he performs he so performs because God has decreed them, does he not necessarily, in so far as he believes my preaching, feel himself relieved from responsibility? But it may be asked, why so many who hold this doctrine also hold the doctrine of human responsibility? To which I answer, for two reasons--1. Because, if the Bible (which is universally acknowledged by Christians) teaches any thing plainly and unequivocally, it is that man is responsible to God and his fellow men for his conduct. 2. This doctrine is also affirmed by universal consciousness. Therefore the doctrine of human responsibility is held in spite of the doctrine of Divine decrees, as under consideration in this article; and not because of it.

I do not wish to tantalize; but I should like to see this proposition reasoned out: All human actions certainly transpire because God has decreed them; therefore man is responsible for his conduct.

As to the matter stated in the second article, to which reference has already been made, I have to say, that the explanation given of the second statement, it seems to me, should be satisfactory, and would to God, that the sentiment might be ever present to the mind of the Christian.

As to the first, however, I do not feel so clear. Perhaps I do not understand the writer. If it is, that no person "truly" prays until he is willed by the Spirit of Life, I readily and most heartily agree to it. But if by the Spirit of Life taking possession of his

soul is meant being born again--re-generated, I as freely confess that I do not so understand it. But, lest I should fight as one that "beateh the air," I will wait for further explanations. N. V. HULL. ALBANY, Dec. 31, 1851.

Remarks.

We know how to sympathize with our correspondent. We have the same "overwhelming sense of inadequacy, in view of the vastness of the theme under examination," that he complains of, and could heartily wish that the discussion were confined to abler hands. But when a person proposes important questions implicating the soundness of our doctrinal views, we must either make some attempt to answer them, or candidly confess our inability to do so. When our brother's "queries" came, we were not prepared to admit that our creed had been adopted in hot haste. We thought that we had some ground for it, and therefore did not feel ourselves so thoroughly "used up" by a single sweep of his broom, as some others, perhaps, may have thought we were. But we have no desire to prosecute the matter in the way of controversy. The incidental allusion to the subject in our remarks upon the Efficacy of Prayer, was not intended to rouse the spirit of debate with our brother, nor with any one else. We alluded to it, because the general scope of the argument seemed to require it.

It could hardly be expected, that a person whose system of theology is decidedly Calvinistic, should write, and preach, and talk, from year to year, and yet always keep his system out of sight. It will gleam through his teachings, notwithstanding he may never find it expedient to press it upon the people in a controversial way. So it has been with us, and so we expect it will continue to be, as long as we entertain the views which we do. We could not consent to stand in any situation where we should be bound studiously to conceal our system.

While we are upon this point, we may as well speak out. We may have entered the Seventh-day Baptist denomination under wrong impressions. We certainly thought, that our connection with it involved no modification of the general system of doctrine which we had always held. But we have since been told, so frequently, that our doctrine was not the doctrine of the denomination, and have had our views protested against with such solemn and deliberate dissent on the part of some who seemed to consider themselves the chosen expounders of the denomination's faith, that we can scarcely repress an inclination to ask, Were we mistaken when we formed the connection? In years gone by, we believe there was a document put forth by the General Conference, purporting to be an expose of the faith of Seventh-day Baptists. That document is now before us, and it contains nothing on the subject of the "Divine decrees." For aught which that document contains, a man may be either a Calvinist or an Arminian, according to his pleasure. Indeed, we should say, that the denomination, as such, has no faith at all on the subject. We therefore very naturally supposed, that our connection with it left us at full liberty to speak, write, or teach, whatever we judged to be most agreeable to the Scriptures. Were we wrong in the supposition?

But we have no ambition to direct the faith of our brethren. If on this subject they could see eye to eye with us, we should be glad; because we honestly believe, that our views are more agreeable to God's Word, more promotive of true piety, more consolatory to the saints, and more stimulating to the conscience, than those which are radically different from them. Responsible to God, we expect to continue to give utterance to them; but our choice is to do so not in a controversial manner. In fact, both before and since our connection with the denomination, it has been our aim to present this doctrine in a practical form, without reference to those scholastic terms which have so often been the occasion of unprofitable contention.

Whether our editorial career has given satisfaction to the denomination, we do not know. Assuming that it has for the most part, it may be the fact, nevertheless, that our teaching on the particular subject of God's foreknowledge has given much dissatisfaction. Be it so: we have not pretended to set forth denominational views on this subject. We have spoken for ourselves only, in the presumption that it was never expected that we should throw away our independence, and be but the echo of those by whom we were employed.

We trust that our brother will not understand these remarks as implying any censure of his course in questioning us on this important topic. He has done but what he had a right to do, and has done it (for aught we can see to the contrary) in a good spirit. And we will add, that we know of no one more uniformly tolerant of those who differ from him doctrinally, than himself. We simply seize upon the occasion as affording a suitable opportunity of defining our position. Our theology is radically Calvinistic. Our manner of presenting it is well known to be, for the most part, practical rather than controversial. We think this is the best mode of presenting it, because we are convinced that no one can profitably understand the great truths involved any farther than he is taught of God. Our views are essential to our peace; we could not live comfortably without them. If we thought that we could not, in consistency with our position as an editor, or as a minister, of the Seventh-day Baptist denomination, give free expression to our views, we should choose to separate ourselves and stand alone.

Upon the question under discussion, we shall say as little as may be consistent with a respectful notice of our correspondent, and a due regard to our own views. He says, "All contingent events that happen possess the character of absolute certainty." But if this be so, brother H.'s notion of contingency must be different from ours. In a former communication, he undertook to define his notion; but we fear that we have failed to understand him. According to our notion, the term excludes every kind of necessity; and if we mistake not, the term is so employed in all controversies upon free will. Now, we have already shown, in the language of President Edwards, that an event whose future existence is strictly contingent--that is, whose future existence is not in any sense necessary--cannot be foreknown, because there can be no evidence--neither self-evidence nor proof--to any understanding that the event ever will take place. (See our reply to Bro. Crandall, week before last.) Hence certainty and contingency are inconsistent with each other. And it appears to us, that an admission of this absolute certainty of an event as foreseen by the Omnipotent, is an admission of the very principle for which we contend. For instance, the wicked act of the Jews in crucifying the Saviour was foreseen as absolutely certain. There was, therefore, some kind of necessity that the thing should take place. Yet this necessity was not a natural or physical necessity, but only a moral one. There was no other kind of necessity for the act, except that which was requisite to make the connection between the act and God's foreknowledge of it absolutely perfect. And that the connection between the act and God's foreknowledge of it was absolutely perfect, infallible and indissoluble, brother H. will have to admit according to his own principles. Now, if a decree be added to the foreknowledge, it does not increase or strengthen the connection; it does not render it more infallible or indissoluble. For, by the supposition, the connection is absolutely perfect, and therefore is incapable of being increased; and if this absolutely perfect connection between the event and the foreknowledge of it is not inconsistent with human liberty--and brother H. is precluded by his own principles from pretending that it is--then the addition of a decree to the foreknowledge is not inconsistent with human liberty; because this addition does not increase the connection.

To say, "that a free agent might have done differently from what he did," does not seem to be a fair way of meeting this question; because such a mode of speech merely expresses the freedom of the creature in acting--a proposition which we do not dispute, and which, as we have just shown, is quite as inconsistent with our correspondent's premises as with our creature has no more right to "feel himself relieved from responsibility" for his acts "because God has decreed them," than he has because God foreknows them.

Our correspondent does not wish to "tantalize," but "would like to see this proposition reasoned out."--All human actions certainly transpire because God has decreed them; therefore man is responsible for his conduct." Now, it really strikes us, that a man of brother Hull's acumen ought to have been more careful than to have stated such a proposition. Suppose we should ask him to reason out this proposition:--Mormonism is a system of imposture; therefore the holding of human beings in bondage is a great sin. We presume he would answer at once, that while each member of the proposition is true, and can be proved to be true, the latter is not deducible from the former. To hold men in bondage is a sin; but it is not therefore a sin, because Mormonism is a system of falsehood. No sane person would pretend that it was. Yet a sane person would say, that one statement was not contradictory to the other. Just so in the case under discussion. All human actions are decreed, is one proposition; man is responsible for his conduct, is another. But nobody ever pretended that the latter is therefore from the former. All that is pretended, is that each proposition is true by itself, and that the one is not inconsistent with or contradictory to the other. We beg leave to state it in another form, and will ask our correspondent to reason it out: All human actions are certainly foreknown; therefore man is responsible for his conduct.

As to the proposition, that no one truly prays till the Spirit of Life has taken possession of his soul, we do not know that we have anything to say in modification of it. By the Spirit of Life we mean, not merely the illuminating influences of the Spirit, but that influence which makes the soul alive. A man may be illuminated, while yet he is dead in trespasses and sins. But in such a state he does not truly pray. True prayer is a spiritual exercise, and proceeds only from a spiritual nature. Saul of Tarsus never truly prayed till God quickened him to life, though he had, no doubt, used the form of prayer many a time.

NEGRO PROSCRIPTION IN PENNSYLVANIA. In the House of Representatives of Pennsylvania, on the 9th inst., a bill was introduced to prohibit the emigration of Negroes or Mulattoes into the Commonwealth. The first section declares, that from and after the passage of the act, it shall not be lawful for any Negro or Mulatto to come into or settle within the Commonwealth; and any Negro or Negro, Mulatto or Mulattoes, so coming, emigrating, or moving into the State, for the purpose of settling therein, shall be liable to an imprisonment of not less than two, nor more than nine months, upon conviction thereof. The second section says that any person or

persons, employing, or otherwise encouraging any such Negro or Mulatto to emigrate into, settle or remain, within the bounds of this Commonwealth, shall be liable to a fine of not less than fifty, or more than one hundred dollars. These fines are to be applied to the use and comfort of the poor, and it is made the duty of the overseers of the poor to watch for and prosecute lawbreakers in this respect. We can not for a moment entertain the supposition that the bill will become a law in Pennsylvania. It would be worse, if possible, than that law subjecting Seventh-day Baptists to fine and imprisonment for working on Sunday--a law which now disgraces the statute-books of the State named after William Penn, the staunch and consistent advocate of religious liberty and equality.

A COLONY ON THE PACIFIC. The attention of the readers of the Sabbath Recorder has recently been called to the subject of a colony to the shores of the Pacific. It seems to me that too much importance can not be given to this question. No people are better calculated for colonizing, and none more need the advantages of a suitable colony. Young men especially, those who are looking about them for the best prospect of improving their condition, find themselves completely shut out from many sources of honor, usefulness, and emolument, or are tempted to sacrifice their principles. So it has been, and so it will be. In the Sabbath Recorder for Oct. 2, 1845, was an article to Sabbath-keepers, in which I endeavored to call attention to the necessity of a movement of this kind. At no period in our history has the disposition to emigrate been stronger than at present. Many have gone; others are constantly going. The most of them go out as adventurers, without their families, intending to return--a form of emigration which at this time will be sure to result in moral and social evils of the most disastrous character, and in a great majority of cases will end in disappointment. But there is no benefit in preaching against it; they will go, and it would be a better part to direct the movement to a wise end. An organized movement should be begun at once. Whether I shall ever see the shores of the Pacific again, or not, I can but regard them with great interest, as a land favored in an extraordinary degree by genial climate, inexhaustible resources, and, in geographic position, of such importance in respect to its influence on the future destinies of the lands that bound that vast ocean, as to be almost overwhelming. No point on that coast can be looked upon with indifference.

Our colonies in the West have been chiefly agricultural, and for the sake of locating where they could observe the Sabbath unmolested, they have gone where their influence has been circumscribed, and their children have grown up in ignorance of the Sabbath. Our people are not agriculturists only; they are mechanics, seamen, professional men, and tradesmen; they are all necessary to a well-constituted community. These are the classes that form the population of towns, and towns, we know, have the controlling influence upon the country dependent. These classes, more than any others, need a suitable colony; and I have no doubt, that if a proper place could be determined upon, a movement could be effected that would have a greater influence on the future of our denomination than all the missions in which we are now engaged, and of such magnitude as to control, by numerical superiority alone, the character of the country in which such town may be located. It is plain, that the site of the town should not be on so great a thoroughfare as to lead to the probability of its being overrun with those whose habits are not in conformity with our own. Such places there are on that coast.

Humboldt Harbor was discovered in 1850, by Lieut. Ottinger. It is in latitude 40° 40', longitude 124° 8'; distance from San Francisco 210 miles. The bay is three or four miles, to the best of my recollection, in a northerly and southerly direction; its entrance is half a mile wide, with 18 feet of water on the bar at mean low tide. The harbor is easy of access, and is the only good harbor between San Francisco and the Columbia river. Three small rivers empty into this bay, which run through a country (though not extensive in comparison with other valleys of California, it is sufficiently so for our purposes,) of great fertility, well timbered, and subject to showers in summer; and the grass is said to be green the year round. The waters, like all on that coast, abound with fish and water-fowl, and the surrounding country with game. The mines on Trinity River are about forty miles distant by land, and the high mountains between this valley and those of the interior serve to isolate it in a sufficient degree from other parts of the country. The high winds so prevalent at San Francisco are less prevalent here. The importance of the place was appreciated as soon as the place was discovered, claims were taken up at once along the bay, and town lots surveyed; but the mines in the coast range of mountains have not turned out so well as was expected, and there is but little else than farming and lumbering done there at this time. I see by the California papers, that they are shipping produce, chiefly potatoes, from there to San Francisco already. The mail steamer from San Francisco to Oregon stops there on her passage. There must be an important town there before long; I have no doubt; capable of developing every branch of our people's industry. I do not know what amount would be required to buy the improvements there now, nor am I certain whether it is not now too late in the day to make that place what we would.

Changes are very rapid. But there are others,

without doubt, if they are not so advantageous. If an organization is determined upon, it might be well to send out an agent to examine the country at Paget Sound, and other places in Oregon, and stop at Humboldt Harbor, and report. Twenty-five or fifty families, with at least \$100,000 capital to invest as each one deems for his own interest, would be desirable, if they would avoid the hardships incident to a pioneer life; and capital is necessary to compete with capital that is ever ready, even in California, to swallow every thing else. My information of Humboldt Harbor is derived from those who visited it, and confirmed by officers in the coast survey; and unless there are changes greater than I have any reason to anticipate, it is the most desirable place on that coast for a people circumstanced as we are. The expense of reaching it would not be great to those who have no objection to going through the Straits, which, though safe, is tedious. In that case, they would accompany their goods, and be landed upon the spot with every comfort that they please to provide for themselves. There would be no hardship about it, not so much as one would endure in settling on new land in the valley of the Mississippi at this time. The best time to arrive in the country is March or April.

These are intended only as suggestions. I think there is nothing visionary or impracticable about the enterprise. On the contrary, there is nothing, more practicable, even for the feeble grandire and child. Others will avail themselves of all these advantages, if we do not, and in after generations our people will, as usual, timidly gather around the hills, and "mourn over the cities of the plain."

If these suggestions meet the approval of those who are friendly to the movement, and they will communicate with me, (post-paid,) I will do all in my power to facilitate it, and aid in the organization. J. D. B. STILLMAN. NOVELTY WORKS, NEW YORK.

SABBATH-KEEPERS IN NEW JERSEY. The American Baptist Publication Society has recently issued an octavo volume of 468 pages, entitled "Minutes of the Philadelphia Baptist Association, from A. D. 1707 to A. D. 1807," being the first one hundred years of its existence." Among the many curious and interesting facts which it brings to light, are several relating to early Sabbath-keepers in New Jersey.

The Seventh-day Baptists, it is well known, were very early to be found in New Jersey; and there, as everywhere else, occasioned considerable discussion on their distinguishing difference from the general body of Baptists, who, on the whole, seem to have manifested much forbearance.

"In the year 1730 a query was presented to the church separate himself on account of the seventh day, and join himself to those who hold the same for a Sabbath, when, at the same time, the church he was a member of allowed, it was to him a matter of conscience, he might observe it, and keep his place where he was a member, and that they would respect him as they used to do; yet, nevertheless, he goes away, and presumes to be a leader among the aforesaid seventh-day people. What must the church do in such a case, in order to discharge their duty?"

"Resolved, That it is the duty of such a church, in as moderate a way and manner as they can, to disown such a member, so as he may not be looked upon to be a member any further with them on any account."

Again, in 1753, came a "query from the church at the Scotch Plains: Whether a person, observing the seventh day as a Sabbath, and keeping the first day in condescension, may be received into membership?"

"Resolved, That such may, provided nothing else appear to the contrary."

"SABBATH CONVENTION" IN IOWA. A Convention was recently held in Iowa City, by the friends of the Sabbath, so called, at which the following points were discussed:

- 1st. The origin and design of the Sabbath. 2d. Its perpetuity under every dispensation. 3d. The authority for its change from the seventh to the first day of the week. 4th. The duty of Christians to keep holy the Sabbath day, commonly called the Lord's day, by spending it in God's worship, and abstaining from all works but those of necessity and mercy.

- 5th. The evils of Sabbath desecration. 6th. The best method of promoting a proper observance of the Sabbath. 7th. Commercial relations of the Sabbath. 8th. Legislative action. 9th. Circulation of Sabbath documents.

In noticing this extensive programme, the ex-rev. Gilbert A. Beebe, editor of the Liberty Banner, published at Middletown, N. Y., speaks as follows of the third item:--

"3d. 'The authority for its change from the seventh day to the first.' Can it be that these priests are so ignorant as not to know, that there is not a particle of such authority in the Bible? Certainly not; but they wish to humbug the people. Sunday was first observed as a holy day by the Persian sun-worshippers, the followers of Zoroaster. Its partial observance was first introduced into Europe by the Roman Emperor Constantine, in the third century; although but little attention was ever paid to it elsewhere but in Asia, until the Puritanic infection was introduced into England by Dr. Bound, in the 16th century. Such is the authority for the observance of Sunday as a Sabbath; and it is not pretended to be so observed at the present day, except by ignorant, Puritanic bigots in Great Britain and the United States. It is a general gala day over the whole continent of Europe, and observed with every species of popular amusement. Although not a Bible Sabbath, it is by conventional custom a day of relaxation from ordinary vocations, and as such the most convenient day for religious meetings, which are properly enough held on that day. Any other day would be as holy, but not so convenient for the purpose."

THE RELIGIOUS NEWSPAPER.

We promised, last week, to give our readers occasional extracts from our exchanges, showing in what light they view the religious newspaper, and how they think the friends of such a paper can most effectually promote its interests and usefulness. The following we copy from the Christian Watchman and Reflector, one of our very best exchanges:--

A Good Suggestion.

It is a great practical mistake, that the number of readers of religious journals can be greatly increased without interest and effort on the part of those who are their readers and friends already. The Christian newspaper is no exception to that law which makes work necessary, in order to advance all good objects. The British Banner, with its large circulation, deems it needful to make the following suggestions to its subscribers, which we take the liberty of commending to ours. Our friends, we trust, will regard the hint here given, as eminently practical and worthy of immediate attention. Says the Banner:--

"Will our subscribers now suffer us to make a suggestion as to the best method of enlarging the sphere of our journal? We would then sit down, and casting about, make a list of those who have hitherto not taken the British Banner, although not in the receipt of any other paper of the same class, and who, perhaps, are not even aware of its existence; and we would lend them our own copy, begging a perusal of it within a day or two, as when we would make a friendly call, and act as circumstances might prompt. Were they to do so, many thousands of fresh subscribers might at once be procured. And why should not this be done? Would it not be a labor of love, a contribution to the welfare of families and the comfort of neighborhoods, one of the most efficient methods of effecting good on a great and permanent scale? The family is the germ of the State, the school of the future citizen, the well-head of the civilization of the age. To purify and quicken with the heaven of truth, beauty, and knowledge, the little circle which clusters around the fireside, and contains the seeds of unimaginable good or evil, is to salt the fountains that in their flow fertilize and make good the whole face of society."

THE SEVENTH-DAY BAPTIST MEMORIAL.

The first number of The Seventh-day Baptist Memorial--a quarterly magazine, devoted to history, biography, statistics, &c.--will be issued in the course of the present week. The Historical Department will contain an account of the settlement of the colony of Rhode Island, and the establishment of the first Baptist Church in Newport, and the controversy in that Church relative to the Sabbath, which led to the formation of the first Seventh-day Baptist Church in America. In the Biographical Department will be found sketches of the lives of the first five pastors of the Church at Newport, viz. William Hiscox, William Gibson, Joseph Crandall, John Maxson, and William Bliss. The Missionary Department gives a history of the early efforts to promote foreign missions. The Statistical Department furnishes a List of Seventh-day Baptist Ministers, with their post-office addresses. In the way of illustrations, this number will contain a very fine portrait of William Hiscox, and an engraving of the Seventh-day Baptist meeting-house at Newport, R. I. Specimen copies will be sent to ministers and others in different parts of the denomination, and it is hoped that they will take immediate measures to procure such a list of subscribers as will justify the Publishing Society in continuing the work. Terms--\$1 00 a year; 25 cents a number.

WRITINGS OF GARRISON.--R. F. Wallcut, of No. 21 Cornhill, Boston, has published in a neat duodecimo volume of four hundred pages, "Selections from the writings and speeches of William Lloyd Garrison." It includes some of his boldest denunciations, and his most radical sentiments touching the various reformatory enterprises in which he has been so deeply enlisted for the last twenty years. The volume can not fail of being welcome to his friends, and it would be most useful to his enemies, if they could be induced to read it.

ARVINE'S "ANECDOTES OF LITERATURE AND THE FINE ARTS," which Gould & Lincoln of Boston are publishing in parts, have reached the fifth number. The work is to be completed in eight numbers, at 25 cents each, and will make an entertaining and instructive volume. To persons remitting \$2 25, the work will be forwarded by mail, as published, free of expense.

"THE MARRIAGE MOMENTO," by Rev. S. Remington, is a neat little volume on the nature of matrimony, suitable for a wedding gift. It sets forth very plainly the mutual obligations of husband and wife, and gives some wholesome advice to both. Published by E. H. Fletcher, 141 Nassau-st., New York.

"THE PHRENOLOGICAL JOURNAL," "THE WATER-CURE JOURNAL," and "THE STUDENT," for January, are issued in the excellent style for which the publications of Fowler & Wells are proverbial. They are well adapted to their respective purposes, and fully justify the popular favor in which they are held.

LITTELL'S LIVING AGE commenced a new volume on the 1st of January. It has reached its four hundredth number, and embraces for the last eight years an amount of current literature and history which cannot be found elsewhere in the same compass.

"THE AZTEC CHILDREN" furnish a subject for numerous paragraphs in our exchanges, wherein their origin and relations are discussed. All admit that they are from Central America; and that they are among the greatest curiosities of the day; but whether they belong to the Aztec race, to the Guahmulets, or to the Nahuatlans, is a question about which there is much difference of opinion.

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, JAN. 19.

In the SENATE, Mr. Seward presented a petition from this State, on Russian Intervention, which was referred. Mr. Stockton presented petitions against flogging in the Navy. The Committee on Commerce asked to be excused from Palmer's book on Japan. The Census Printing Job was then taken up. Mr. Smith, of Conn., wished to have the census printed under the direction of the Secretary of the Interior. When he concluded, Mr. Bright took the floor, and the Senate adjourned.

In the HOUSE, a resolution was adopted to inquire into the stability of the about-to-be-enlarged Capitol. The Senate-amended Library bill, for \$10,000, was adopted. Mr. Staley offered a resolution intended to provide for such exiled Hungarians as might be in need, but the House refused to entertain it. Six thousand copies of the Coast Survey were ordered printed, and the House adjourned.

THIRD-DAY, JAN. 20.

In the SENATE, Mr. Miller presented the proceedings of a meeting of citizens at Trenton, N. J., expressing sympathy for Kossuth and Hungary; referred. Mr. Shields presented the petition of Alfred W. Thompson, praying that the Postmaster-General be authorized to contract for the transportation of Mails by Steamships between the United States and Ireland. Mr. Stockton gave notice of a bill to establish a line of Steamships from Jersey City to Galway, Ireland. Mr. Bradbury introduced a joint resolution, providing for the publication, in one volume annually, of a compendium of the public documents, and reports of the heads of departments, and this to be published in large extra numbers, instead of the documents themselves. The remainder of the day was spent in talking about the manner of printing the Census Documents.

In the HOUSE, several bills were reported and referred to Committee of the Whole on the State of the Union. Mr. Dunham, from the Select Committee, reported a bill explanatory of the Bounty Land Law of September, 1848. The bill extending the act for the punishment of crime in the District of Columbia, so as to cover all cases of incendiarism, was passed. An Executive message was laid before the House, relative to the employment in the West Indies of free blacks and liberated slaves from the United States; but it gave no definite information upon the subject.

FOURTH-DAY, JAN. 21.

In the SENATE, several petitions were presented, unimportant bills reported, and a vote was passed allowing clerks to the Post-Office Committee, the Naval Committee, and the Commerce Committee. The subject of flogging in the Navy was then taken up, and Mr. Malory made a speech in favor of flogging.

In the HOUSE, a memorial from E. K. Collins, of the Collins Line of Ocean Steamers, requesting a higher remuneration for carrying the mails, and an enlargement in his share of that service, was presented and referred. Mr. Bernisall complained that the copy of the charge made against the Mormons presented to him was not the same as that furnished to the House and published in the papers. A brief discussion on the Bounty Land law followed, which, with a short discussion on some improper mode of presenting estimates, closed the weighty business of the day.

FIFTH-DAY, DEC. 15.

In the SENATE, non-intervention resolutions from the Legislature of Alabama, were presented and referred to the Committee on Foreign Relations. A petition was presented from E. K. Collins and associates, contractors for the carriage of the European Mails in steamers, asking for additional facilities to enable them to execute their contracts. The subject of flogging in the Navy was then taken up, and Mr. Malory spoke in favor of it, and Mr. Hale against it. A joint resolution was introduced providing for a board of practical Engineers to investigate the cause of explosions of steam-boilers and the best means to prevent the same. Several private bills were passed; after which the Senate adjourned till Second-day.

In the HOUSE, various bills were introduced by general consent; among them one establishing a Board for the settlement of claims against the United States. Mr. Conger, of Mich., asked leave to introduce a joint resolution declaring the law of nations in respect to the doctrine of non-intervention as understood by the people of the United States, and remonstrating against the conduct of Russia in interfering in the contest between Hungary and Austria. The Speaker decided that it must lie over, and that the resolution could not be referred. Mr. Tuck, of N. H., opposed the passage of the bill to Assign Bounty Land Warrants, and denounced it as a great scheme to squander away a large and indefinite extent of the public domain. No action was taken on this bill, or anything else of moment.

SIXTH-DAY, JAN. 16.

Immediately after opening, the HOUSE, according to order, went into Committee of the Whole on private bills. Six bills were passed, including one authorizing the payment of interest to New-Hampshire for advances made to the United States in repelling invasion and suppressing insurrection at Indian Stream in that State. Adjourned to Second-day.

DEATH OF MISSIONARIES.—The Journal of Missions for December furnishes the following list of deaths among missionaries, the intelligence of which has recently come to hand: At Kuruman, South Africa, July 11, 1851, Rev. Robert Hamilton, for thirty-five years a missionary of the London Missionary Society, thirty-four of which were passed at Kuruman.

At Siam, July 23, of consumption; Mrs. Bush, wife of Rev. S. Bush, of the Presbyterian Board of Missions.

At Berbice, Aug. 17, Rev. Daniel Kenyon, of the London Missionary Society.

At Maulmain, Burmah, Aug. 14, Mrs. Lucia B. Stilson, aged 37, wife of Rev. Lyman Stilson, of the American Baptist Missionary Union.

At sea, Aug. 26, on his passage from Gambier to Salem, Rev. James Moore, of the Methodist Missionary Society. His death was occasioned by the trisulphide falling and striking him on the head.

Seven Days later from Europe. The Cunard steamer Asia, with seven days later news from Europe, arrived at New York on the 16th inst.

From England, we have reported a rise in Flour, and a decline in Cotton.

The London Globe declares semi-officially that the accession of Lord Granville to office will not change the foreign policy of England.

It is stated that the late Mr. Turner has left by his will a sum of £200,000 for the purpose of founding an institution for the relief of superannuated artists, and has given all his pictures (with the exception of three of his own works, which are left to the British nation) for the purpose of embellishing the building which is to be erected for that purpose.

From France we have an account of the inauguration of Louis Napoleon in Notre Dame, and his installation in the Palace of the Tuilleries.

The Consultative Commission presented on the 31st ult. the result of votes favorable to the President. Voters, 8,117,773. Yes, 7,439,216. No, 640,737.

The Archbishop of Paris and the clergy have presented their felicitations and good wishes to the President.

The report that the Pope highly approves of the usurpation is confirmed.

Louis Napoleon's new Constitution will be modeled on that of his uncle. He goes against all representative legislative power.

The President of the Republic has addressed a circular to the Bishops of France, requesting them to celebrate a Te Deum in commemoration of his election.

Louis Napoleon is afraid of being assassinated.

It is said that the French Government has made an application to the Bank of France for a loan of 100,000,000 of francs. This proposition was at first received very coldly by the council of the Bank, which, in the first instance, determined to resist it, but upon further reflection, and in the apprehension, it is said, in case of refusal, that a decree would be issued which would materially affect the bank itself, the council resolved to make the advance demanded by Government.

The Kolnische Zeitung has been fined fifty thalers for publishing one of Elihu Burritt's "Olive Leaves" against "Military Pomp"; it was ruled to come within the statute against "turning the measures of the Government into contempt."

The Turkish Government has introduced the culture of cotton in the vicinity of Damascus, with seed procured from the United States. It succeeds well.

A very rich sulphur mine has been opened at Bohar, on the Red Sea. The sulphur can be delivered pure at Alexandria for 62 cents the cwt. Hitherto Egypt has imported yearly some 12,000 cwt., at a cost of \$5 50 per cwt. This mine will yield some 25,000 cwt. for exportation during the present year, and will change materially the price of the article in Europe.

The production of silk in Europe has recently undergone great improvements, owing to the introduction of Chinese methods. This is due to M. Julien, an eminent scholar of Paris, who translated into French a Chinese work on the subject. M. Julien has now translated a Chinese manual on the fabrication of porcelain, which it is anticipated, will be equally beneficial to that branch of industry.

A colony of Maronites from Libanus are about to emigrate to Algiers. They will go by land with camels; the caravan will consist of 1200 persons. The French Government have given them land in the province of Constantine.

The Friend of India, on the authority of a Lama lately arrived at Sikhim from Lassa, states that the Emperor of China has just abdicated his throne, having resigned it in favor of the usurper Tien Teh.

The Calcutta papers notice a dreadful accident which occurred recently at the Masjid erected by Prince Goolam Mahomed at the corner of the Durrumollah-st. The Prince has been in the habit for many years past of making a distribution at the Masjid of warm clothing to the poor at the commencement of each cold season. This year, owing to the death of the Prince's mother, the accustomed dole has been delayed beyond the usual period. On the day of the accident a report got abroad that the alms were to be distributed, and an immense crowd of beggars collected at the Masjid, and pressing upon one of the gates rushed in, in a tumultuous mass. The consequence was, that many were borne down and trodden under foot. Nine persons were killed outright, and many were carried off to the hospital with serious injuries.

Specimens of New York Galamities.

On the evening of the 12th inst., an accident, resulting in the death of six persons, and the probably fatal injury of several others, occurred at a Boarding House in Center-st., N. Y., belonging to the Commissioners of Emigration. It appears that at 9 o'clock an alarm of fire was sounded in the Fifth District, which was heard by an old woman in the fifth and upper story of the premises above named, which, at the time, contained nearly five hundred persons, most of whom had retired for the night. No sooner had this woman raised the cry of fire, which she said was in the building, than the whole multitude were horror struck, roused from their beds, and rushed for the narrow stairs to escape into the street. The scene at this time, as described by some of those who witnessed it, was truly awful. At the head of each pair of stairs the frantic emigrants appeared, and in their haste to escape, were precipitated to the bottom, and in such numbers piled on top of each other, that six persons were suffocated. The dead bodies were removed to the Station House, and the wounded were sent to the Hospital; and at both of these places the scene presented was agonizing in the extreme, there being at both places fathers, mothers, brothers, and sisters, bewailing, in the most uncontrollable agony, the loss and injury of relatives. The house in which this awful event occurred is a newly new, and had only been used for an emigrant lodging-house about ten days. Its construction, as far as the stairs are concerned, which are more than usually steep, and very narrow, seems to have been badly planned. The Sixth Ward Police generally are deserving of much credit for the promptness and energy with which they acted on the occasion.

On the morning of the same day, about half-past ten o'clock, a fire broke out in brick

dwellings, No. 252 Eleventh-st., the second and third stories of which were destroyed before the flames could be subdued. The fire originated in the second story, occupied by John McMahon, during the absence of his wife at market. Their two children, one a boy three years old, and the other a girl nine months of age, were burned to death before they could be rescued from the flames. A woman named Catharine Levin, who was visiting at the house at the time, became so frightened that she jumped from the fourth story window, in the fall fracturing her left leg.

On the morning of the 14th inst., a fire broke out in the three-story brick building No. 18 Morris-st., the lower part occupied as a grocery store, and the upper part by several families. At the time the first alarm was given, the children of the several families were in bed, and in a few minutes the entire premises were so densely filled with smoke, that the greatest consternation prevailed among the inmates. The frantic parents sought in vain for their children, and were obliged to save themselves by jumping from the windows. Two infant children of Philip Heery, named Ann and Elizabeth, were burned to a crisp. Philip Heery jumped from the window with his son Henry in his arms. The father fortunately escaped injury, while the son was considerably injured by falling on the ice. Mrs. Heery, the wife of Philip, had her spine broken by leaping from the window. A single woman, named Sarah Crosby, had her spine broken by jumping from the window. The injured persons were all taken to the N. Y. Hospital. A girl about 6 years of age, was found, after the fire had been extinguished, in one of the rooms, her body being burned to a crisp. An old woman named Catharine Sexton, about 50 years of age, in the confusion, fell out of the third-story window and had her thigh broken.

DISASTERS ON THE WESTERN RIVERS.—The St. Louis Intelligencer publishes a list of the most serious steamboat accidents on the Western waters during the past year. The whole number is 48. Of these, 26 were caused by striking snags and other obstructions in the rivers; 8 were the result of explosion, 6 of collision, 5 of fire, and the remaining 3 were boats sunk in a storm. The aggregate loss of life is computed at 227. 68 were the result of collisions, and 148 of explosions. The greatest loss of life in any single instance was at the time of the explosion of the Oregon, in March last, when from 45 to 50 souls perished. The destruction of property cannot fall short of a million of dollars.

SUMMARY.

The extraordinary increase of the Anthracite coal trade is again brought to notice by the Miner's Journal (a very excellent weekly, published at Pottsville, Pennsylvania,) in making up the annual tables of the past year. The trade originated only thirty years ago. Stone coal was unknown as a fuel before that time. During the year 1,020 tons were sent to market. Ten years after, the consumption had increased to 176,000 tons. In 1841, at the close of the third decade, it had reached what was then deemed the enormous tonnage of 968,000. And in 1851 it looks up to 4,383,000 tons! In view of this rapid increase, the Journal may well predict ten millions tons for 1861.

A dispatch dated Savannah, Jan. 11, 1852, says: The boiler of the steamer Magnolia, Captain McNeilly, exploded at St. Simon Island, on Friday afternoon. Capt. McNeilly, Thomas Condy, and eleven other persons belonging to the boat were killed. John Austin, engineer, belonging to New York, and ten other persons were more or less injured. All of the passengers were saved. The whole of the forward part of the boat was blown off, and she sunk in ten minutes.

Samuel Williams, a colored preacher, was put on trial in the U. S. District Court, Philadelphia, before Judge Kane, on the 12th inst., charged with misdemeanor in giving information to the alleged slaves of Mr. Gousch, that the man-hunters were on their track. The result of this trial, should the prosecution sustain the charges, will determine whether a person can be made amenable to the penalties of the outrageous Fugitive Slave Law for what may be termed a constructive obstruction.

The American Railway Times, of Jan. 1, contains a list of all the Railways in the United States, by which it appears that the number of Railways in operation is 263, measuring 11,565 miles in length, and constructed at a cost of \$335,150,848. The number of Railways in course of construction is 74, measuring 11,228 miles. The total number of Railways is 337, and the total number of miles in operation and in course of construction is 22,893.

The Fort Smith Herald of the 5th ult., says that the Cherokees have determined to sell to the United States a tract of land adjoining the State of Missouri, containing about 800,000 acres. They have appointed a delegation of five to proceed to Washington, to make the necessary arrangements with the government. The principal part of the proceeds is to be applied to the payment of the national debt, and the remainder will be added to their already large school fund.

A tornado occurred in Noxube Co., Miss., on the 27th ult., which destroyed crops and dwellings. The residence of Dr. Poindexter was torn to fragments, and four persons, one of whom was Dr. P.'s wife, were instantly killed. A daughter was so severely wounded that her life is despaired of, and the Doctor had a leg broken. Two plantations of D. D. Withers, near Fort Adams, the plantation of Major Felton, on Old River, and several others, suffered severely.

Intelligence was received by the last steamer of the death of Mrs. Murray, wife of the Hon. Chas. Augustus Murray, the British Consul for Egypt. Mrs. M. was the last of three daughters of the late Hon. James Wadsworth, of Genesee. She was married in 1850, and immediately set out for the official residence of her husband in Cairo, Egypt, where she died on the 7th of December last.

The Rochester Democrat says that for some time the elect among the believers in Spiritual Manifestations have been quietly removing from Madison and the adjoining counties to Mountain Cove, Fayette Co., Pa., where they have purchased \$1,000 worth of fine land. The paper directed by the spirits, and heretofore published in Auburn, will be revived in this new land of promise.

The message of Gov. Fort of New Jersey states that sixteen banks have been formed under the Free Law. Their joint capital is \$2,405,000. Circulating notes have been issued to the amount of \$916,811, of which \$113,180 have been returned and canceled, making the present circulation of these banks \$803,631. There are 24 incorporated banks in the state. They have a capital of \$3,619,900, with a circulation nearly equal to their capital.

A woman was lately buried in a grave-yard, near London, who had been dead upward of five years, a near relation having left her an annuity of 30L, to be paid on the first day of each and every year, so long as she should remain on earth. In consequence of this legacy, her surviving husband hired a little room over a stable in the neighborhood of his dwelling, where she was kept in a lead coffin until after his death.

It is a singular fact, that during one of M. Maillefort's operations on Pot Rock, in Hurlgate, the concussion on the shore was so great as actually to split the wall and plastering of a house in the immediate vicinity. The inhabitants of Astoria state that they frequently experienced severe shocks at the period of the explosion of some of M. Maillefort's heavy submarine charges.

On the 22d of December, Mrs. Sarah Pinson died at Scituate, Mass., aged 103 years and 4 months. She was the wife of the late Simon Pinson, of the same town, and the last revolutionary soldier in it, who died March 22, 1850, aged 96 years and 8 months. It will be observed that their joint ages make precisely two centuries—200 years. They were both born on the 22d day of the month, and both died on the 22d.

Judy Polhemus, a colored woman, died at Jamaica, Long-Island, on the 5th inst., at the advanced age of one hundred years. She was a woman grown and the mother of three children when the British troops landed on Long-Island. She was hoing crew during the battle of Long-Island, within a short distance of the scene of action.

The Postmaster of Bangor has commenced suits in the U. S. District Court, against some individuals there, for using postage stamps a second time. He had remonstrated with them (knowing the individuals), but to no effect, and on violating the law again, he took the legal course in the matter. The penalty is \$50 for each offense.

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The next semi-annual meeting of the New York State Temperance Society will be held at Albany on the afternoon of Tuesday, the 27th instant, to continue through that and the following day. The afternoon of the 25th (Wednesday) will be devoted to a Mass Meeting of the several Temperance Associations of the State and the friends of Temperance generally.

Among the articles added to the British Museum by Layard's researches, are several curious bowls, made of Terra Cotta, and found buried some twenty feet deep amid the ruins of Babylon. The inscriptions on them, which have only just been deciphered, make it probable that they were written by the Jews during their captivity.

The telegraph brings the details of another dreadful affair, in the explosion and burning of the steamer George Washington, near Grand Gulf, on the way from Cincinnati to New-Orleans; sixteen persons were killed, and ten badly injured. After the explosion the steamer and the barges she had in tow took fire and burned up.

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New York Market—January 19, 1852.

Flour and Meal—Flour, 4 50 a 4 62 for common State, 4 62 a 4 75 for favorite State and Ohio. Rye Flour 3 50. Corn Meal 3 25 for Jersey. Buckwheat 2 25 for 100 lbs. Grain—Wheat, 1 00 for good mixed Ohio, 1 10 for Southern white. Rye 80c. Barley 80c. Oats 40c. for Jersey, 46c. for State. Corn, 65c. for western mixed, 67c. for good white Southern. Provisions—Pork, 13 50 a 14 00 for prime; 14 87 a 15 00 for medium; 16 25 a 17 00 for prime; 8 25 a 11 00 for mess. Dressed Hogs for packing 64c. Butter, 11 a 14c. for Ohio, 15 a 18c. for Western New York, 21 a 23c. for Orange County. Cheese 64 a 74c. Hops—26 a 28c. for good Western. Seeds—Flaxseed 1 45 for 50 lbs. Timothy, 14 00 a 18 00 for mowed, 20 00 a 21 00 for reaped. Clover 84 a 9c. Tallow—7c. for Country, 7 3/4c. for city prime. Wool—31c. for No. 1 pulled; 30c. a 40c. for domestic fleeces.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail. Without change cars or detouring. The sailing on Wednesdays, at 10 o'clock, by the Commodore, Commodore leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place), at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Clothing Establishment.

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