

The Sabbath Recorder.

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

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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 sanctioned by the New Testament Scriptures. By LAMAR A. BROWN, Author of a Connected View of the Scripture Evidence of Christ's Speedy Return, &c." (Continued.)

In reference to this text, [Acts xx. 7.] there is another consideration, which seems to be wholly overlooked. In the very next chapter we are informed that Paul, in practice, was accustomed to keep the Mosaic Law, which, of course, embraced the enjoined sanctification of the seventh day as the only Sabbath, and enforced its observance. That law comprehended the Fourth commandment, as it embodied all the Ten; the Sabbath, therefore, could not be disregarded by any one, observing the law. At the time the Apostle was at Troas, he was on his way to Jerusalem—the writer of the Acts being one of his companions—and the ensuing chapter records his arrival there, and the reception he met with. Welcomed, though he was, by the brethren, as an honored instrument of his Lord, he is yet informed by the Apostle James, and all the elders, of a charge which had gone abroad concerning him, that he taught "all the Jews which are among the Gentiles to forsake Moses," and that they ought not to walk after the customs. Acts xxii. 21. By whom this unfounded report had been originated, does not appear, but it seems to have been generally believed; it, however, received no credence from James and the elders, who suggested the most effectual method of disproving that of Paul's immediately preparing, by personal purification, to offer sacrifice in the Temple. Such a recommendation, surely, would not have been given by one apostle to another, had he not both been convinced of the falsehood of the rumor, and the rightness, in itself, of the proposed means of refutation. It was instantly adopted, without scruple, by Paul, as an honest exposition of his views, and exhibition of his practice. The faith of Paul in the point referred to, as stated by James, and to be demonstrated to the satisfaction of the church of Jerusalem, was, "that thou thyself also walkest orderly and keptest the Law." Ver. 24. All were to receive ocular demonstration that the Apostle, though laboring chiefly among the Gentiles, had not, on that account, forsaken Moses, but that he "also," as did they, walked "orderly," in their sense of that word—that is, he kept the Law. Nor is the arrangement proposed or adopted for the purpose of evidencing a change of procedure; the purification and sacrifices are not to be the symbols of repentance for past neglect, but the disproof of fallacious reports of his previous conduct, while amongst the Gentiles. It would, therefore, have been in his own estimation, truly *orderly*, had Paul, at Troas, given countenance to any meeting substituting the first day of the week, as the Sabbath, for the day appointed of the Lord, in the Law.

By his acquiescing in James' proposal, Paul was doing no violence to his convictions. It is a fact acknowledged by all who have attended to the subject, that the apostolic Jewish church continued to attend the temple, observing there the law of Moses in all its details, and until the temple was destroyed by the Romans. The followers of Christ, immediately after his ascension "were continually in the temple, praising and blessing God." Luke xxiv. 53. Afterwards, when their number had greatly increased, as we have already noticed, the record still is, of their "continuing daily, with one accord, in the temple." Acts ii. 46. And now, when Paul had come up to Jerusalem, after laboring much among the Gentiles, it was the regard which the church there had for God's law which rendered it desirable, in James' view, and that of the elders, that all should be disabused of the unfavorable impression made upon them concerning Paul, by the false allegation that he was teaching his brethren in other parts "to forsake Moses." To them neither the death nor the resurrection of Christ had diminished the value of the Mosaic ordinances, shadowing forth, in all its parts, the great work of redemption, through Him. "Thou seest, brother," said James and the elders, "how many thousands of Jews there are which believe, and are zealous of the Law." (And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs: What is it, therefore? The multitude must needs come together; for they will hear that thou art come. Do, therefore, this, that we say to thee: We have four men which have a vow on them; then take and purify thyself with them, and be at charges with them, that they may wash their heads; and all may know, that those things whereof they were informed concerning thee are nothing; but that thou thyself walkest orderly, and keptest the Law." Acts xxi. 20-24.)

All taking part in this transaction were men of God; lovers of Christ, and zealous for his glory. They saw nothing in the Law inimical to His cause, or unfitted to promote their sanctification. They had a personal interest in the worship appointed by God for His Temple. They not only recognized it as valuable, but, as such, obligatory upon them and all the descendants of Israel; they were, therefore, deeply interested in seeing it duly maintained: "They are all zealous of the Law," and they fear the consequences which would result from its being supposed that Paul, a Christian Apostle, "taught the Jews among the Gentiles to forsake Moses." They state the decision issued concerning believing Gentiles, (ver. 25.), that they observe, no such thing; but, for themselves, they are unanimous in observing the requirements of God's covenant. The Gentiles, as the children of Adam, had received through Adam the blessing of the Sabbath; but the Law, of which the Sabbath only formed a part, though a much-purported part, was given to Israel in a perpetual covenant. Of the stock of Israel, Paul, James and the elders, here, were, and the advice given is "in accordance with the obligations resting on them; all; and the

proposal, immediately to purify and sacrifice, is accepted, without scruple, by the Apostle of the Gentiles, for the very purpose of making it evident to all, that the charges circulated concerning him were unfounded, and that "he walked orderly, keeping the Law." Then Paul took the men, and, the next day, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." Ver. 26.

Now, all this, following so immediately after the meeting at Troas, is instructive. The Sabbath enactment was engraven in the law which Paul still kept, and for which all believing Jews were thus zealous; and for the apostle, in these circumstances, to have taken part in, or given countenance to, an assembly professedly changing the Sabbath, must have been viewed by him as *disorderly*. But he could not have done so; for it was not justly chargeable against the apostle, and he was ready to afford ocular demonstration to all, that he continued to keep the Law, though with Christian light of its meaning. When, after this, as a prisoner, he reached Rome, he could, and did, aver to "the chief of the Jews" there, as recorded in the very last chapter of the Book of Acts, that he had "committed nothing against the people or customs of our fathers." Acts xxiii. 17. Would this have been true, if he had taught, by practice or precept, that the Sabbath had been changed from the Seventh day to the First?

Nor is it to be supposed that the Jewish Christian Church, under the guidance of the twelve Apostles, (who for a length of time all remained at Jerusalem,) and which was the pattern to other churches, and which gave forth the decision of the Lord, exempting believing Gentiles from circumcision, themselves erred, in this their devoted adherence to the Mosaic Law. On those so acting, he remembered the Lord the Spirit has set the seal of His special approval; for "then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Acts ix. 31. And when afterwards exposed to persecution, they are directed, in an Epistle addressed specially to them, to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." (Heb. x. 32,) through fidelity to their Saviour.

It is also important, farther to observe, that not only have we this guarantee, that the Sabbath could not have been changed by a church zealous of the Law—including, in this number, its apostolic guides—but we have express mention of the Sabbath itself, throughout this Book of Acts, in terms which plainly imply its continuance. In numerous texts, the Seventh day—the Sabbath observed by unbelieving Jews—is still spoken of as "the Sabbath," which had the Seventh day given place to the First, it could not have been. As, in such a case, the Seventh day would have ceased to be "the Sabbath;" instead of its continuing afterwards to be called so, we could only have had allusions to it, as having once held that distinguished place. But the references to this inspired history of the church, during upwards of thirty years of its progress subsequently to the ascension of our Lord, clearly imply that no such change had then been made. Let us briefly notice these.

When Paul and his companions came to Antioch, in Pisidia, they "went into the synagogue on the Sabbath day, and sat down. And, after the reading of the Law and the Prophets, the rulers of the synagogue" requested them to address the assembly, which Paul did. (Acts xiii. 14.) Here, it is neither the circumstance of their entering the Jewish synagogue, nor the fact of Paul's addressing those present, which arrests our attention. But, surely, most significant it should appear to all, that the day which the Jews were observing as the Sabbath, is still recognized and thus expressly called "the Sabbath day," by the inspired writer of the church's history—and this so very long after the ascension of our Lord. Paul himself, also, in the speech which he made on this occasion, speaks also of the Sabbath as still existing, and that in a connection still more remarkable. Referring to the death of Christ, he says: "They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voice of the prophets, which are read every Sabbath day, they have fulfilled them, in condemning Him. And though they found no cause of death in Him, yet desired they, Pilate that He should be slain." And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead; and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people." Acts xiii. 27-31. If it had been true that the Sabbath was changed at the resurrection of Christ, here, indeed, is most favorable opportunity of testifying to the fact. Paul addresses a Jewish audience in a Jewish synagogue, with the consent of their rulers: In their ignorance that any change of the Sabbath was designed, or had been effected, they were sanctifying, as formerly, the Seventh day, as still "the Sabbath day," and Paul found them so doing. The apostle, with a correct estimate of the importance of the work of Christ, sets before them the truth concerning His death, and of God's having "raised Him from the dead." If, then, it had been true, we are to suppose that he would not have added, that because of His resurrection on the First day of the week, God had changed the Sabbath to that day?

Suitable as was the occasion, and absolutely called for in such circumstances, Paul, whose spirit was stirred within him when at Athens among idolaters, to declare unto them the God whom they ignorantly worshipped, Paul, whose zeal for the conversion of his brethren so often expressed him to contumely, led him into peril, and subjected him to sufferings, speaks now to his brethren, by their own in-

vitation—tells them of the death of Christ, and of the triumph He received over death and the devil, when "God raised Him from the dead," and yet is altogether silent on what is now regarded as so distinguished a part of that triumph—the change of the Sabbath on account of His resurrection. Nor is this all. Instead of setting these brethren right in this respect, Paul, on this occasion did what, if now the church were right, directly tended to confirm the Jews in error. He not merely says nothing of the asserted change, but he also speaks of the Sabbath they observed as being still—just as it had been in the time of Pilate—truly "the Sabbath day." He does not say that their rulers fulfilled the sayings of the prophets, which were read on, what was then, before it was changed, the Sabbath day; but he identifies the Sabbath which had been then observed, with that which was still being observed while he spake—"the prophets which are read every Sabbath day." When were the Jews to be informed of the change of the Sabbath, (if changed it had been) if not on such an occasion as this? And who could be expected to tell it to them, if Paul would not?

This was, indeed, a memorable meeting; and it led to another still more so. For Paul, having further spoken of the Resurrection of Christ, and of David's prediction, that He should be so raised, and having warned them of the danger of despising such a Saviour, received an invitation to repeat his instructions. The interest excited is not, however, specially, nor chiefly, among the Jews; but, "when the Jews were gone out of the synagogue, the Gentiles besought them that these words might be preached to them the next Sabbath." Ver. 42. The day sanctified at the first, and given to Adam, was designed for a blessing to all his posterity; and, in the law of the Sabbath, afterwards promulgated to Israel from Sinai, "the stranger" within their gates was embraced. But so far had the Gentiles generally departed from God and His ways, that it is not a little interesting to read this Gentle entreaty, that a crucified and risen Redeemer "might be preached to them the next Sabbath," rather than on some other day. The request was complied with; "and, the next Sabbath day, came almost the whole city to hear the word of God." Ver. 44. The day selected was thus wisely chosen. The effect of the discourse upon the Gentiles was also highly encouraging; for when, by reason of the opposition of the Jews, Paul and Barnabas were led to exclaim, "Lo, we turn to the Gentiles!" we are informed that "when the Gentiles heard this, they were glad, and glorified the word of the Lord." Ver. 45-48.

Still, in all this, we find as little intimation to the Gentiles as previously to the Jews, that now the Sabbath was changed from the Seventh day to the First. On the contrary, the seal of the inspiring spirit is, again, set to the fact, that no such change had then been made. That still was "the Sabbath day," upon which almost the whole city came together, else the Spirit of truth would not have called it so. Some instruction the Gentiles, also, might have been supposed to need, if they likewise had been under mistake as to which day was now the Sabbath; but they are left un instructed, and we are misled, if that was not in truth, as it is called, "the next Sabbath day." (To be concluded.)

WORSHIP AMONG THE MOSLEMS.

The Mosques, or temples for religious worship among the Mahometans, are exceedingly numerous and of various sizes—some of them being capable of accommodating only 120 persons, while others—especially the Mosque of Omar in Jerusalem—cover an area much larger than the largest cathedral in Europe. The architecture of these buildings is the Saracenic. In Mahometan countries, the people are very particular in attending places of worship, and appear very devout and sincere—everything is conducted with the greatest solemnity and propriety. The interior of the Mosques is without ornament or furniture of any description. There is neither desk, pulpit, stool, or chair, nothing but the bare walls—the pavement is generally of marble, of different colors, forming a beautiful mosaic. On Friday, which is the Sabbath of the Mahometans, three sermons are delivered in the Mosques, by the muftis or priests. These sermons are sometimes founded on a text from the Koran, and sometimes originate in some local or historical incident, but never relate to doctrinal points—hence religious controversies are almost unknown among the Turks. Bells are not used to summon the people to public worship, but persons are chosen for the capacity and melody of their voices, called muzeens, or criers, who ascend the balconies in the minarets of the Mosques, and proclaim with a loud voice, the hour of prayer, producing an interesting and solemn effect. On entering the Mosque, the slippers are left at the door, and no pomp or pageantry is witnessed in the interior of the building—not even if the Sultan himself is among the worshippers. Their worship is unattended with any music, being simplicity itself. (Boston Journal.)

A FAITHFUL PASTOR.

An anecdote was told me by a well known Irish character, Thaddeus Conolly, who used to spend much of his time in wandering through Ireland, and instructing the lower classes in their native language. "I went," said he, "one Sunday into a church, to which a new incumbent had been appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded assembly. After service, I expressed to the clergyman my surprise that he should hold forth so fervently to such a small number." "Were there but one," said the rector, "my anxiety for his improvement would make me equally energetic." The following year Conolly went into the same church the congregation was multiplied twenty fold, and a third year he found the church full. (Dr. Gilly.)

MY BOY.

BY REV. JOHN FLETCHER.

I cannot make him dead!
Under the coffin lid,
His face is smiling,
Is ever bounding round my study chair;
Yet when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

I walk my parlor floor,
And, through the open door,
I hear a footfall on the chamber stair;
I'm stepping toward the hall,
To give the boy a call,
And then he thinks me that—he is not there!

I thread the crowded street,
A school-boy I meet,
With the same beaming eyes and colored hair;
And, as he's running by,
I follow him with my eye,
Scarcely believing that—he is not there!

I know his face is hid:
Under the coffin lid,
Closed are his eyes, and his forehead fair;
My hand that marble felt,
O'er in my prayer I kneel;
I cannot make him dead!

When passing by his bed,
So long watched over with paternal care,
My spirit and my eye
Seek it inquiringly,
Before the thought comes that—he is not there!

When at the cool, grey break
Of day, from sleep I wake,
With my first breathing of the morning air,
My soul goes up with joy,
To Him who gave me my boy;
Then comes the sad thought that—he is not there!

When at the boy's calm close,
Before we seek to pray,
I'm with his mother, offering up my prayer,
What'er I may be saying,
I am, in spirit, praying,
For our boy's spirit, though—he is not there!

Not there? Where, then, is he?
The form I used to see
Was but the RAIMENT that he used to wear.
The grave that now doth press
Upon that cool of dress,
Is but his wardrobe locked—HE IS NOT THERE!

He lives!—In all the past
He lives; not, to the last,
Of seeing him again will I despair;
In dreams I see him now,
And on his angel brow,
I see is written, "Thou shalt see me THERE!"

Yes, we all live to God!
FATHER, thy chastening rod
So help us, the afflicted ones, to bear,
That in the spirit land,
Meeting at thy right hand
'Twill be our heaven to find that—HE IS THERE!

THE PROVOCATION.

That there is to be a sanguinary, universal, and terrible war, more important in its consequences, and more conclusive and exterminating in its results, than any other ever experienced from the beginning of the world, is evident from all the prophets. It seems to be alluded to by them as the great conflict, in comparison with which all others have been mere preludes. It is called "The day of the Lord," "The great day of the Lord," "The day of vengeance," "The time of trouble," "The day of decision," &c. In reading the prophets on this subject, we are every where made to understand, that the Lord has a terrible controversy with the people, to express which language is apparently inadequate. All the figures of poetic prophecy seem exhausted in attempting a description of the sublime spectacle of a world in arms—summoned to the conflict, for the empire of the world—with the forces of the lamb, the kingdom which the God of heaven will set up, and to meet His terrible and retributive wrath.

The details, and the expressions used in the various descriptions of it, have induced some to conclude, that it was intended as a description of the Day of Judgment. I however conclude, that it is the same as brought to view in foregoing articles, or the war of "Armageddon." If such be the case, and it is a war of monarchs, for the perpetuation of the principles of monarchy, or the right of the few to dispose of the destinies of the many, without regard to their personal interests or happiness, the provocation is evident to all, and the retribution must be awful.

Taking, then, the position that the war consists of the monarchs or despots of the world, (for it is to be universal,) on the one side, contending for the principles of their governments, "the divine right of kings" to control, oppress, and enslave the world; "the subjects of the kingdom of the stone;" "the forces of the Lamb," who is described in the Apocalyptic vision, Rev. 18: 24, to avenge the wrongs and ruin of the world, effected by their ambition, tyranny, and cupidity; we have a cause equal to any description of retribution that physical forces could inflict. The conflict may not be retributive merely, but for the dismemberment of the people themselves, led forth for their own enlargement, on the principles of Bible morality and gospel fraternity. In looking over the history of the world, down to the present time, let the historian examine the woes and sufferings introduced in the detail of ancient as well as modern warfare, and he will then count the miseries, the wailings, the sorrow, and blood, in those overwhelming wars, where cities were sacked, and given up to rapine and murder; to the violence of savage and unprincipled soldiery; whole nations carried into captivity, and subjected to wrongs and sufferings which humanity weeps, and tyranny would blush. The whole system of wars for conquest, for power and dominion, is ascribed to the ambition and cupidity of despots. Nor is this all; they have been the principal propagators and supporters of the cruel

superstitions of pagan and false religions, "with Moloch's horrid rites, besmeared with blood of human sacrifice, and parents' tears." They have pandered to the lusts of the Beast, and her that sat upon him, and made her "drunk with the blood of the saints and of the martyrs of Jesus"—those terrible persecutors, who have blackened the pages of history, the more firmly to hold their subjects in vassalage, and secure their loyalty, under the most appalling and extravagant demands; these are the provocations, to the war.

The policy of the people, could they have spoken out for themselves, from the time of Nimrod down to the present, would have been peace and quietude, and non-intervention in the affairs of others. Contented with governments that would protect their rights, they would have been as industrious and happy as their fallen state would have admitted. Let the imagination extend itself over the whole catalogue of sufferings to which humanity has been subjected, and the conviction will be, that ninety-nine of a hundred cases of suffering from wrongs and privation, the miseries and woes of men, are traceable to a system of legalized oppression and wars, the offsprings of ambition, the ruling passion of monarchs. In the present enlightened state of the world, when the principles of Christianity should have been generally known, there are those who apologize for, and even advocate, the system of war, as ennobling, and developing man, and giving opportunity for great and generous emotions. The history of Europe for the last half century develops enough to kindle generous emotions, and make the heart sick in the retrospect; and no language is capable of expressing adequately the miseries and sorrows entailed. And even the peace establishments of Europe are said to cost the enormous amount of \$600,000,000, taxed on the people, to enable their despotic rulers to keep them in subjection. A people once the masters of their destinies, and establishing governments in accordance with true democratic principles, under the rule of justice and brotherhood, such as our own processes, and the enormous expenditures for wars would cease. Wars for conquest once discarded, and defensive preparations would no longer be necessary.

In this conflict, which will soon engage the attention of the world, and which we are assured will terminate for the cause of universal emancipation, the Jews are made in the prophecies of scripture to sustain a conspicuous part. They are made to appear the principal party to the war; and the ten kingdoms are prominent on the other side. The probability is, that no other nation on earth has suffered so much as they, and the immediate cause of their suffering has been the monarchies represented in the image. From the time they were carried in captivity to Babylon, they have been under the yoke, till finally scattered over the face of the earth, continually suffering, but never able to repel or avenge their wrongs. They have, therefore, of all the nations on earth, the greatest account of wrongs to settle with the tyrants of the world.

Many speculations are indulged respecting the nature of the conflict, whether the description should be understood as implying a moral struggle, a spiritual warfare, or whether we are justified in considering it literally. To the last conclusion I feel myself compelled to come, as the only focus for all the rays of light to fall on in the scriptures of the Old and New Testaments, compared with the passing events and aspirations of the world: It is true, they are so highly figurative that it would betray folly in any one to attempt a detail; still, that all concur in the description of the general features of a literal conflict, which we have before contemplated, is evident.

Such being the case, we may learn the importance of taking a consistent stand in civil as well as in religious matters. Our patriotism will not excuse us in giving countenance to the government in framing oppressive laws, or in anywise upholding the principle of despotism, so clearly destined to an overthrow, overwhelming all its advocates in the general ruin. There is danger, indeed, that millions will be compelled, or induced by mistaken convictions of duty to their governments and rulers, to fall and be buried in the ruins of this gigantic Colossus, losing the highest hope on earth, if not the bliss of heaven.

It may be objected, that under our free institutions, there can be no danger. But it should be remembered, that this conflict is a war of principle, and the principles opposed to right and justice, and in favor of oppression, in any form of government, will not be successful. We are a fragment from the foot of the image, and have some of the iron of oppression in our laws, which enters into the souls of some of our fellows, which must be eradicated, or we must fall. The true principle of social intercourse—in the Old Testament, the religion of the Jew—and in the New Testament, the rule of Christian society—is the same—"Thou shalt love thy neighbor as thyself;" and, "Whatsoever ye would that men should do unto you, do ye even so to them." By advocating and sustaining this principle in civil government, as well as in society, we may identify ourselves with that kingdom that is destined to fill the whole world, and stand forever. (J. M.)

LEARN TO BE SILENT. It is a great art in the Christian life to learn to be silent. Under oppositions, injuries, still be silent. It is better to say nothing, than to speak in an excited or angry manner, even if the wrong seems to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as the good of those who have injured you, when you speak from God.

TWO GODESS COLLEGES.

Girard College is a singular instance of the interposition of Providence to turn the wrath of man to His praise. The founder took special pains to guard against the introduction of religious teaching among the orphans who were to share his bounty, by making it a condition of the will that no clergyman should enter its walls. And yet, in the organization of the college, it was found practicable, without infringing on the condition of the will, to introduce devotional exercises and religious teaching without the presence of clergymen. A correspondent of the *Congregational Journal*, in describing a visit to the college, says he found a commodious chapel filled at an early hour each day, with over 300 young lads, and their officers, "for prayer and praise and reading the Scriptures, and on the Sabbath, three times for regular worship and instruction in heavenly things." We found the Professors or Principal and teachers, as they are called, devout Christians, overseeing the science and arts, but also the "pure and holy principles of religion. The order, neatness, comforts, and plain and wholesome food and clothing furnished them, gave us great satisfaction."

The University of Virginia is another instance. The *Central Christian Herald* says: "When Mr. Jefferson founded the University of Virginia, he determined that it should not come under the influence of the Christian religion. His experiment worked badly. It was soon found, that without religious influence, there could be no success, and arrangements were made to introduce a chaplain. The presence and labors of such an individual soon changed the state of affairs. Under the wise arrangements of the chaplain last year, a course of lectures was delivered on the Evidences of Christianity, by several clergymen of the Old School branch of the Presbyterian Church. These lectures, which were marked by learning, tact, and ability, in their delivery, have just been published by Messrs. Carter of New York, and will form a very valuable addition to our apologetic literature. Thus has God overruled the wrath of man, so that the very institution which was reared to uphold infidelity, has sent forth one of the ablest defenses of the divine origin of Christianity, of the present day."

MISSIONARIES HAPPY.

Many suppose that they who go to spend their days among the heathen are greatly to be pitied, they are so shut out from all that makes life happy with us. They indeed lack many things that we highly prize; sometimes they lack more of them than we can imagine, or they themselves describe; but they are not to be pitied. The station which they occupy is to be desired above all others. The condition of the man whom the people delight to honor, or his who possesses immense wealth, is not to be compared with that of the devoted missionary. What happiness it will afford them to be addressed by the Saviour, "Enter ye into the joy of your Lord!" What happiness will be theirs as they "shall shine as the stars forever and ever!"

But they do not have to wait till the hour of death for the beginning of their joy. "Missionaries," says one who has had large opportunities for knowing some of the happiest people on earth. "A little while ago I heard a missionary, who was driven home by a failure of health, and who longs to return, tell a Sabbath school, 'I was never so happy as when on heathen ground, and never expect to be again.' And now Mrs. Bridgeman says to you in a letter from Shanghai, China, May 21, 1851: 'It is six years to-day since I arrived in China. I cannot tell you, dear children, how thankful I am for the privilege of dwelling among this heathen people, and teaching them the blessed gospel.'" Then, partly from her own happiness in the work, and in part from the wretchedness of those who have not the gospel, she asks, "Who of you have consecrated yourselves to God in reference to the cause of missions? We read of many precious revivals in America. How many of you have been partakers of the blessings from on high? Freely you have received; freely give." (Dayspring.)

LOSSES BY RELIGION.

Near London there dwelt an old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in a comfortable retirement, when one day a stranger called on them to ask their subscription to a charity. The old lady had less religion than her husband, and still hankered after some of the earnings which Thomas had forfeited from regard to the law of God. So, when the visitor asked their contributions, she interposed, and said, "Why, sir, we have lost a deal by religion since we first began; my husband knows that very well. Have we not, Thomas?" After a solemn pause, Thomas answered, "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarreling with you; and that, you know, I have lost. And then I had a burdened conscience, and a wicked heart, and ten thousand guilty fears; but all are lost, completely lost, and like a millstone, cast into the deepest sea. And, Mary, you have been a loose body, though not so great a doer as myself. Before we got religion, Mary, you had a washing-tray, in which you washed for hire; but since then you have lost your washing-tray. And you had a gown and bonnet much the worse for wear; but you have lost them long ago. And you had many, many other oppositions, injuries, still be silent. It is better to say nothing, than to speak in an excited or angry manner, even if the wrong seems to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as the good of those who have injured you, when you speak from God." (J. M.)

The Sabbath Recorder.

New York, February 19, 1852.

"FOREKNOWLEDGE."

Reply to Bro. Hall—Continued.

In the vocabulary of every-day life, contingency denotes that which comes without any design, foresight, or expectation on our part. On our part, we speak of contingencies; but with an infinite being, nothing can be contingent. This is so clear, that metaphysical writers have generally employed the term in a more restrained sense, viz. as denoting that which comes without necessity; "something which has absolutely no previous ground or reason, with which its existence has any fixed and certain connection." Our arguments have been, and will be, designed to show that, in this metaphysical sense of the term, a contingent event cannot have any existence. Consequently, those who maintain the doctrine of contingency, must, in the end, either abandon this metaphysical definition, and adopt the common one, or, like Socinus and his followers, conclude that the attribute of knowledge does not belong to the Almighty to the extent in which it is usually understood. Taking the word in its common acceptation, we can admit, without hesitation, that God foreknows some events as contingent.

It is absolutely unknowable by any understanding, finite or infinite, we quoted the conclusive argument of President Edwards. But Bro. H. thinks, that "the rule of President E., if it have any force, must have it with respect to a finite mind, and not with respect to an infinite mind. Self-evidence to any mind has as much to do with the mind's ability to seize upon the evidence in the case as any thing else," &c. Now we thought, that the argument of Edwards made it clear, that "there is absolutely no evidence at all of the future existence of that event which is contingent, without all necessity," and that "an increase of understanding, or of the capacity of discerning, has no tendency, and makes no advance, to a discerning any signs or evidences of it, let it be increased ever so much." (See our reply to Bro. C., Jan. 8.) The fallacy of this argument Bro. H. has not pointed out; and we would just remind him, that whatever may be "the mind's ability to seize upon the evidence," it has no ability to seize upon evidence where there is none.

Besides, Bro. H. says, that "with God foreknowledge is the same as after knowledge." Very well. Now, after an event has actually taken place, and so become a matter of after-knowledge, is it any longer contingent? Has not its past existence become a matter of necessity? Is not the proposition which affirms past existence of it, necessarily true? Wherefore, if foreknowledge is the same as after-knowledge, the proposition which affirms future existence of an event which is certain to take place, is necessarily true; and the futurity of it is necessary.

Another thing; when our brother says that "self-evidence must exist in exact proportion to the mind's ability to know," he surely does not mean, that there is no difference between self-evident truths and those which are evident from their connection with other truths. A proposition which is self-evident, requires not the aid of other truths to make it evident. The bare statement of it affords all the evidence of its truth that it can have. Let mathematics afford an illustration. Two parallel lines will never meet, however far extended. This is an axiom, or self-evident truth. It has all the evidence it can have in itself; and would continue to be evident, though every other truth in the world were proved false. But the proposition, The three angles of a triangle are together equal to two right angles, is a theorem, whose truth depends upon other truths previously established. Now, it is true, that, while a finite mind arrives at a knowledge of the truth of this proposition by a process of reasoning, an infinite mind is under no necessity of resorting to such a process. The proposition is as clear to the Divine Mind, as an axiom is to us. But the mode in which an infinite being knows things, is one thing; the objects of his knowledge quite another. Now, if the mathematical proposition stated above does really depend upon other truths, and is so connected with them that it cannot be true without their aid, this connection is the object of the divine knowledge, whatever may be said about the mode of that knowledge; for God views things as they are. So in regard to all future human events; their futurity may be, and we doubt not is, self-evident to the Deity. But will they come into existence without causes to necessitate their existence? When they transpire, will they not be found to have been brought about under the influence of previously existing events? Will not their connection with these previous events then become manifest to human observation? If so, this connection is now the object of God's certain foreknowledge; for God views things as they are. Be it so, however, that all future events are self-evident to the Divine Mind; this does not weaken our position, but strengthens it. Self-evidence of such events is the real and infallible futurity of the events themselves.

Our correspondent talks about the "law of contingencies." He says, "To say that the Almighty cannot certainly foresee an event because it is contingent, is to say, that there are conditions in the law of contingencies which God cannot comprehend." We do not understand this language. If by contingency is meant nothing more than that which comes without any design, foresight, or expectation

power to cease from sinning, and this is one great reason why their escape from that place of torment is impossible. The devil himself is a free-agent. He possesses all the natural capacities requisite for serving his Creator, but he is such a devil that he cannot cease from sin. But does not God hold him responsible for every sin he commits?

The reference which our correspondent makes to Mesmerism, will not answer his purpose. The mesmeric influence is physical; the magnetizer operates first upon the body—upon the nervous system—and through this medium throws a spell upon the will, for a time. No such power is employed by the Almighty in controlling the actions of rational creatures. God hardened Pharaoh's heart (Ex. 14: 8); not by positive efficiency, nor by any thing analogous to mesmeric influence, but by that sovereign disposal of moral causes which was certain to bring about the result. But, by the way, does not the mesmeric phenomenon furnish an example of the "application of physical necessity to a moral agent"—the thing which our brother was so "astonished to hear from a man of Bro. Brown's 'acumen'?"

The instances which Bro. H. adduces from the Bible, to disprove the doctrine of necessity, are all perfectly reconcilable with the distinction between natural and moral necessity. Ananias and Sapphira acted voluntarily, and were free agents, yet by that moral necessity which the covetousness of their hearts created. "The poor—whenever ye will ye may do them good." But when there is will to do so, there is no moral necessity to do otherwise. "If we sin willfully after we have received the knowledge of the truth," &c. The devil sins, notwithstanding his knowledge of duty, and that too by a moral necessity. Nevertheless, he is guilty; awfully, wickedly, horribly guilty for every sin he commits. Moral necessity will not excuse him; neither will it excuse his children.

In view of the insinuation, that the distinction between natural and moral necessity is "more specious than solid," we have a simple question to propose. Is it possible for an unrenewed man to keep the law of God? Read Rom. 8: 7, and then answer. See also James 2: 10. But is he not guilty for not doing it? Does not every transgression and disobedience result from a depraved will? Is not his depraved will his wickedness? Or is it merely his misfortune? If it is not possible for him to keep the holy and just and good law of God, it is a case of moral inability. Yet that he has every natural power requisite for rendering obedience, Bro. Hall will not undertake to deny.

BRITISH CORRESPONDENCE.

Messulam and his Colony.

GLASGOW, JANUARY 23, 1852.

Deeply interesting are the statements in recent numbers of the Sabbath Recorder relative to the efforts of the Jewish Christian, John Meshulam, in the Holy City, and the fertile fields of Artos, in its neighborhood. To those observing God's holy Sabbath, it surely belongs to give all aid and encouragement possible, and to cultivate brotherly relation to that infant colony in their laying hold upon God's covenant. If an apostate church has been the occasion of stumbling to the Jew, through rejection of the Sabbath, it well becomes those who know the significance and importance of that institution, to seek to roll away the reproach which, in the eye of the Jews, has been heaped upon the "name that is above every name," through His disciples having falsely asserted that He had authorized its abolition or its change. Of all the numerous tokens which by-past years have furnished of the faithfulness of the Promiser, who says, "I will remember the land," this is doubtless the most important. Travelers of every country and of every class, (including those whose mission has mainly been to verify and elucidate the Divine Word,) have seen and written much of the evidences of the curse of God having lain heavy upon it. But how little have they seen or thought of the connection between the cause and the curse! How little have they considered of the condition under which that curse is to be converted into blessing! When Israel shall confess their iniquity, and that they have been brought into their enemies' lands because they "walked contrary" unto their God—when they have been humbled, and accept their punishment—"then," saith the Lord, "then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them; and they shall accept the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away. . . . But I will for their sakes remember the covenant of their ancestors." Lev. xxvi. 40-46. While many of them are departing farther and farther from the law of their God, and as foretold by the prophet, saying, "We will be as the nations," it is well to know that others there are who, humbling themselves, and accepting their punishment, are laying hold on Jehovah's covenant, and asking for "the old paths," that they may walk therein. Let us seek to strengthen such in their God, recalling to them His promise, "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." And they that shall be of thee shall build the old waste places; thou shalt

raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah lviii. 11-14.

God is surely opening the way, in that land even, for "the sons of the stranger that join themselves to the Lord, to serve Him, and to love the name of Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant," Isaiah lvi. 6. The Turkish Sultan has recently issued a firman in favor of the Christian Protestants, allowing them to meet together freely as such; also permitting their births and marriages to be registered in the public registers. The Episcopal Church has its chapel on Mount Zion, with its Bishop of Jewish birth; and the London Church Missionary Society has resolved now to make Jerusalem their head quarters for the East; and one of their missionaries has already proceeded to his destination. Meanwhile, the Popish and Greek churches are contending for possession of the Holy Sepulchre. Russia on this point lately took up a menacing attitude towards the Porte—the Emperor being the head or Pope of the Eastern apostasy. It matters little which of them succeed in grasping this prize; but it will be much to the honor of the Sabbath-keepers, if in such a crisis they should so come to the help of the Lord against the mighty, as to encourage the hearts of His people to look to Him who is mighty to save.

J. A. BEGG.

WESTERN CORRESPONDENCE.

The following letter to one of the editors of the Sabbath Recorder, gives so much information of general interest, that we take the liberty of printing it, although uncertain whether it was written with this view.

SULLIVAN, Indiana, Jan. 16th, 1852.

I am this winter itinerating in the State of Indiana, on behalf of the American Bible Union; and I am gratified to be able to say, that I find many warm friends of the cause in almost every place where I have presented the subject in the West. I feel, myself, a growing interest in the cause; and from what I have learned and seen of the progress of public opinion upon the matter, together with the extensive and judicious arrangements which the Board of Managers have made for obtaining a corrected version of the Holy Scriptures in our own tongue, I have no doubt of the ultimate success of the Union, in bringing a better version of the blessed Book of God into extensive use among the churches of Christ. I hope to see the day when King James' version will be supplanted by a version more in accordance with the mind of King Jesus.

Of course my business is to advocate the cause of the Union, and do all I can to promote its interests. I travel simply in the name of the Union, and as its accredited agent; and sometimes I am not asked to what denomination I belong; sometimes it is taken for granted that I am simply a Baptist; at other times, I am asked to what church I belong; and as I inform them, it often leads to a friendly conversation on the subject; and in this way I have found some facts in the history of Sabbath-keepers, that were new to me, and I presume to many of your readers, who feel a deep interest in these things.

In a Manor County, Illinois, I became acquainted with a very respectable farmer of the name of James Taylor, a deacon of the Christian Church on Wolf Creek, who informed me, that his forefathers were Seventh-day Baptists in Maryland, and removed thence to Chester County, South Carolina, thence to Alabama, and thence to Kentucky; and that in all these migrations the Sabbath of Jehovah was maintained in the family until the present generation, who have now all conformed to the custom of this world; but, added he, if ever there was a pious woman in the world, my grandmother was one, and she strictly kept the Sabbath unto the day of her death. This information seemed to confirm the information given me by a traveling gentleman, some few years ago, of the existence of a Sabbath-keeping church in South Carolina. I have heard of the existence of a church under like circumstances in Missouri.

In this place, Sullivan, the county seat of Sullivan County, I have incidentally met with a number of Sabbath-keepers, adhering to the law of the Lord; and testifying to all around of the obligation of all men to remember the Sabbath of Jehovah. The head of this interesting group is Ananias Davis, a son of Nathan Davis, once of Salem, Virginia, whose family was part of the colony that removed from Squan River, in New Jersey, to Western Virginia, sixty-one years ago, at which time the subject of these remarks was nine years of age. The family name of his wife, who is in like manner zealous for the Sabbath observance, was Clayton, and she belonged to a family who were formerly connected with the same Christian fraternity. Ananias Davis removed from Vireto, Warren Co., Ohio, forty-three years ago, and thirteen years ago to this place, at that time a dense and almost unbroken forest. It being the center of the county, by vote of the inhabitants the county seat was removed here five years ago, which has given an increased value to their lands, and importance to their location. During the whole thirteen years of their residence here, they have not heard a Sabbath-keeper preach, nor even seen a single person of their

own faith, nor read a Sabbath publication, the Bible alone excepted; and yet they have steadily kept to the "Ancient and Honorable Way." The posterity of this worthy couple now number sixty-five souls; their own children are five sons and four daughters, with their families, most of them observers of the Sabbath. From the information I gave them, they have concluded to send for the Sabbath Recorder. Having no public gifts among them, for nine years they lived without any church privileges; but for four years past most of them have united with the Christian Church in this place, with the express agreement, that they may keep Jehovah's holy day, and be subject to neither censure nor discipline for pursuing their worldly business on the first day of the week, so that they do not habitually neglect public worship in the church to which they belong. Their learning is chiefly the "one-book" learning; and that they have "right smart." Although they have no public gifts, their honest and Christian behavior has gained for them a good report of all men where they are known. They have often been assailed by the opponents of the seventh-day Sabbath, but they have so successfully used the armor of righteousness as to put to silence their opposers; and a considerable portion of the community around them have learned to say, "If there is any day of rest binding by Scripture now, it is the seventh day."

FAMILY PRAYER.

I believe that Family Prayer is very much neglected by the members of our denomination; and the reason I believe it is, because I have for a few months past had opportunities of seeing that many families, in a number of churches, never have, while I have been in their midst as one of them, so much as once engaged in this duty, and I have tarried in the houses of some for two weeks.

Among all the duties that devolve upon Christians, there is perhaps none of more importance, none more interesting, than that of family prayer. The duty of attending to it is enforced in the Holy Scriptures, where parents are told, "Train up your children in the nurture and admonition of the Lord." If parents are obligated to do this, then of course they are bound to use every instrumentality in their power; and family prayer is a very important instrumentality, and in the power of every parent to use. That it is an almost omnipotent instrumentality, I think I shall be able to show.

First—By the reactive energy of prayer, parents are prepared for giving better instructions to their children; are made more patient, more loving, more anxious for their spiritual welfare, and consequently more determined to check every inordinate desire, or any waywardness in their offspring.

Secondly—The associations of early childhood have almost the power of destiny upon the man or woman. As are the associations of a child, so is the man, amounts to almost an axiom. How seldom is it the case, that a young man, baptized from his infancy in the tears and prayers of pious parents, goes forth into the world a reckless reprobate. Those tears are remembered, and the tones of those prayers still ring in his ears, when distance or the grave separates him from his parents, rebuking every bad deed and approving every good. It was my lot to be deprived of a father when I was but two years old, but I had a praying mother. What an incalculable blessing! A praying mother! How do the tones of her voice, agonizing before God for her numerous family, still sound in my ears! I have dwelt with rapture on the lofty strains of Homer and Virgil in their own inimitable tongues; I have been pleased with the amorous sallies of Anacreon, and made sad by the mournful strains of Mæchus; I have been entranced by the eloquence of Demosthenes and Cicero, as it glows upon the pages of their writings, and aved by the sublime philosophy of Socrates and Plato; but when these are erased from memory's tablet, and no trace of them left, the prayers of that mother will still send up from the past their warnings and encouragements, never ceasing until they die away in the stillness of the tomb; and if, on the morning of the resurrection, I am gathered among the blest, it will be in answer to those same prayers. Such will be the testimony of thousands upon that day.

Thirdly—It is one important duty of parents to teach their children to pray. How can they do it better than by example? And where is there a more appropriate place than around the family altar?

I would have these exercises preceded by the reading of the Scriptures, and then every member of the family should be taught to bow from the oldest to the prattler who has just learned to use his tiny limbs, while the older members, the parents first, and each child in his turn, shall engage in an earnest, comprehensive prayer. Were every family to practice this, there would be much less dereliction from duty by young converts almost as soon as they make a profession of religion.

Parents, and especially you who have neglected this solemn duty, will you candidly consider the foregoing suggestions, and wisely act in conformity to them? When such important results hang upon your decision, will you hesitate? Can you enjoy heaven when conscious that a child is suffering in torment, damned by your neglect? Methinks heaven were a poor boon under such circumstances; and yet such will be your case if you do not awake, provided you obtain that boon, for I see around me daily multitudes of your children pressing on to ruin. May God grant His mercy to all parents, that they may be able to know their duty and do it. MATTHEWS

THE LIQUOR TRADE.

I wish to submit a question or two for the consideration of the readers of the Recorder, in respect to the "liquor traffic."

First—Which inflicts the greatest injury upon a given community, the man who sells three hundred dollars worth of spirituous liquors to be used as a beverage, or the man who steals three hundred dollars worth of property from the same community?

Second—Is it in agreement with that scripture which says, "Love worketh no ill to his neighbor," to sell spirituous liquors to be used as a beverage?

Third—Does the man who uses spirituous liquors as a beverage set a good and wholesome example in this respect before his neighbors? N. V. HULL.

ALBANY CENTER, Feb. 12, 1852.

JOHN BUNYAN'S WORKS.

The Christian Watchman and Recorder says that the public are at length presented with an edition of John Bunyan's works, worthy of the immortal dreamer. An attempt was made to publish his works in 1692, but it failed after the issue of the first volume. The second attempt was in 1737, in two vols. folio, published by Samuel Wilson; this edition was republished in six volumes 8vo. in 1769, and in eight volumes 8vo. in 1771. In the same year, Galbraith's edition, in one volume folio, was issued. In 1768, an edition appeared under the supervision of Whitefield, in two volumes folio; and a dozen years later, an edition under the auspices of W. Mason and J. Ryland. These editions were more or less defective; and several others still more imperfect have appeared at different times in England and in this country. The edition now presented is issued under the care of George Offor, Esq., the accomplished editor of the copy of the first edition of Pilgrim's Progress, published by the Hanserd Knollys Society. Mr. Offor's qualifications for the work which he has assumed, are of the most ample character. For more than half a century the works of Bunyan have been a frequent companion in his leisure hours. The works included in this edition are sixty-two in number, and each is furnished with an introduction and notes. Mr. Offor has likewise given a sketch of Bunyan's life, times, and contemporaries. No expense or pains has been spared to make the undertaking entirely successful. The works are comprised in three volumes. Blackie & Son, Edinburgh, publishers. Vols. I. and II. are already issued.

COLONIZING: ANOTHER VIEW.—A correspondent, alluding to the articles which have recently appeared in the Recorder in favor of organizing a colony of Sabbath-keepers to settle on the Pacific coast, says:—

"No doubt this is a very efficient way of strengthening and building up the cause of truth; but it seems to me that our people have fallen into an error in selecting inland and remote points as the sphere of their labors. Light emanates from cities and large towns. The candle should not be hid under a bushel. I believe that if Seventh-day Baptists from the East were to emigrate, in numbers large or small, to the cities and villages on the shore of the mighty Mississippi, or the growing and already populous cities of the Western States, the advancement of their cause would be far more rapid than hitherto. The facilities for doing business in such places are certainly far better, and the opportunities for improvement, and consequently for disseminating truth, are far greater, than in the inland and out-of-the-way places they usually select."

OUR WESTERN MISSIONS.—In answer to inquiries on the subject, we take this method of saying, that the Executive Board of the Seventh-day Baptist Missionary Society has appointed Eld. Lewis A. Davis to supply the church at Farmington, Ill., with preaching, and Eld. Stillman Coon to preach to the Society at Southampton, Ill.—the salaries of these brethren being paid one half by the Board and the other half by the brethren among whom they labor. The Board has also appropriated \$100 a year to enable the church at Walworth, Wis., to maintain preaching, and Eld. O. P. Hull is now laboring in that field.

CARRYING OUT THE PRINCIPLE.—When the First Baptist Church in New York built their splendid meeting-house in Broome-st., some years ago, rooms were fitted up in connection with it for the Baptist Home Mission Society and the American and Foreign Bible Society, which were tendered to those Societies rent free. It is now stated, that the Bible Society, in consequence of its refusal to take part in the new version movement—a movement which the First Church generally approve—is to be ejected this spring.

MESULLAM'S ASSISTANTS.—It has already been stated in the Recorder, that a company of persons sailed from Philadelphia last fall, intending to settle at or near Jerusalem, and assist John Meshulam in his efforts to benefit the Jews. We now learn that they arrived at Marseilles after a pleasant passage of sixty-four days, and were to re-embark immediately for Jaffa.

REVIVALS IN NEW YORK CITY.—Rev. Isaac Westcott, pastor of the Light-Street Baptist Church, in a note to the N. Y. Recorder, says: "The Light-Street Church is still enjoying tokens of the divine favor. Fifty have been converted to God, we trust, during the past few weeks; thirty-five of whom have been baptized." The Shiloh Church, also, reports a pleasing revival. Thirteen have been baptized, and more are waiting the ordinance.

TOLERATION IN TURKEY.—The Sultan of Turkey has just issued a firman in favor of the Christian Protestants, allowing them to meet together, freely, and permitting their marriages and births to be registered.

Proceedings in Congress last week.

SECOND-DAY, FEB. 18. In the SENATE, numerous petitions were presented, including one from ten Hungarian refugees, now in Iowa, praying for a grant of land, like that granted to their countrymen.

At San Juan de Nicaragua, Feb. 4, a terrible conflagration occurred, destroying about fifty houses, among them the United States Hotel.

A San Francisco paper of Jan. 15 says: At present, the weather is clear, bright and beautiful, and good promise given to both miner and tiller of the soil of a bountiful harvest in future.

The late rains and high waters have caused a cessation of mining on the rivers, but increased operations in the high dry land diggings, from which immense amounts of gold are being washed, much of the dirt having been dug and piled up during the past summer and fall.

The Indian disturbances appear to be entirely at an end, and affairs are settled down into their accustomed channels.

European News. The steamer Pacific, with four days later news from Europe, arrived at New York on the 12th inst.

The steamer Glasgow, from Glasgow for this port, put back to Greenock on the evening of the 27th ult., in distress. She had proceeded half way across the Atlantic, when she was struck by a heavy sea, on the 20th, which swept overboard Mr. Robertson, second officer, who was lost; also, after-companion, wheel-house, boats, ballwarks, &c.

The London Times of Jan. 16, has a telegraphic dispatch from Plymouth, dated at 7 the previous evening, which states that the port life-boat of the Amazon was picked up by a Dutch galliot in the Bay of Biscay, and the following persons on board have been landed at Plymouth: Rev. Wm. Blood, Mr. Gilley, Lieutenant Geylls; William Angus, second engineer; Isaac Roberts, boiler maker; C. Deudney, stoker; W. Wall, stoker; G. Webb, seaman; Wright, seaman; M'Innes, storekeeper; and Harris, boy.

Mr. Eliot Warburton, prior to the loss of the Amazon, published a new novel called "Darien; or the Merchant Prince," in which are related the incidents connected with two shipwrecks, and also the awful occurrence of a ship on fire. Mr. Warburton had insured his life for £10,000 before sailing in the Amazon.

A law has been recently passed in England compelling all kinds of Steam Machinery employed in factories, printing establishments, &c., to be so constructed as to consume their own smoke, under a penalty of from £2 to £6 for every day of delay in conforming to the law.

We observe in German papers the following illustration of religious liberty in Germany: One of the most respectable citizens of Schweinfurt, and member of a religious communion dissolved by the Government, declined to have his children confirmed according to the rites of the State Church, and was informed that if he persisted in keeping them away, he would be arrested.

A Spanish Journal mentions the following names as actually those of two clerks in the Ministry of Finance at Madrid: Don Epifanio Meruzurardus y Zengotilla, Don Juan Nepomuceno de Burionagonatoretocagogeaz-cochea.

Frederic Ricci, the composer, lately died in the prime of life and talent. He was stricken by apoplexy in the post-carriage between Warsaw and St. Petersburg.

Robert Burns, grandson of the Poet, was recently murdered by pirates, on the coast of Borneo.

Lady Byron, the widow of the Poet, is living at Southampton, England. She was Miss Milbank.

California News.

The steamer Daniel Webster, from San Juan, arrived at New York on the 13th inst., bringing fifteen days later news from California. Her passengers were only 26 days and 19 hours from San Francisco to New York.

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Mr. Eliot Warburton, prior to the loss of the Amazon, published a new novel called "Darien; or the Merchant Prince," in which are related the incidents connected with two shipwrecks, and also the awful occurrence of a ship on fire. Mr. Warburton had insured his life for £10,000 before sailing in the Amazon.

A law has been recently passed in England compelling all kinds of Steam Machinery employed in factories, printing establishments, &c., to be so constructed as to consume their own smoke, under a penalty of from £2 to £6 for every day of delay in conforming to the law.

We observe in German papers the following illustration of religious liberty in Germany: One of the most respectable citizens of Schweinfurt, and member of a religious communion dissolved by the Government, declined to have his children confirmed according to the rites of the State Church, and was informed that if he persisted in keeping them away, he would be arrested.

A Spanish Journal mentions the following names as actually those of two clerks in the Ministry of Finance at Madrid: Don Epifanio Meruzurardus y Zengotilla, Don Juan Nepomuceno de Burionagonatoretocagogeaz-cochea.

Frederic Ricci, the composer, lately died in the prime of life and talent. He was stricken by apoplexy in the post-carriage between Warsaw and St. Petersburg.

Robert Burns, grandson of the Poet, was recently murdered by pirates, on the coast of Borneo.

Lady Byron, the widow of the Poet, is living at Southampton, England. She was Miss Milbank.

A mummy has been discovered in the Crypt of St. Stephen's Chapel, London. It is supposed to be the remains of an old Bishop.

NORTHERN TRAVEL.—Our first winter journey to Albany (says the editor of the N. Y. Tribune) was made via Newburgh, in 1838, and occupied three days; our second, in 1839, involved two days' hard riding, including most of the intervening night. On Monday we went up (via Hudson River Railroad) between 8 A. M. and 2 P. M., and yesterday we came down even quicker, leaving Saratoga Springs at 8¹/₂ (in company with passengers who left Castleton, Vt., three hours before), left Albany a little past 11, and were set down in Chambers-st. at 4¹/₂ P. M.—in time to do a pretty fair day's work. The Harlem Road, we understand, runs through from Albany and Troy in about the same time—five hours.

SUMMARY.

A very extensive and thorough movement in favor of the "Maine Law" is now agitating Philadelphia. About six weeks ago a primary meeting was held by Ministers of various denominations, which resulted in the appointment of a Committee to solicit the co-operation of the Clergy throughout the City and County, and also to hold public meetings on the subject. One hundred and sixteen Clergymen have signed the petition, and a meeting has been held each week in some one of the large churches, all of which have been crowded by a dignified and earnest auditory.

Several weeks ago, a Jewish lad, whose business was to sell jewelry about the city of Philadelphia, disappeared very strangely. Some two or three weeks afterward, the remains of a person about his size, were found tied up in a bag, which had caught in the ice on the river. Last week two Poles were arrested as the murderers, and it is said that the chain of circumstantial evidence against the prisoners is perfect and overwhelming.

Mr. John Chancy, of Roxbury, Mass., while on his way to this City on Tuesday night, on board the steamer Massachusetts, was robbed of \$337 in bills, of which \$300 was in six \$50 bills of the People's Bank of Roxbury—the remainder in small bills not remembered. Mr. C. says that when he went to bed he put his pocket-book inside his flannel, or in his bosom, and that he woke subsequently and found it lying on the edge of his berth, but the money was gone.

A dispatch from Charleston, S. C., dated Feb. 9, says: You have already heard about the four Massachusetts free negroes, convicted of an attempt to abduct a slave, and sold at Galveston, in consequence of their inability to pay the fines. Samuel Quail, of Ala., bought Anthony Hays for \$325; Levana Smith for \$370; William Brown for \$505. He bought to re-sell at Mobile. John Fourkey, of Galveston, bought Jacob Thompson for \$365, on speculation.

In New York, one day last week, William J. Haggerty, formerly a resident of Huron, Ohio, was fleeced out of \$65 at a mock auction shop in Chatham, near William street. He thought he was buying a gold watch dirt cheap. Haggerty was waiting for a passage to California, and the \$65 was all the money he had left after paying for his ticket. A Sixth Ward Police officer took pity upon the poor duped Buckeye, and obtained his money back from William Johnson, who was the auctioneer.

The Philadelphia Inquirer has been assured by a gentleman who recently returned from Europe, that large quantities of American coin are imported into France from the United States; and that, by a peculiar process, a considerable portion of gold is extracted, while the value of the silver is not impaired. Indeed, it is said that quite an extensive business is carried on in this way. The process is a peculiar one, and known only to a few scientific men in France.

A horse thief named Clay, recently arrested in Tipton County, Miss., and who turned State's evidence against his associates in iniquity, revealed the fact that horse-stealing is now reduced to a science, and that master, salesman, striker, runner and stealer constitute the different degrees of this new order. In his disclosures, he confessed himself to belong to a gang of horse-thieves, who operate from the Tombigbee, through Mississippi, Arkansas and Texas.

Gen. Martin, a member of the Senate of Louisiana, has introduced into that body a bill which proposes to place habitual drunkards in the same position, in regard to the management of their property and their family affairs, as that which the law assigns to lunatics and minors. They are to have curators, with powers of administration; they are to be incapable of suing or being sued in their own names; they could not be members of a corporation, nor executors or administrators of an estate.

Five children of John Whipple, of Hamilton, Mass., were shockingly burned, on Wednesday evening, Feb. 4, by the bursting of a spirit lamp. They were sitting round a table, studying their lessons, when it exploded, and they were immediately enveloped in a sheet of fire. One ran and pitched into a snow bank; three were carried to the pump, and extinguished; and the fifth was sooted in a tub of buttermilk. The youngest child has since died, and another is in a hopeless condition.

It is estimated from official returns and other sources of information, that the number of Indians inhabiting all parts of our country, amounts to about 418,000. Of this number 30,000 is the estimated number of those inhabiting the unexplored territories; 24,100 are the Indians of Texas; 92,130 belong to the tribes living in New Mexico; 32,231 are in California; 22,733 are in Oregon; 11,500 in Utah. Many of the New Mexican Indians are civilized, and have fixed habitations and towns.

Dr. A. H. Wilder, of Springfield, Mass., failed some time since, and went to California, leaving his wife and family to earn their daily bread for the time. A few days since the several creditors of the bankrupt met at the residence of their debtor's wife, in compliance with her invitation, when each found under his plate the amount of his claim. The husband had taken this method of paying his liabilities out of the first of his earnings on the Pacific.

Madame George Sand has, it is generally asserted, been ordered to leave France. Of all the eminent popular writers of the day, she is the only one remaining; Hugo, Dumas, Sue, all are in exile. The Courier des Baux Rhins says that M. Hochstahl, ex-Representative, who is included in the decree of banishment, has received a passport for America, to which country he will proceed via Hamburg.

It appears from the late report of the Board of Public Works of Virginia, that in that State 678 miles of railroads have been already completed, and that 637 miles are now under contract. The capital stock of the railroad companies amounts to \$146,117,100, in which the State has an interest of \$7,464,433 33. Besides her railroads, the State has 872 miles of canals already constructed.

The State of New Jersey appropriated during the past year \$250,857 for the support of Common Schools. There are 1,615 School Districts in the State, where children are instructed an average of 9 months in the year. There are 145,529 children in the State between the ages of 6 and 18 years, of whom only 88,810 attend school.

James Thornton, one of the slaves of the late John McDonogh, to whom Mr. McDonogh in his will bequeathed freedom, has instituted proceedings in the Fifth District Court, at New Orleans, against the executors of the McDonogh estate, to procure his emancipation in accordance with the terms of the will.

On Wednesday morning, Feb. 11, while Henry S. McCombs, of Wilmington, Delaware, was standing in the depot of the New Jersey Railroad, at Jersey City, some expert rogue-picked his pocket, which contained \$2,000 in Delaware Bank notes.

In the Massachusetts Senate, a Committee has been appointed to inquire what action shall be taken to procure the restoration to freedom of the four negroes, citizens of Massachusetts, who were recently sold into slavery in Galveston, Texas, for attempting to abduct slaves.

The Neander Library, recently purchased by the University of Rochester, consists of 4500 volumes, and the price paid was \$2,300. About 350 of the volumes are large folios, and many of the works in the collection are of the choicest and rarest editions. It is to be forwarded in the spring.

At the late session of the Superior Court in New Haven, Mrs. Mary M. Hubbard obtained a verdict of \$250 damages against the town of Middletown, for an improper construction of a road, by which the carriage in which she was riding was overturned and she was much injured.

The steamship Isabel, Capt. Rollins, sailed from Charleston on the 8th inst., for Key West and Havana, with 384 passengers, mostly bound for California. Among the number were 55 slaves. The rush to the land of gold from all parts of the country is almost without parallel.

A Convention of Spiritualists is to take place shortly, at Cleveland, Ohio, at the urgent request of the spirits. The object is to call together the mediums, compare notes, counsel together in relation to recent manifestations, and strengthen the cause of Spiritualism.

A dispatch dated Providence, Wednesday, Feb. 11, 1852, says: The Maine Law, which was defeated in the House on the 30 ult., has passed the Senate, with an amendment submitting the question to a vote of the people. The vote in the Senate stood, Yeas, 16; Nays, 15.

In New York, the other day, an inquest was held upon the body of Adelia Banner, an infant thirteen months old, who died suddenly. The Jury rendered a verdict that the deceased came to its death by suffocation, occasioned by crying and holding its breath and not being able to regain it.

The bill for the Abolition of the Death Penalty has passed the Rhode Island House of Representatives by a vote of 44 to 20. Having previously passed the Senate, it is now, with the Governor's signature, a law of Rhode Island.

Mr. G. S. Warren, a returned Californian, and citizen of Geneva, Wisconsin, died in Philadelphia on Tuesday evening, Feb. 10, after a severe illness. On the first attack of sickness, he was robbed of his watch, clothes, and \$400 in money.

No street in Constantinople has a name, nor is there a lamp in it, yet there are 500,000 inhabitants! There is not a post office nor a mail route in all Turkey, nor a church bell; but there are at least two dogs to every inhabitant.

The late severe cold weather has injured the prospects of an abundant fruit crop during the ensuing season. Letters and papers from the South state that the principal orange groves of the States bordering on the Gulf have been entirely destroyed.

A consultation of physicians and surgeons has decided that the blindness of the King of Hanover is incurable. The Boston Post thereupon remarks, that people have long since concluded that all kings are incurably blind.

The Colonization Society of New Jersey propose to purchase a tract of land in Liberia, comprising 160,000 acres, and call it "New Jersey." It is thought the sum necessary to effect the purchase (only \$750) can be raised without difficulty.

A branch of the slave trade was lately seen in full operation at Galveston, Texas. Four freedmen of Massachusetts were there sold into perpetual bondage for having given another man a little aid in the pursuit of happiness.

We continue to receive accounts of disasters all along the Mississippi river from the breaking up and heavy flow of the ice. The whole amount of property destroyed is estimated not to fall short of \$250,000.

The earnings of the Erie Road are large for the season, and the downward freight is as large as the Road has facilities to move. The receipts for February will probably exceed \$200,000, although it has only 24 working days.

In the Superior Court at Baltimore, Feb. 13, in the case of Mary Ann Donnelly vs. William P. Keller, for seduction, the jury returned a verdict for complainant. Damages \$2,500.

We hear from Charleston that a cargo of Slaves has been shipped from that city for California, and we are credibly informed that similar exportations are about to be made to New Mexico.

A bill to prohibit colored mechanics or masons from making contracts for the erection of buildings, &c., has been introduced into the lower House of the Alabama Legislature, and will probably pass both branches.

The railroad riots at Steubenville, between the Corkonians and Fardowners, have been renewed. James Casey a Corkonian, has been killed. Several of the Fardowners have been arrested.

The Corporation of Galway, Ireland, are to send a block of their native marble, with a suitable inscription, to be placed in the National Monument to the memory of Washington.

Governor Hunt offers a reward of \$250 for the arrest of a colored man, named John Seman, charged with the murder of a child, near Poughkeepsie, on the 30th ult.

Judge McLean, of the U. S. Supreme Court, pays \$3,000 a year taxes on his property in Cincinnati. Mr. Longworth, the wealthy vine-dresser in that city, pays \$17,500 a year.

A baggage car on the Pennsylvania Railroad, with its contents, including the mails, was destroyed by fire recently.

It is said that, during the last twenty years, Hon. Abbott Lawrence and his brother Amos have given away over a million of dollars.

The Baptist State Convention of Mississippi have resolved to raise \$100,000 for endowing a College in that State.

Seven negroes have been committed for beating and maltreating the family of Mr. Place, of Waterloo.

Information has been received at the State Department of the pardon and release of Mr. Thrasher by the Spanish Government.

New York Market.—February 14, 1852. Ashes—Pots \$5 00; Pearls 6 00 to 12. Flour and Meal—Flour, 4 07 to 4 94 for common to straight State, 4 94 to 5 00 for common Ohio and favorite State. Rye Flour, 3 50 to 3 62 for fine, 4 00 to 4 55 for superior Common Meal, &c. Buckwheat Flour, 3 12 to 3 27 for 100 lbs.

Grain—Wheat has improved 3 cts. Southern white is held at 1 17 to 1 20; Genesee, 1 20, Rye nominally 76c. Barley 78 cts. Oats 27 cts. for Jersey, 43 cts. for State. Corn 68c. for Western mixed, 70c. for Jersey and Southern yellow.

Provisions—Pork, 12 62 to 14 12 for prime, 16 00 to 15 75 for extra. Beef, 4 50 to 5 00 for prime, 8 50 to 11 50 for extra. Lard 94c. Butter 12 to 14c. for Ohio, 18 to 22c. for Western New York. Cheese 6 to 7c.

Hay—4 to 7c. for 100 lbs. River. Hops—27 to 32c. for Eastern and Western. Lumber—14 00 by the cargo, and active. Seeds—Clover 8 to 9c. Flaxseed 1 50 for rough Timothy 16 00 to 17 00 for moved, 20 00 to 22 00 for reaped.

Seventh-day Baptist Publishing-Office Publications. The Sabbath Recorder, Published Weekly. Terms—\$2 00 per Annum, in advance.

The Sabbath-School Visitor, Published Monthly. Terms per Annum—Invariably in advance.

The Seventh-day Baptist Memorial, QUARTERLY MAGAZINE of Biography, History, Statistics, &c. Terms—\$1 00 a Year, 25 Cents a Number.

Biographical Department: William H. Chace, 2; William Gibson, 2; Joseph Grandall, 6; John Mackay, 9; William Miller, 14.

Historical Department: The Seventh-day Baptist Church in Newport, R. I.—Settlement of the Colony of Rhode Island—Providence and Newport—Establishment of the first Baptist Church—Narrative of the Centenary in relation to the Sabbath, 22.

Missionary Department: History of Missions, 40. List of Seventh-day Baptist Ministers, with their Post-Office Addresses, 48.

Statistical Department: List of Seventh-day Baptist Ministers, with their Post-Office Addresses, 48.

Illustrations: Portrait of William Miller, Engraving of the Seventh-day Baptist Meeting-house at Newport, R. I.

Postage.—The Memorial weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents; Regular subscribers, who pay the postage quarterly in advance, are entitled to receive it for one half these rates; that is, for 1 1/2 cents per number, under 500 miles; and 3 cents over 500 and not over 1,500.

Communications, orders, and remittances, should be addressed to the General Agent, GEORGE B. UZZELL, No. 9 Spruce-st., New York.

Clothing Establishment. The subscribers under the firm of Wm. Dunn & Co. have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desiring to introduce ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay, or, if they prefer it, select their clothing and vests, and have them made to order, ready for prompt shipment. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

Wm. M. DUNN, JOHN D. TITSWORTH, R. M. TITSWORTH. A Popular Book for Agents. HEADLEY'S LIFE OF KOSSUTH.—The undersigned have in press, and will publish in January, "The Life of Louis Kossuth, Governor of Hungary," with notes of Distinguished Men and Events, and a complete History of the Revolution of 1848. The work is a gem, containing the most important of the Addresses, Letters, and Speeches of the great Magyar Chief, by P. C. Headley, author of "Life of the Empress Josephine," "Life of Lafayette," &c., with an Introduction by Wm. M. Dunn, and a Preface by the undersigned. The work is bound in uniform size and style with "Headley's Josephine." Price \$1 25. Agents wanted in every county in the United States to canvass for the above popular work. Address: DERRY & MILLER, Publishers, 38 St. Auburn, New York.

Two Living Arctice Children. A NEW AND ABSOLUTELY UNIQUE RACE OF MANKIND.—The most extraordinary and inexplicable phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society of Arts, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and idolatrous people in Central America, by whom they were kept with superstitious veneration, and distinguished as a caste from the rest of the population, and were never known to their priests, and supposed to be a new race of man, created by the Deity for the purpose of worshipping Him. They are male and female. The latter measuring 29 1/2 inches in height, weighing 17 lbs.; the former is 33 inches high, and weighs 20 lbs. From repeated and careful examination, the best Physiologists state the latter to be 12 or 13 years of age; the younger about 10 years. They differ altogether from examples of the dwarf race, and from children; affording complete and undeniable illustration of a Piacentian variety of the Human Race! Tickets of Admission 25 cents. Children under 10 cents. Hours, from 10 o'clock to 5 o'clock. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. Dec 1847.

Central Railroad of New Jersey. Winter Arrangements, commencing Monday, Nov. 3, 1851. THIS ROAD extends from ELIZABETHPORT, 35 miles, to WHITE HOUSE, N. J., reducing the stage route between the terminus of the Road and BOSTON, to 25 miles. This line leaves New York by steamboat Red Jacket from Pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortlandt-st. Trains Up. Leave New York at 9 A. M., and at 4.30 P. M. by steamboat, Pier 1 N. R., at 11 A. M., and at 4.10 P. M. Trains Down. Leave New York at 11 A. M., and at 5.30 P. M. Passengers are required to leave White House 3.45 A. M., 6.50 A. M., 1.15 P. M., and 4.15 P. M. Fare New York to White House, 5.15; to Elizabeth, 5.45; to Perth Amboy, 6.15; to Camden, 6.45; to Trenton, 7.15; to Philadelphia, 7.45; to New York, 8.15. STAGERS will be in readiness on this arrival of the God Ave. M. train from New York, at 11 A. M., and at 4.30 P. M. Agents, Messrs. Easton, Wilkes-Barre, Bethlehem, and Pottsville, Lehigh, Mauch Chunk, Pottsville, and Pottsville, Philadelphia, Lebanon, Millport, and Belvidere, N. J., Calhoun, B. Co. 1 00 A. C. Burdick 1 00

