

# The Sabbath Recorder.

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WHOLE NO. 400.

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### JERUSALEM—JEWS OF PALESTINE.

[About the year 1833, the General Assembly of the Church of Scotland appointed a Committee to consider what might be done in the way of setting on foot missionary operations among the Jews. That Committee determined, as a preparatory step, to send a Deputation to Palestine and other countries, to visit and inquire concerning the Jews that had escaped and were left of the captivity, and concerning Jerusalem. It was a token for good at the very outset, that Dr. Black, Professor of Divinity in the Marischal College, Aberdeen, and Dr. Kutra, Minister of St. Cyrus, whose writings on the evidence from fulfilled prophecy have been so extensively read and blessed, were willing to give themselves to this work along with two young brethren, Rev. R. M. MICHIE, Minister of St. Peter's, Dundee, and Rev. ANDREW A. BOWEN, Assistant Minister of Collyer, Perthshire. The Deputation set out in April, 1833, and passed through London, Paris, Lyons, Geneva, Leghorn, Alexandria, &c., reaching Jerusalem in June. Their account of what they saw at Jerusalem, and throughout Palestine, is the most natural and interesting narrative that we know of up to the present. We have thought that a series of extracts just at this time when the subject of a Jewish mission is under discussion among us.]

Our camels knelt down in the open space within the gate of Jerusalem, and we rested for a short time while Ibrahim sought out the residence of Mr. Young, the British Consul, to whom we had letters of introduction. He soon returned to say that the Consul was waiting for us, and would procure a lodging in part of an unoccupied house near the Latin Convent. Our camels and servants moved slowly away to their place of destination, and we followed Ibrahim down the steep and slippery street opposite the Jaffa Gate. In a few minutes we were at the house of Mr. Young, who received us with the greatest kindness. He told us the general state of matters in Jerusalem. The plague had not yet left the town, but the number of cases was decreasing; and there was no cordon drawn round the walls as had lately been the case. He strongly recommended us not to encamp on the Mount of Olives as we had proposed, but to live in the town, and use the ordinary precautions of touching nobody in the streets, and receiving all articles of food through water. He then introduced us to two travelers just returned from Petra by the way of Hebron, Lord Claud Hamilton and Mr. Lyttleton. The former was not a little surprised to meet in Jerusalem with Dr. Black, whom he had known in former days as a laborious student and theologian, and unassuming Minister in the parish of Tarris in Aberdeenshire.

Two large apartments were assigned to us on Mount Acra, floored with stone, with a pleasant open space on the roof between them. Worn out with incessant traveling, we were thankful to retire, that we might refresh our weary frames and compose our minds, which were not a little bewildered by the multitude of feelings that had passed through them this day. We had not long rested when Mr. Nicolayson, Missionary of the London Society for the Conversion of the Jews, called to welcome us to the Holy City, as brethren and friends of Israel. He stayed a considerable time with us; talking over our journey, the object of our visit, his own sphere of labor and hopes of success, and many matters regarding the spot where we now were. It was a desultory but pleasant conversation, a conversation to the people and land of Israel while really sitting in their ancient capital. Lord Hamilton called in the evening, and told us much of what he had seen in Petra and the land of Egypt. When the darkness came down we heard the wailings of mourners over some dead friend, a peculiarly melancholy sound at all times, but doubly so while the plague is raging. Yet we never heard any more joyful sounds in the streets of Jerusalem, so true is the prophetic word, "I will cause all her mirth to cease."

It was with feelings that can be better imagined than described, that for the first time in our lives within the gates of Jerusalem, we committed ourselves and those dear to us, our Church, and the blessed cause in which she had sent us forth, to the care of Him who sits as a King upon the holy hill of Zion. We are not aware that any clergyman of the Church of Scotland was ever privileged to visit the Holy City before, and now that four of us had been brought thus far by the good hand of our God upon us, we trusted that it might be a token for good, and perhaps the dawn of a brighter day upon our beloved Church, a day of generous, self-denied exertion in behalf of scattered Israel and a perishing world. (Saturday, June 8.) We had spread our carpets on the cool stone floor, hoping for a night of calm repose, but our rest was broken and uncomfortable in the extreme, our rooms being infested with vermin, a kind of trial which travelers in the East must make up their minds frequently to undergo. All our annoyance, however, was forgot by sunrise. We rose early, and finding the road to the Jaffa Gate, went a little way out of the city and sat down under an olive-tree. We turned to Psalm xlviii., "Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, in her palaces for a refuge." Reading this with the eye upon Jerusalem, the scenes of former days seemed to rise up as a flood. We could imagine holy prophets and men of God in these fields and within these walls. The vivid associations of the place, with all our Bible readings and hours of holy study, made it appear like a spot, where we had once met with beloved and honored friends, whose absence spreads a sadness over all. We read part of the prophet, when he cried, "How hath the Lord covered the daughter of Zion, with a cloud in his anger, and cast down from heaven unto the earth the Israel of Israel." "He hath swallowed up all her palaces."

session of their comfortable rooms, with an outer one for our two Arab servants. In this house, one of our windows opened toward the east, having a fine view of the dome of the Mosque of Omar, which rises over the site of Solomon's Temple, and beyond it was the Mount of Olives. That ever-memorable hill, with its three summits, its white limestone rocks appearing here and there, and its wide bosom still sprinkled over with the olive-tree, was the object on which our eye rested every morning as we rose, an object well fitted to call to mind the words of Jesus spoken there, "Watch ye, therefore, for ye know not when the Master cometh, at even, or at midnight, or at the cock-crowing, or in the morning." Toward the west, the object that first met our eye used to be a solitary palm-tree, growing amidst a heap of ruins, and waving its branches over them, as if pointing to the fulfillment of the prophecy, "Jerusalem shall become heaps."

The site of the proposed Hebrew church was not far off. It is close to Mr. Nicolayson's own house. At that time the foundations were only digging, and builders were preparing the stones, which we saw camels carrying into town, and were told that they were brought from a quarry a few miles north of Jerusalem, near a village called Anata, the ancient Anathoth, where Jeremiah was born. In seeking a solid foundation they had already dug down about forty feet, and had not yet come to the rock. They laid bare heap after heap of rubbish and ancient stones. It is a remarkable fact, which cannot but strike the traveler, that not only on Mount Zion, but in many parts of the city, the modern town is really built on the rubbish of the old. The heaps of ancient Jerusalem are still remaining; indurated masses of stones and rubbish forty and fifty feet deep in many places. Truly the prophets spoke with a divine accuracy when they said, "Jerusalem shall become heaps." "I will make Jerusalem heaps." And if so, shall not the future restoration foretold by the same lips be equally literal and full? "The city shall be built upon her own heap." The fact that these heaps of ruins are of so great depth, suggested to us a literal interpretation of the words of Jeremiah, "Her gates are sunk into the ground." The ancient gates mentioned by Nehemiah are no longer to be found, and it is quite possible that several of them may be literally buried below the feet of the inquiring traveler.

During the day we began inquiries after the Jews in their own land. We were told that the plague prevailed most of all in their quarter, and that we must be very cautious in visiting their houses. Meanwhile Mr. Nicolayson afforded us every information. The difficulties in the way of the conversion of the Jews are certainly greater in Palestine than elsewhere. The chief of these difficulties are—1. That Jerusalem is the strong-hold of Rabbinism; the Jews here being all strict Rabbinites, and, as might be expected, superstitious in the extreme. 2. A Missionary has fewer points of contact with the Jews here than in other countries. He cannot reach them through the press, nor address them in large assemblies; his work must be carried on entirely by personal intercourse, so that it is like wrenching out the stones of a building by one. 3. The opposition to an inquirer or converted Jew is here much greater than in any other country, for it is regarded as a very awful calamity that any one should become an apostate in the Holy City. 4. All the Jews in the Holy Land are more or less dependent on pecuniary supplies annually sent from Europe. But the moment any one is known to be inquiring after Christ, he is cut off from all share in this fund, and is thrown utterly destitute.

Schools for Jewish children have never been established in Jerusalem; and, in the present state of things, it seems impossible that they could succeed; for there are not here, as in Poland and Germany, any worldly inducements to prevail with Jews to send their children to be educated, there being no situation of wealth or distinction open to their young men, which might tempt them to accept of a liberal education for their youth. The London Society have entertained the plan of instituting a school for converts, in which many branches of general knowledge would be taught, and this might perhaps allure some of the brethren to attend.

In regard to Missionaries, a converted Jew is in some respects a better missionary than a Gentile. It is true he meets with greater opposition in the first instance, but in process of time, the fact of his change never fails to make an impression on his brethren, provided they see in him consistency of temper, character, and life. A Jew will indeed listen more readily to a Gentile Christian, and show him more respect; but then he listens more carefully and thinks less of what is said, because he thinks it natural for a Gentile so to speak. A Gentile missionary, again, has the advantage of more ready access to the Jews, being regarded with far less prejudice; but a Jewish convert is more efficient where confidence is one established. Perhaps the true principle in missions to the Jews, is to unite both Jewish and Gentile laborers in the same field. The importance of erecting a church on Mount Zion, where Protestant worship might be maintained in its purity, is that it may open the eyes of the Jews to see what true Christianity is. At present, they just regard the Greek and Romish churches as idolatrous and licentious in the extreme; and believe the English to be Neologians or Infidels, without any religion.

The hope of Messiah's coming is strong in the hearts of many Jews here. Many believed that it would be in the year 1840, as that was the end of a period fixed in the book of Zechariah; and some said that, if they were disappointed in that year, they would turn Christians; but this is a mere saying, for they have often declared the same before, and when the time came have found out excuses for Messiah's delay. The fact that Palestine is the strong-hold of Rabbinism appears to be a sufficient reason why Christians should direct their most vigorous efforts to send the light of the gospel among the Jews of this land. There have been many tokens for good and encouraging appearances of late years among the Jews of Jerusalem. Their wretched condition in the city where their fathers ruled, loudly calls for sympathy. They are poor and despised, and sadly divided among themselves. The Consul told us of a Jew who last week was beaten till he died, by order of the Governor. He was not proved to be guilty of the offense laid to his charge, and was not in reality guilty, yet there was none to plead his cause, or avenge his murder. (To be continued.)

When I am old—O how soon Will life's sweet morning yield to noon, And noon's broad, fervid, sunset light, Be shod in the solemn night! 'Till, like a story well told, Will seem my life—when I am old.

When I am old, this breezy air Will lose for me its voice of mirth— The streams will have an undertone Of sadness not by right their own; And spring's sweet power in vain unfold In rosy charms—when I am old.

When I am old, I shall not care To deck with flowers my faded hair; 'Twill be no vain desire of mine, In rich and costly dress to shine; Bright jewels and the brightest gold Will charm me naught—when I am old.

When I am old, my friends will be Old, and infirm, and bowed, like me; Or else, their bodies 'neath the sod, Their spirits dwelling safe with God, The old church bell will long have tolled Above the rest—when I am old.

When I am old, I'd rather bend Than see my dear and buried friend, Than see her lose the earnest truth, That marks the friendship of our youth; 'Twill be so sad to have them cold Or strange to me—when I am old!

When I am old—O how it seems Like the wild lily of the fields, To picture in prophetic rhyme That dim, far distant, shadowy time; So distant that it seems 'ere old Even to say—when I am old!

When I am old—perhaps ere then I shall be missed from hunts of men; Perhaps my dwelling will be found Beneath the green and quiet mound; My name by stranger hands enrolled Among the dead—ere I am old.

Ere I am old—that time is now, For youth sits lightly on my brow; My limbs are firm, and strong, and free, Life has a thousand charms for me; Charms that will long their influence hold Within my heart—ere I am old.

Ere I am old—O let me give My life to learning how to live! Then shall I meet with willing heart An early summons to depart, Or find my lengthened days consoled By God's sweet peace—when I am old.

### WHEN I AM OLD.

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earth; and he now sleeps in the quiet cemetery which he had so largely helped to plant for the resurrection—in death not divided from those to whom his life was bound by such endearing and enduring ties.

It was in the year 1832, that he commenced that career of abundant and effective labor, which has identified his name with the history of Foreign Missions among the American Baptists. Previous to that time, the Board of the Convention had employed but few agents, and those only for occasional and temporary purposes. But their operations had become so extended that a small part of the churches could no longer sustain them; and the interests of the cause, both at home and abroad, required more systematic and comprehensive measures for spreading information over the country, and enlisting the whole denomination in the missionary work. Mr. Bennett was their first permanent agent.

In the fall of 1828 his eldest son had gone as a foreign missionary to Burmah; and about the same time he had begun to render occasional services to the Board, by visiting churches and associations, to preach and make collections. He was thus led to a good deal of reflection on the subject of missions; and as he mused, the fire burned, until (to use his own language) he "found it difficult to turn his attention to any other matter." When therefore the intelligence of his appointment as a permanent traveling agent of the Board reached him, in the spring of 1832, both himself and his people were prepared to recognize the voice of God in the call, and, with whatever regret at the surrender of ties mutually dear, to yield it at once an affirmative response.

This appointment was hailed by all who knew the man, as an augury of happiest aspect. He had now reached the age of fifty-two, and entered the field in the full maturity of his powers, ripe in experience as a man, a Christian, and a minister, with an established reputation for piety, prudence, integrity, stability, and enlarged philanthropy, and a heart welded to the cause, to which his life was thenceforth to be devoted. He took hold of the work "at its heavy end," and adhered to it with unabating diligence, fidelity, and zeal. Our Missionary Reports for the last twenty years contain some record of his labors, continued with scarcely any interruptions from sickness or other causes to the close of his life. His travels, extending from New England westward to the Mississippi, through all the Middle and a portion of the Southern States, and performed mostly before the present facilities of communication had begun to exist, were attended with much fatigue and danger, and put, to a severe test the firmness of a constitution unusually sound and vigorous. In the Baptist churches throughout this extended territory, his stalwart figure and benevolent features have long formed a familiar and beloved object; and with sorrow for the immeasurable public loss occasioned by his death, thousands have mingled tears of personal regret, sorrowing most of all that they shall behold his face no more.

It is impossible to estimate the amount of funds, (unquestionably very large,) brought by his agency into the foreign mission treasury. But he rendered a far more important service by the correction of errors, the removal of prejudice, the spread of information, and the kindling of a missionary spirit in large sections of the church, where just that kind of work was needed. At the time of his appointment, a stern and active prejudice against the very principle of missions prevailed among the Baptists of the South and West. It by no means indicated in all cases the absence of a philanthropic and Christian spirit, but more frequently sprung from sincere, though misguided anxiety for the honor of the Holy Spirit in the conversion of men. It required a truly apostolic temper, much charity and patience, prudence and tact, much knowledge of men and of the Bible, much in short, "that benign and comprehensive wisdom" that cometh from above, to deal with such materials. These brethren were not to be refuted, silenced, humbled—that were comparatively easy—but to be gained to the mission cause; changed from conscientious and therefore determined opponents, to enlightened, cordial and active friends.

Mr. Bennett well understood the character of the field. At the outset he apprised the Board, that he should deem the raising of money a secondary matter, and make it his first concern to spread information and overcome prejudice. To this purpose he steadily adhered. His manner of presenting the claims of the enterprise, in many respects a model, was especially adapted to disarm hostility, and to conciliate the confidence of the truly Christian heart. It was exhibited in his preaching, not as a novel movement, illustrating the wisdom of the present, as compared with former ages, but as a simple return to the spirit and the letter of the Great Commission; not as binding the conscience on the principle of a stern, compulsive legality; but as engaging, and showing forth the renewed heart, like every other genuine expression of love to Christ, and of love for His sake to dying men. It was advocated, not by formal reasonings, but by well-attested facts, and by earnest and pungent appeals, which sprung from a heart warm with holy and humane affections, and made their way at once to every kindred spirit. At the same time, the Christian simplicity which marked his demeanor and conversion, his readiness to answer every sincere inquiry, his patience in resolving difficulties and removing misapprehensions, and that remarkable look and bearing of transparent honesty, which no art could counterfeit—were a guaranty to multitudes, on whom argument would have been lost, of the integrity and trustworthiness of the society which he represented.

His success was complete. Not only individuals, but churches, associations, and the entire denomination in large sections, which had previously stood aloof or actively opposed the missions, were changed from foes to friends, and swelled the sacramental host that fought under Christ's banner for the conquest of the world. The value of such a service cannot be estimated. The seed sown bore a harvest not only, but seed in the fruit; which, self-preserved, and self-disseminated, will be reproduced in successive harvests, each richer than its antecedent, until the end of time. Every year must make more evident the value of his agency. The day which consummates all things will complete the returns, and reveal the entire amount of his usefulness to the church and the world.

He had spent nearly twenty years in this arduous service, during which period he had seen most of his youthful associates fall around him; and still his eye was not dim, nor his natural force abated. But in the spring of 1850, as he approached that age at which the Scriptures fix the natural limit of human life, he received sudden but unmistakable intimations that the time of his departure was near. The progress of his disease was steady, though not rapid. It was attended with indescribably acute and long protracted sufferings, which were not merely borne with patience, but conquered through faith. "Why," he asked, "should the course of nature be turned aside to save me a few pang? Why wish the way of God altered? It might—so, complex are God's plans—cause lasting injury to thousands, to save me a short period of pain? God's plan is all right; I would sink into His will! There was nothing artificial, nothing unhealthy in his state of mind. There were no raptures of enthusiastic joy, but a clear discernment of the foundation of his hope, a serene, unflinching trust, a realization of his unseen inheritance—a taking hold of God and heaven! He often called for the singing of hymns. "I expect," said he, "soon to be where there will be much singing, and I would faint here, a little now." As his end drew near, he remarked to his pastor: "The world is receding, and I am glad of it. I leave it as one would some unimportant company with which he has been compelled for a time to mingle. The society above looks infinitely more precious." When too weak to converse, he was wont to reply to the inquiries of friends: "Peace"—"all clear"—not a cloud, not a shade." And in this state he continued (says Mr. Harvey) till, on the morning of May 10, 1851, in the seventy-first year of his age, his body sunk peacefully in death, and the "chariot of fire and horses of fire," ascending, bore him from our sight.

Two Sundays coming together. When the first English missionaries went to Tahiti, they passed round the Cape of Good Hope, to the east; and the American missionaries to Hawaii passed round Cape Horn, to the west. As a necessary consequence, there is between them the difference of one day and one night, in the reckoning of time. And hence, for thirty years there has existed, and still exists, in the Pacific Ocean, this singular fact—two groups of islands, lying in nearly the same degree of longitude, and no farther apart than New York and London; and yet their inhabitants, who are Christians, observing the Sabbath on different days of the week. This singular fact may be explained, even to the comprehension of children. The most of our young readers are sufficiently acquainted with astronomical geography to know that the succession of day and night is caused by the apparent revolution of the sun from east to west, or the actual revolution of the earth on its own axis, from west to east. If, then, a person should set out and travel entirely around the world, in the same direction with the earth's motion, he would gain one apparent revolution of the sun, or exactly one day and night. Or, if he should go in the opposite direction, or with the sun, he would lose one apparent revolution of the sun, or one day and night. Therefore, if two persons should travel around the earth, in opposite directions, when they met at the point they started from, they would differ exactly two days in their reckoning of time; the one being one day ahead, and the other one day behind the reckoning of those who had remained stationary in the place. Or, if they had met on the other side of the globe, and compared notes, they would have differed one day; the one having gained, and the other having lost, just half a revolution of the earth on its axis.

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This consideration fully explains the above remarkable fact, now existing in the evangelized islands of the Pacific Ocean. If you should go west to the Sandwich Islands, you find them keeping the Sabbath on the same day with yourselves. If, then, you should pass almost directly south, to the Society Islands, you would find that their Sabbath had occurred the day before yours. Or, if you go from here east, and stop first at the Society Islands, you would find them keeping Sabbath on the same day with yourselves. Then pass north to the Sandwich Islands, their Sabbath would occur the day after yours.

A Good Action. Three things enter into the composition of a good action, scripturally so considered; these are a right principle, a right rule, and a right end. The right principle is the love of God, Cor. v. 14. The right rule is the Word of God, 1 Cor. x. 17. The right end is the glory of God, 1 Cor. x. 31. "My grace is sufficient." As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. He that saith he abideth in Him, ought himself also so to walk, as He walked. Be all my heart, be all my days, 1 Thes. v. 33. Devoted to thy single praise, Col. i. 10. And let my glad oblation prove, John vi. 21. How much I love, how much I love, 2 Cor. viii. 9.

Forgiveness. My heart was heavy, for its trust had been abused; its kindness answered with foul wrong; so, turning gloomily from my fellow men, one summer Sabbath day, I strolled among the green meadows of the village butting place, where, pondering all human lowliness, I thought of the poor, and how lowly of heart, I would have done each with meekness, and each with meekness folded arms, I sat down, and the green threshold of our common grave, where all footsteps tread whence none depart. A weed for myself, and pitying my race, our common sorrow, like night, we were weeping, my eyes away, and trembling, I forgave, and I was wiser.

When the first English missionaries went to Tahiti, they passed round the Cape of Good Hope, to the east; and the American missionaries to Hawaii passed round Cape Horn, to the west. As a necessary consequence, there is between them the difference of one day and one night, in the reckoning of time. And hence, for thirty years there has existed, and still exists, in the Pacific Ocean, this singular fact—two groups of islands, lying in nearly the same degree of longitude, and no farther apart than New York and London; and yet their inhabitants, who are Christians, observing the Sabbath on different days of the week. This singular fact may be explained, even to the comprehension of children. The most of our young readers are sufficiently acquainted with astronomical geography to know that the succession of day and night is caused by the apparent revolution of the sun from east to west, or the actual revolution of the earth on its own axis, from west to east. If, then, a person should set out and travel entirely around the world, in the same direction with the earth's motion, he would gain one apparent revolution of the sun, or exactly one day and night. Or, if he should go in the opposite direction, or with the sun, he would lose one apparent revolution of the sun, or one day and night. Therefore, if two persons should travel around the earth, in opposite directions, when they met at the point they started from, they would differ exactly two days in their reckoning of time; the one being one day ahead, and the other one day behind the reckoning of those who had remained stationary in the place. Or, if they had met on the other side of the globe, and compared notes, they would have differed one day; the one having gained, and the other having lost, just half a revolution of the earth on its axis.

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Advertisements and notices on the left margin, including subscription rates and contact information for the publisher.

The Sabbath Recorder.

New York, April 1, 1852.

SUNDAY LEGISLATION.

In the New York Daily Tribune of Thursday last, an infidel insists upon his right to "gun, fish, travel, or indulge in what is termed unlawful exercises or pastimes on Sunday; and the Tribune, on the other hand, upholds and justifies our existing Sunday laws, in so far as they are necessary to secure the stillness, repose, and incitements to meditation, which are essential to the use and enjoyment of that day in the manner which the great majority deem appropriate and desirable."

Without undertaking to apologize for that lack of neighborly kindness which leads some to disturb unnecessarily the quiet of others, we insist that the real merits of this question are not understood. Most unfortunately for the cause of truth, the infidel never discusses it without betraying at the same time his opposition to the Christian religion, which not only does no good, but creates a suspicion that his objection to the Sunday laws arises more from his hatred of sacred things than from any concern about human rights.

We are among those who believe that governments were ordained by God, not for the purpose of enacting and enforcing such laws as might seem best to wicked men, but rather to execute such laws as have already received the sanction of the God of righteousness; or, to express our meaning with more precision, to embody in legal enactments those principles of righteousness which God has revealed in his word. No government can make that law binding, which is in itself wrong; and the political casuistry which teaches obedience to a Fugitive Slave Bill, or any other statute recognizing the right of one man to oppress another, challenges none of our admiration.

But while legislators should regard themselves as merely the executors of God's will, they should be cautious lest they undertake to execute what is not his will; or rather, what it is not his will that they should execute. For though it may be a person's duty to perform this or that act, it may not be God's will that government should interfere to force him to do it. For instance, it may be my duty to pray in my family, or to submit to the ordinance of baptism, or to contribute of my substance for the support of the ministry; but it is not within the legitimate province of government to compel me to such things. It is a sophistry of the grossest kind, which infers, from the fact that government is the instituted agency for carrying into execution God's will, that such duties are to be enforced by the civil magistrate.

Nothing can be clearer than that God's will respects man in his immediate relation to his Maker, and man in his relation to his fellow creatures. It is quite as clear, that civil government is rightfully concerned with this latter relation only. There never was any government, except the Hebrew commonwealth, which had a God-given authority to execute or enforce the duties of the former relation. And when we hear—as we so often do—the example of that government pleaded in justification of certain kinds of legislation, which the governments of this day have no business to engage in, we could wish that the authors of such a plea understood the Bible doctrine of human rights a little better. That government did, indeed, legislate as to certain duties which were owing by the Hebrews directly to their God. But while it did so, the presence of inspired prophets and the oracular responses, from the Holy Ark, which was God's Throne, precluded the possibility of mistake. Conscience was in no danger of being oppressed, because the true and infallible guide for conscience was found in the government itself. Besides, all that kind of legislation had a typical import, which was fully answered by the introduction of the New Dispensation.

As a civil government is now rightfully concerned only with those duties which man owes to his fellow man, we put it to the sober judgment of all good men and true, whether the observance of a Sabbath is one of them? It may be a very wicked thing in me not to observe it; but if so, it is a sin against God, and not against my neighbor. If the sin which one man commits does not deprive another of his just rights, government has no business to interfere. If one man steals, it is very clear that some other man is deprived of

of which rightfully belongs to him. If he commits murder, some one is robbed of his right to life. If he utters slanderous words, some one else is robbed of his right to a good character. These, therefore, are cases in which government has an unqualified right to interpose. But if one man chooses to break the Sabbath, does that compel any body else to do so? Does it necessarily deprive another of the right to keep the Sabbath? For aught we can see, this is a duty which stands precisely on a level with that other duty of the divine law, which prohibits the worship of any other God but Jehovah. But if A. chooses to worship Jupiter, or Guadama, or even to be an Athiest and worship no god at all, does that hinder B. from worshipping the God of Israel?

We think, therefore, that all this Sunday legislation is extrinsic to the proper business of civil government. A congregation assembled for worship, undoubtedly, has a right to be protected from rude and wanton disturbance. And this protection it is justly entitled to on any day of the week. Why, in the name of reason, is it more entitled to this kind of protection on Sunday, than if it choose to hold its meetings on Saturday? The Seventh-day Baptist congregation of this city assembles every week amid the rattling of carts, the clangor of fish horns, the music of street organs, and a general medley of discordant sounds; but police officers have yet to register the first note of complaint on this account. The Jews convene in their synagogues, every Saturday, under like circumstances; but nobody ever thinks that they are entitled to any thing better. But why this mighty difference? Why must we almost walk on tiptoes, on the first day of the week, lest we disturb the sensibilities of our popular worshipping assemblies, while, on the seventh day, people may prosecute their noisy business as usual?

But people have a right to the stillness of the Sabbath, it is said. Well, if this is a good rule, it will work both ways. Those who observe the seventh day of the week are entitled to the stillness of the Sabbath. But suppose we go to the Legislature with this plea, asking that others may be compelled to cease work, and whatever else may create a noise, that we may have "the stillness, repose, and incitements to meditation, which are essential to the use and enjoyment of the day in the manner which we deem appropriate and desirable." In such case, we should very probably be told, that we were entitled to all "the stillness, repose, and incitements to meditation," which we could secure without depriving others of their rights. If we ask that the blacksmith, whose shop is hard by our house of worship, be compelled to stop the sound of his hammer and anvil, our law-makers will reply, "No, gentlemen, that blacksmith has a right to the profit of his day's labor; and however you may be entitled to the stillness of the Sabbath, you have no right to secure it by depriving him of his labor." Now, truly, we see no reason why this principle should not be as applicable to others as to ourselves. Does it alter the case, because your bull has gored my ox?

"Ah, but you are a small minority, and you must give up to the majority." Give up what? Our right to the profits of our labor? Yes, that is in reality what the objection amounts to. But if our neighbors are entitled to the avails of six days labor every week, so are we. If their blacksmith has a right to swing his hammer from Monday morning till Saturday night, ours has a right to swing his from Sunday morning till Friday night. If our hammer disturbs them, their hammer disturbs us. We contend that human rights are equal; and we desire to see blotted from the statute book those laws which destroy this equality. The Sunday laws do destroy this equality. If those who enact them, and thus deprive us of an equal chance with our neighbors, would make some reparation for the loss to which we are subjected, it would be nothing more than common justice. If a railroad is run through a man's farm, he is paid for the damage he sustains. But civil legislation compels the observers of the seventh day of the week to stop their business on Sunday, or else to pursue it in such a quiet way as not to wound the sensibilities of those who choose to consider the day holy; by reason of which restriction they cannot compete with their first-day neighbors in business. But did any body ever propose to remunerate them for this loss?

In sober truth, we consider it but little better than an insult to be told of our duty to yield, in this respect, to the majority. What! has our equality with others, in respect to rights, been destroyed by our presuming to differ from them in a matter of religion? Did our forefathers bleed to secure this boon for themselves and their children, and shall we their descendants be deprived of it? We can never yield this point. We feel that our rights are as sacred as those of the majority, and we mean to contend for them till the majority feel it too.

The truth is—and there is no denying the fact with decency—that the Sunday laws were originally enacted, not for the purpose of protecting religious people in their just rights, but to restrain them from what was supposed to be sin against God. The Puritan colonists supposed themselves divinely authorized to restrain men, not only from Sabbath-breaking, but from blasphemy and idolatry; in short, from every thing which, in the light of the Bible, could be construed as sin against the Most High; Roger Williams ventured to propound another doctrine, saying that civil government had no proper concern in the duties of the first table of the Law; in consequence

of which Puritan Massachusetts was no home for him. He had to find other quarters. Of late, clerical sophistry and legal ingenuity have conspired together to blind the eyes of the people to the fact that the Sunday statute rests upon religious grounds, endeavoring to make it appear that it is purely a civil regulation, having respect only to good order and the morals of the community. But the unsophisticated conscience decides differently. Were it not for its supposed bearing upon the interests of religion, neither legislators nor clergy would ask for its continuance a single day. That the observance of a Sabbath conduces to good order and good morals, will not generally be denied. But so does the ministry of the gospel. Shall the State provide by law for the support of the ministry? So does prayer. Shall the State enforce the duty? So does every religious observance. Shall the State provide for the administration of religious ordinances? T. B. B.

BRITISH CORRESPONDENCE.

Illustrations of Popery—Opium Eating in England. GLASGOW, March 12th, 1852.

Accounts from Madrid of the 3d instant bring no more important information than that "the Pope's Nuncio presented on that day to the Queen the Baby Linné blessed by his Holiness"—as the intimation misnames the head of the great apostasy at Rome. We are not, however, informed what effect the farce is expected to produce; but if the baby should prove naughty, we presume the blessing could be washed out—as the very priestly anointing was scraped from the fingers of the intended assassin of its mother, before he was garroted! It is to prepare the priesthood who teach this folly for the work of deceiving, that our Government pays largely for the College of Maynooth! It can hardly excite wonder, therefore, that numerous meetings throughout the country are lifting up their protest against a continuance of the iniquity. But in the face of such protests, they openly set the recently-passed law at defiance; while in Ireland it is proved in courts of law, that men so educated at the country's expense denounce at their altars those unfriendly to their tyranny, and burn the Bibles (and that publicly) given to their people by those who desire to instruct them truly in the ways of God. Nay, not content with the power for evil which they possess over those who voluntarily subject themselves to it, they clamor loudly now for power over others. The Universe in Paris, and the Rambler in London, are tending to convince those who imagined Popery to be changed, that they have been greatly mistaken. The London Popish organ which we have named, lately said, "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion." "It is neither more nor less than a falsehood. No man has a right to choose his religion." "None but an atheist can uphold the principle of religious liberty." Of the Protestant writer asks, "Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood?" This is indeed a bold assertion to make in London in the present day, but it is quite consistent with what Popery has been accustomed to maintain, and to practice too, as often as opportunity has been afforded. But surely those who think that they not only have right but are bound to receive God's truth and to reject man's falsehood, had need to ponder whether it be wise to extend the power of such a system by their own immediate agency. Lord John Russell, it was understood, was determined not to countenance the demanded revocation of the large sum paid to Maynooth; and was giving countenance to Popery in other forms. We have noticed formerly an alleged grant of £200 towards the building of one of their chapels at Greenwich; it was, however, stated to have been only £50, which the Board of Admiralty considered themselves justified in giving in consequence of the number of Papists among the Greenwich pensioners.

The Popish Archbishop of Dublin has died lately; and it is expected that his successor may be more Popish than he has been. He was rather unfavorable to the high-handed measures of the Pope relative to the Thurlow Decrees as to the Government Irish Colleges. A few of the priesthood regarded it as impolitic to lay a ban on the professors and students of their persuasion from having connection with these Universities. The Pope, however, decided that it must be so. One only, we believe, of the priests who held office, the Rev. Dr. O'Toole, Vice President of the Galway College, refused then to resign until the result of an appeal now made to the Vatican should be ascertained. There is reason to fear that the Papal priesthood are conniving at the cool atrocities of the Ribbon Conspirators, who throughout Ireland are rendering the life of all unsafe. Whether the new Government will take more effective measures or be more successful than their predecessors, we can yet scarcely dare to form an opinion. Looking, however, at the fact that a number of its members are known Tractarians, (which means more than half Papists,) we are not without fears. Since their accession to power, and possibly in consequence of it, the Popish newspaper, The Glasgow Free Press, has resumed appearance, after an interval of two weeks. Their activity at the present time is great, and their resources seem increasing. On the Continent of Europe generally, this seems equally the case; but in Switzerland, the Grand Council of the Canton Solvère has charged the Council of State to present a report, limiting the number of novitiates in convents—suppressing the right of religious establishments to certain emoluments—imposing

a tax on such establishments—and taking an inventory of all ecclesiastical property. I have formerly noticed an increasing use of opium in this country. From a paper presented to the House of Commons lately, it appears that the imports of this article for home and foreign consumption during last year were 106,113 cwts. The home consumption in 1851 was 50,368 lbs, while in 1850 it was only 42,324 lbs. "It would therefore appear," it is remarked, "that there is some truth in the report that as dram-drinking decreases opium-eating increases." J. A. BEGG.

THE REVIVAL AT ADAMS.

The readers of the Recorder will be interested to learn, even at this late hour, that God has poured out his Spirit upon the church in Adams, N. Y., and that a very encouraging revival of religion has been the result. Agreeable to an invitation extended to him last summer, Eld. A. B. Burdick, of Westery, R. I., visited Adams about the middle of last December, for the purpose of holding a series of meetings. At first the prospect was discouraging in the extreme; but all-prevailing prayer moved the arm that moves the world. The very elements appeared to have combined in a league against the advancement of the cause of truth and salvation. For seven or eight weeks the people toiled through storms and snow-drifts, with almost inconceivable faithfulness. But God was with them. About thirty were converted to God, nearly all of whom have united with the church. Among the converts are numbered some of our most influential citizens. The history of the meeting of last winter will form a bright page in that of the church, and will not soon be forgotten by the lovers of Zion. If a victory is estimated by the strength of the foe overcome, this is a great one; and we may well say, "What hath God wrought!" Bro. Burdick, by his faithfulness and zeal, has endeavored himself to all the lovers of truth and holiness in the place; and whilst the meeting of last winter is remembered, he will not be forgotten. May God reward him, and follow him with his blessings. JAS. SUMMERBELL.

A TRIBUTE TO THE MEMORY OF BARBARA KEIPER.

DIED, on the 16th of March, in the Sister's House, at Ephrata, BARBARA KEIPER, 80 years of age.

Sister Bevely, as she was always called, was the last of the Sisterhood of the former regime at that Institution, and a right worthy sister she proved herself. She made a profession of religion and entered the Sister's House in the sixteenth year of her age, and has scarcely been off the ground in all that time, save to attend a Love-Feast, in Franklin County, occasionally. She was distinguished for her great simplicity of heart and honesty of character. Perhaps no person, of any age or any country, knew less of the world, or kept herself from becoming contaminated by its vices, more than our plain, unsophisticated old sister. It is not saying too much to add, that a purer heart, a more cheerful spirit, an humbler mind, and a more conscientious soul, never animated the breast of any of the sons and daughters of our fallen race.

Sister Keiper belonged to two eras, and was the connecting link between the two economies of Ephrata—the first economy, embracing community of interest and celibacy, under a modified monastic government; the second, the present, securing equal privileges to all the members of the Society, single and married, in needy circumstances, to share in the interest of the Estate—have house-room, wood, flour, &c., supplied, (in sickness and decay, full support is afforded to them,) and they are left to pursue whatever avocation they may, themselves, elect to aid in their own maintenance; and herein sister Bevely exhibited one of the most self-denying and ennobling traits ever manifested by woman, and especially one who had spent the vigor of her days in hard labor for the benefit of others, and that at a period of life when she might look for more ease and rest. By virtue of the then existing Constitution, she would be entitled to the whole income of that beautiful and productive property, with one to two thousand dollars yearly, but she generously yielded her claims as the last sister of the Old Sisterhood, and threw in her lot with the remnant of the aged and infirm, the young and the hardy, who resorted thither to strengthen their hands, and went to work, again, at the slow employment of knitting gloves and stockings to support herself; an instance of self-denial and sacrifice rarely equalled in these degenerate days. It was Bevely's privilege to minister to the sufferings and the infirmities, and to close the eyes of the last sixteen sisters of the old institution, as their flickering lives, one by one, went out, (generally at advanced age,) until she was left alone, bereft of all her early companions, who set themselves apart, at that period, to bear witness to the Truth, and to preserve the primitive belief and worship, in their retirement from the turmoils of the world. During the whole period of sixty-four years, she maintained her holy profession, as a good hand-maiden, unimpeached for a single delinquency, and unapproached for the slightest fable. She loved the law of God with her whole heart, and meditated day and night on His statutes and His commandments. Her home was, emphatically, the sanctuary, and her chief delight, to hymn the praises of her Maker. Hundreds, many thousands, who have revisited the old Saals of Ephrata, will recall, with every recollection of that place, the animation and earnestness of Bevely, in reading to them the numerous inscriptions of passages of Scripture, and verses of hymns, done in singular chirography—"fractur schriften"—which cover the walls of the old building,

as well as remember her zeal to impress those lessons on the minds of the thoughtless through who resort to that ancient spot from mere motives of curiosity. She was always ready for every good work, to show her faith and patient endurance for the Redeemer's sake, and ever commended her religion to all persons, by her consistent walk and conversation, and particularly by her unreserved, though not obtrusive, communications of perfect confidence in Him who led her and sustained her in her solitude, and vouchsafed unto her such a measure of submission and contentment, under all His dealings with her, during all the vicissitudes and persecutions they had to encounter. Her faith was a vital, a living faith; and no one lived more by faith than did Bevely. How often and how profitably has the writer lingered in the dark passages of the old Cloister, as he passed along its narrow aisles, at even-tide, to listen to the devoutblings of that pure and faithful disciple, as she repeated, nightly, her favorite metrical prayer:—

"Ich lege mich in Jesu wunden,  
Wann ich mich leg zu meiner Ruh,  
Ich bleib in Schlaf mit ihm verbunden,  
Er drückt mir die Augen zu;  
Ich flicke nicht die Finstern Nacht  
Weil Jesus um mein Bette wacht.  
Lass Deinen Engel bey mir bleiben,  
Und immer mein Bette stehn,  
Lass ihn das Unglück von mir treiben,  
Auf mich und alle Frommen sehn;  
So schlaft ich Sanft in Gottes Hat,  
Der auf im Schlaf mir Gottes thut."

Such faith gives us higher and holier views of our calling, as professors of the religion of the Cross—higher and holier because so child like; and such simplicity of heart and such unreserved confidence in our Great High Priest cannot fail to render us better, and secure unto us the most inestimable gifts of our kind Parent on high, who is so much more willing to bestow favors than we are to ask for them in a child-like manner.

Sister Bevely's latter years were years of affliction, and the last several months of her existence were months of much bodily suffering, yet, through Grace Divine, she possessed her soul in much patience, and could triumph amid all her agony, for she knew, experimentally, that her "Redeemer liveth," and that where He is there should she also be. She was blessed with the presence of her Lord and Master, in whom she believed with a firm unwavering faith, and although she was the last of the Old Sisterhood, yet she had the unceasing attentions of the Sisters under the new economy, some of whom occupy the old establishment, and likewise the kind offices of their aged and beloved Pastor, the Senior Elder of the Society, who now resides at Ephrata, and the tender sympathies of every person in the vicinity; for no being, in any community, could be more respected and more cherished than good old Bevely. W. M. F. BORDENTOWN, N. J., March 24th, 1852.

THE "FOREKNOWLEDGE" DISCUSSION.

In the Recorder of March 25, is an article characteristically frank and courteous in reply to my note of March 18, in which, as a reason why the discussion on "Foreknowledge" should be circumscribed, the following passage occurs:—

"We are satisfied that the majority of them (the readers of the Recorder) have no taste for metaphysical discussions, and from intimations repeatedly given from different sources, it was apparent that we were regarded as being engaged in unprofitable speculations." From this it appears that several individuals have interested themselves to interfere with this matter. Very well; let me tell them, in kindness, that on the other side there were some persons deeply interested in the discussion, and desired its continuance, under suitable restraints, which it was believed the good sense of those engaged in it would develop. It is feared that the censorship proposed will hardly be acquiesced in with "free good will."

Thanking Bro. B. for his magnanimous offer, I feel constrained to decline its acceptance, for the reason that I cannot consent to occupy any portion of the columns of the Recorder under such humiliating circumstances. I hardly feel prepared to occupy the position of beggar at the door of our denominational paper. I have fought too many a well-settled battle in its defense for such an end. In taking my leave of the readers of the Recorder, I wish to state, that my principles on this subject are free inquiry, free thought, and free discussion, coolly and kindly conducted; and I hope to see the day when those like minded with myself will not be under the necessity of seeking other sources of communication with the public mind than such as are controlled by Seventh-day Baptists. N. Y. HULL. ALFRED CENTER, March 25, 1852.

LARGE BEQUESTS.—Ephraim Holbrook, Esq., died suddenly in New York some two weeks ago, leaving the following legacies to various public institutions in this city:—

- N. Y. Ass'n for Improving Condition of Poor, \$10,000
N. Y. Inst. for Instruction of the Deaf and Dumb, 10,000
N. Y. Institution for the Blind, 10,000
N. Y. Protestant Orphan Asylum, 6,000
N. Y. Protestant Half Orphan Asylum, 4,000
N. Y. Prot. Epis. City Mission Society, 4,000
American Bible Society, 4,000
American Home Missionary Society, 4,000
American Sunday-School Union, 2,000
New York Marine Bible Society, 2,000
N. Y. Bible and Common Prayer Book Society, 2,000
N. Y. Prot. Epis. Sunday-School Union Society, 2,000
N. Y. Prot. Epis. Tract Society, 1,000
N. Y. Sabbath Tract Society, 1,000
American Tract Society, 1,000
Soc. for Education of Poor Young Men for the Ministry in the Prot. Epis. Church, 2,000
American Seaman's Friend Society, 2,000
Board of Education of N. Y., to purchase books for Library of Free Academy of City of N. Y., 3,000
N. Y. Home and School of Industry, 3,000
American Female Guardian Society, 2,000
Demitt Dispensary, 5,000
Total, \$80,000

In addition to these bequests, he leaves \$250 to each Ward School in the City above the grade of Primary Schools, which is to be expended in the purchase of books for libraries. The following Societies, are made residuary legatees: The New York Association for the Improvement of the Condition of the Poor; the New York Institution for the Blind; the New York Institution for the Instruction of the Deaf and Dumb; the American Home Missionary Society; the New York Protestant Orphan Asylum.

UNION ACADEMY, SHILOH, N. J.

The progress of this Institution has thus far been satisfactory to its supporters. The Principal and Preceptress have been very assiduous and pains-taking in their labors. The order and advancement of their classes have given proof of their ability and worth for the station which they occupy.

Prof. Gurdon Evans has been with us about eight weeks. His lectures on Agricultural Chemistry, his analysis of soils, and the daily instruction of a class in this science, have contributed much, very much, in behalf of the cause of education in this community.

The Exercises of the Rhetorical Classes, for the winter term, took place in the Seventh-day Baptist meeting-house, on the evening of March 23d. They were all of a deeply interesting nature, and were listened to with marked attention by a large audience. Indeed, these exercises were a feast of fact things, served out to the audience with a tone and sentiment that bespoke the onward march of intelligence, based upon religious principle. The essays by the ladies, and the orations by the gentlemen, did honor to the heads and hearts of the authors. The fluency and ease of the delivery of the Greek oration was indicative of the classic mind of the youthful speaker. The oration on Non-Intervention was truly a message of peace and good will, speaking lessons of humanity and life to all, but cruelty and death to none—no, not even to our enemies. The essay, "Where shall my Spirit go?" might well claim serious after-thought. The "Good-Bye" touched tender cords, whose vibrations were felt by many, especially by the members of the School. The singing by the students, conducted by Bro. Joel C. West, was performed in a spirited and excellent style.

The next term of the Academy commences Fourth-day, the 31st inst. It is the ardent wish and prayer of not a few, that all our people in this part of the State may soon become really identified in its behalf. Friends, brethren, and sisters! it is for your interest, that of your children, and of the cause of God, that we solicit your liberal patronage. Wm. M. JONES. 3d mo. 25, 1852.

Original Essays and Orations. The First Men For what do I live? Elmer M. West. The Graves of the Upper Deep. Ann E. West. No Rose without a Thorn. Margaret D. Woodruff. The Rainbow. Mary J. Davis. My Little Brother. Martha M. Jones. Every Star teaches us a Lesson. S. A. Tomlinson. Slavery. Henry C. Randolph. The Orphan. Leonard C. Heritage. The Joys of Hope. Geo. Mulford. Honesty, (Latin). Elhanan W. Davis. Where is my Home? Precilla Davis. I dream of all things free. Helen M. West. The Treasures of the Ocean. Margaret J. Clawson. Babylon is fallen. Charlotte E. Davis. Intemperance. Wm. W. West. Progress of Science. Ephraim Mulford. Our Country. Henry Vail. The Aim of Life. Jehu B. Ayres. Reflections on Leaving School. Anna S. Titsworth. Friendship of Heavenly Origin, (French). H. W. Bowen. The Grave, a sure and powerful Receptacle. M. B. Davis. The Fountain, edited by A. S. Titsworth, J. M. Harris. Moral Education. Edward S. Ayres. The Student. Francis B. Minch. Dignity of Labor. Thos. H. Tomlinson. Agriculture. Eli Minch. Hope, the Soul's Last Friend. Rebecca Sheppard. The Night-Angel. Clara W. Frazer. The Grave, the Footprint of the Angel of Death. Sarah S. Harris. The Golden Rule. Eleanor J. Sheppard. Non-Intervention. Walter B. Davis. Search the Scriptures, (Greek). Geo. E. Tomlinson. Where shall my Spirit go? Mary F. Harris. Good-Bye. Rebecca J. Titsworth. The Decision of Character demanded by the Age. Richard L. Howell. The Ruins of Time. Caleb H. Sheppard.

CURIOUS LOTTERY CASE.—Several years ago, an institution called the American Art-Union was established in the city of New York, for the purpose of encouraging art by the purchase and gratuitous exhibition of pictures, statues, &c. Five dollars a year secured membership; and the money went to purchase works of art, which, after being exhibited for several months, were distributed among the members by lot. A few months since, James Gordon Bennett, of the N. Y. Herald, published some criticism upon the manner in which the large income of the institution was expended; and for this its officers had him indicted as a libeler. When the case came to trial, the indictment was quashed, and it was held that the Art-Union was an illegal institution—that it was, in fact, a lottery. Hereupon Bennett bought a ticket of a person who was a member, by the aid of which he obtained an injunction prohibiting the officers of the Art-Union from exercising their usual rights of drawing by lot for works of art, for the purposes designed under the constitution. A motion to dissolve this injunction was argued before the Supreme Court last week; and Judge Duer decided to dissolve the injunction, on the ground that the plaintiff in this case had no personal interest in such property, and consequently no right of action. The question of the legality of the institution has not yet been decided.

Revival in Stonington, Ct.—The Christian Secretary says: An interesting work of grace in the Baptist church, Stonington, under the pastoral care of Rev. A. G. Palmer, has been in progress for more than two months. Meetings were commenced the first Monday in January, and have been continued every evening until the present time. A goodly number have found the Saviour, and have been buried with Him in baptism. At the last communion, 18 were received to the church; the converts varying from 13 to 70 years. The work has spread itself into the Congregational church.

DEATH OF A PARACLETE.—The death of the Queen of Madagascar is announced in late foreign papers. She died last November, after the defeat of her army in a contest with a belligerent chief. The youthful prince, her successor, has for some years past been the friend and defender of the persecuted Christians.

A WESLEYAN MINISTER IN CHINA.—The Wesleyan Missionary Notices for the month, state that George Piercy, a young local preacher, who felt constrained by the love of Christ to labor in China, and who proceeded at his own expense, in the autumn of 1850, has been welcomed at Hong Kong by the British soldiers there, has mastered the Chinese language so as to be able to speak it fluently, has established a school and a society consisting of about twenty members, has procured a little chapel capable of holding sixty persons, and has every reason to believe, that under God, his efforts among the people will be abundantly blessed.

THE JEWS IN PARIS.—The London Times says that the Jews of Paris, headed by MM. de Rothschild, and other distinguished persons of the sect, have just established a society at Paris for the study and propagation of the sacred sciences. Rooms have been taken, in which religious instruction is given gratuitously to young men destined for the priesthood, and in which Jews of all classes assemble to pray and hear religious books read. A rabbi is attached to the establishment, and every Sunday M. Albert Cohen, a distinguished Oriental scholar, reads and explains passages from the Fathers of the Synagogue.

EDITORIAL APOLOGY.—One of the veterans of the editorial host thus soothes a correspondent who inquires what had become of his communication:— "We laid it aside for revision and correction, as we are repeatedly compelled to do with communications received by us. They need more correction than we are able to bestow upon them at the time of their reception, and they are laid aside for a season of more leisure; and from the press of other articles sent to us properly prepared, and our daily editorial cares, they are sometimes overlooked until they become too stale for publication; some do not spoil by keeping, and are sent out months after their reception."

Proceedings in Congress last Week.

SECOND DAY, MARCH 28. In the SENATE, an unusually large number of petitions were presented, relating mostly to the standing topics of petition. The private bills ordered engrossed on Sixth-day, were taken up and passed. Mr. Gwin, from the Naval Committee, reported back all the memorials asking contracts for carrying the mail between the United States and Ireland, Africa, Genoa, Spain, South America, China, &c., and moved to be discharged from any further consideration of the subject; which motion was agreed to. Mr. Seward's resolution calling for an estimate of the expense of reconnaissance of the Northern and China Seas, was adopted. The Non-Intervention Resolutions were then taken up, and Senator Soule made a long and eloquent speech upon them. He took strong ground in favor of a watchful and interested course by this nation toward all others; that we should not stand idly by while other Governments were violating national laws and human rights, &c. The fame of the eloquent speaker drew a large audience.

In the HOUSE, the Homestead Bill was laid over until Third-day next. Mr. Johnson pronounced the differences between Messrs. Dunham and Fitch amicably adjusted. The Deficiency Bill was debated in Committee of the Whole, and several retrenchment amendments were voted down. Mr. Houston, of Alabama, was very severe upon army prices. Near the close of the session, an attempt was made to "save the Union" by offering a motion declaring the "binding efficacy of the Compromise Acts," and calling the previous question thereon. The House adjourned, however, without a special vote.

THIRD DAY, MARCH 29. In the SENATE, among the numerous petitions presented was one by Mr. Seward from C. Hanson, of Brooklyn, New York, who proposes to Congress to help him establish a line of steamers between Brooklyn and Gluckstadt, on the Elbe, and near to Hamburg, so as to make semi-monthly passages between Brooklyn and the city of Hamburg. The remainder of the day was spent on Territorial Judges and a dry dock for California.

In the HOUSE, the Deficiency Bill was discussed, and in the progress of the discussion, the extravagance and corruption connected with the army were severely commented upon. Mr. Gorman commented on the fact that the cost of maintaining each soldier in 1845 was four hundred and four dollars. Now it is one thousand dollars a man. There are corruptions in the Departments. Officers are in partnership with men who sell horses, and thus fleece the Government. He said he knew of one officer, who, after defrauding Government of \$100,000, has settled down independently and at a ease in Oregon.

FOURTH DAY, MARCH 30. In the SENATE, Mr. Clarke presented a petition of the grand-son of Gen. Nathaniel Greene, in whose hands are papers and writings of his ancestor, which he proposes to publish, with an accurate history of the events of his life, and he asks Congress to subscribe for a sufficient number of copies of justify their publication. Numerous other petitions were presented, among which was one for cheap ocean postage, one from the N. Y. State Agricultural Society in favor of an Agricultural Bureau, and several in favor of aid to the Collins Line of Steamers. A resolution was adopted calling upon the President for information relative to the plans for an extension of the Capitol. Mr. Hale gave notice of an early call for action on the resolution declaring the finality of the Compromise. At 3 o'clock the Senate went into executive session.

The HOUSE spent the whole day in talking about the Deficiency Bill.

FIFTH DAY, MARCH 31. In the SENATE, petitions for cheap ocean postage were presented, also several from New York in favor of strict adherence to Washington's doctrine of non-intervention. A bill was introduced granting more land to Mississippi and Louisiana for railroad purposes. A talk about the San Francisco Navy Yard occupied the latter part of the session. The HOUSE spent the whole day upon the Deficiency Bill, but we find nothing worth reporting.

SIXTH DAY, MARCH 31. The SENATE spent the day in discussing the bill, which had passed the House, remit-

ting the duty (\$450) on some vestments sent as a present from Europe to the Carmelite Nunnery of Baltimore. The bill was lost by one majority. A message was received from the President, stating that official papers had been mutilated or stolen from one of the Departments, and suggesting the enactment of a law making the offense penal. Adjourned till Second-day.

In the HOUSE, the Deficiency Bill was passed after all amendments in Committee of the Whole, and reported to the House. A spicily but good-natured pass-at-arms between Mr. Stanley of N. C., and Polk of Tenn., relieved the dullness of the day.

SABBATH-DAY, MARCH 31.

The SENATE was not in Session. The HOUSE had under consideration nothing but the Deficiency Bill, which was passed after considerable maneuvering. The bill appropriates upward of three millions of dollars. The following are the principal items: Dredging in Philadelphia Navy Yard, \$12,000; Dry Dock at Brooklyn Navy Yard, \$8,300; Quartermaster's Department, \$775,000; Transportation of the army, \$90,000; Purchase of horses, barracks, clothing, equipage and subsistence of five Companies of Texas mounted volunteers, 500,000; Adjourned.

European News. The steamer Europa, with Liverpool dates to March 13, three days later, arrived at New York March 25th.

The English papers are full of the elections, which result generally in favor of the Government.

No decision has yet been made as respecting the disposal of the surplus funds arising from the receipts connected with the Great Exhibition. It appears, however, to be well understood, that the funds will be applied solely to purposes connected with the application of art to the manufactures of the country.

The Amazon Fund in England now amounts to above £11,000. It will be kept open for about another month, and it is most probable that it will ultimately reach £12,000. The final disposal of it will be made on the 10th inst., by the united committees of Southampton and London. About 150 persons were to be assisted or supported by it, among whom are 70 children and about 40 widows. About 30 of the children will be placed in orphan asylums.

In Ireland, the Riband Conspiracy, as it is called, is creating much uneasiness. In one district, it is said, the leading gentry are obliged, for the protection of their lives, not only to go out armed themselves, but to be accompanied by a strongly-armed force of constabulary. Travel in what direction you please along the roads in this district, at whatever hour, and you will be sure to meet these indications of a fearful struggle between civilization and savage barbarism.

M. Bocher, administrator of the property of the Orleans family, and MM. Malzy and Dubief, agents of the Distribution Letter Company of M. Bidault, have appealed against the judgement delivered on the 3d inst., by the Sixth Chamber of Correctional Police, condemning the first to 500f. fine, and the two others to 150f. each.

The Opinions of Turin announces that Marshal Marmont, Duke of Ragusa, died at Venice on the 2d inst., at 9 o'clock in the morning. Thus, after an illness of six days, the last Marshal of Napoleon has expired in exile, at the age of 78. The capital feature in Marmont's biography is the separate capitulation by which he betrayed the Emperor at Fontainebleau, and according to which he uncovered his master by drawing off his corps d'armee to Versailles, and leaving the road to Fontainebleau open to the allied armies concentrated at Paris.

The Mint of France has coined 2,000,000 franc pieces bearing the effigy of the President of the Republic.

Armand Marrast, one of the leaders of the Revolution of 1848, died in Paris on the 11th March.

The example of the Crystal Palace is about to be followed in Silesia, where there is soon to be an exhibition of Silesian manufactures under a glass roof.

According to an Imperial ukase, the Jews of Russia are now to be classed in two categories, those who have a fixed residence and a trade, and those who have neither. The latter are to be employed in the public mines and fortresses. The classification is to be made in all the provinces where Jews are tolerated at one and the same time.

Tragedy in Virginia.

From the Falconburg Free Virginian of March 30. A report was brought here on Thursday, by the mail carrier from Clarksburg, to the effect that a horrible and wholesale murder was committed in West Union, Doddridge County, on last Wednesday night. Six men and one woman are said to have been cruelly murdered. Money is supposed to have been the object, as \$22,000 are said to have been taken by the perpetrators. It is thought that this crime and the escape of Owens from Clarksburg jail, were both effected by three men, strangers, who came to Clarksburg on the Sunday evening preceding, and who are now suspected to be accomplices of Jacques and his gang.

They are thought to have helped Owens out of jail by letting a rope down the chimney and drawing him up. He is known to have taken boat at Parkersburg, on the Ohio river, and it is feared he will escape. The other parties left Clarksburg on Wednesday, reaching West Union the same night. Stopping at the same house with a party of persons moving west, and either knowing or learning that the movers had money, the villains rose in the night and murdered every human being but themselves about the house, and escaped.

John Owens, who is here referred to, had been confined in the jail at Clarksburg, since November, on the charge of setting fire to the buildings burnt there at that time, and escaped on the night of Sunday, 14th inst., by crawling up the chimney.

COMPARATIVE COMMERCE OF THE ATLANTIC CITIES.—Of the four principal ports, New York takes the lead, and her imports are considerably more than all the rest of the country. Next comes Boston, with about one fifth of the commerce of New York; then Philadelphia with considerably less than one half, and Baltimore with about one-fourth of that of Boston. New York imports about \$150,000,000 of goods, Boston \$30,000,000 to \$35,000,000, Philadelphia \$14,000,000, and Baltimore \$8,000,000.

SUMMARY.

On the 12th inst., a short distance from Chicago, Ill., a hurricane swept over Dunklee's Grove, confining its ravages to a narrow track, which destroyed several houses and barns, trees, fences, &c., and killed several sheep. In Mr. Dunklee's house eighteen persons were assembled. It was a kind of family meeting—four of his married children with their families having arrived on a visit that day. Suddenly, and without premonition, the house was lifted several feet from its foundation, and was crushed in its fall. Mrs. Dunklee was instantly killed. A son-in-law had his foot broken and was seriously injured in his back. The remainder, as if by miracle, escaped with only slight contusions.

A Bahia paper of 10th of February, announces the defeat of Rosas, by the allied forces of Brazil and the revolted provinces of the confederation. The combat was bloody, resulting in a loss on both sides of 4,000 lives. Rosas and his daughter had taken refuge on board an English steamer. Probably the number of killed is much exaggerated, as usual in such cases, but of the main fact of the defeat of Rosas, there appears to be no room for doubt.

By the sudden breaking up of Grand River, on the 14th ult., great loss of property was sustained at the village of Paris, Canada West, by the flood. The river rose 15 feet above its usual level, submerging portions of the town, sweeping away bridges, (some of them 300 and 400 feet long,) lumber, sheep, &c., and doing much damage and mischief. No lives are known to have been lost, though there were several narrow escapes.

The Coronation of the Black Emperor of Hayti is to take place on the 11th of April, and not on the 18th of March, as before stated. The ceremony, which will be one of great pomp, will take place in Church. For the festivities which follow, an immense tent is to be erected on the Champ de Mars, back of the Palace. Twenty-five thousand troops, and all the dignitaries of the Island, are ordered to be present.

The Maine Law has passed the Minnesota Legislature, with a proviso for submitting it to a direct vote of the people. The vote throughout the Territory is to be taken on the first Monday in April, and if favorable the law goes into force the first of May.

In Northampton, Mass., recently, Mr. Justin E. Bragg, of that town, while out hunting, was resting over the muzzle of his gun, when his dog came up and put its paw upon the trigger, discharging the contents of the barrel into the unfortunate man, killing him instantly.

Reuben Edmondson, better known as "Jack Bowers," the most noted thief in the Mississippi Valley, died in St. Louis on the 6th ult. He was 63 years of age, and stated in a confession which he made just before his death, that he had been arrested 115 times, and incarcerated in various prisons 61 times.

On Friday night, March 19, the wife of a man named Bernhoeff was shot dead in her own house by an assassin, in Detroit, while her husband was absent, and a chest was robbed of \$20. The husband on returning home found the house dark, and while groping about stumbled over his wife's dead body.

Two men were instantly killed, and three others fearfully injured, at Hell Gate, near New York, on the 26th ult. They were assisting Mons. Mallefort in his submarine operations at that place; and by some accident a canister of powder in one of the boats, instead of one at the bottom of the river, was touched off.

Two officers of the Suffolk Bank, Boston, undertook to run away last week, with funds of the bank in their hands. One of them was arrested on board the steamship Asia, just as she was starting from New York for Liverpool. The other, by concealing himself, managed to get off in the ship, carrying with him \$10,000.

The Common Council of New York have withdrawn their advertising from the Tribune and Sun, to which papers they paid \$1,000 each per year, and have given it to the Herald at \$3,000, and two other papers at \$2,000 each per year.

The whole number of criminal prosecutions in Massachusetts last year was 4,670. There were 1,208 convictions, 269 acquittals, 483 not pros'd. In 615 cases no bill was found. The amount of costs in the above cases was \$71,078.48.

Rev. A. J. Bingham writes to the Watchman of the Prairies, that, through the instrumentality of the labors of Rev. Jacob Knapp, ninety persons have been united to the Baptist church at Jacksonville, Ill. Mr. Knapp is at present laboring at Chicago.

A runaway slave in Florida was recently pursued by his owner, Col. Broward, and two of Col. B.'s slaves, and on being overtaken by one of the pursuing slaves, he turned and inflicted a fatal wound upon him. The runaway was subsequently shot by Col. Broward.

The managers of the Hospital have purchased the old Jail in Albany for \$9,000, and will fit it up as a hospital. The old Green-st. Baptist Church, in the same city, has been sold for \$6,000, for a theater.

The Odd-Fellows of Boston are to erect a splendid hall in that city within the ensuing year. It is to be of granite, four stories in height, and will cost \$80,000. This amount is to be divided in shares of \$20 each.

The University of Rochester has received a valuable collection of native Chinese works from Dr. Dean, of China. Among the collection is the New Testament in Manchu, Hindostanee, Bengalese and Sancri.

A "Tree Society" is about being formed in East Boston, for the purpose of rapidly studding the principal public avenues on the island with ornamental trees.

A newspaper passed through the Portland Post-office, directed to Hebron, Me., with this announcement upon the back: "No Liquor in this package."

Alabama produces 6,400 bales of cotton more than any other state. Mississippi produces more than any other except Alabama.

The boiler of the steamer Pocahontas exploded on the 18th ult., about 50 miles above Little Rock. Five lives were lost.

In 40 years, the American Board have received \$5,500,000, and added to the church 35,000 members.

A bill has passed both branches of the New Jersey Legislature, and become a law, appropriating \$1,000 a year, for two years, to aid such colored persons in the State as may desire to remove to Liberia, in so doing, under the direction of the New Jersey Colonization Society. The vote in the Senate was 13 to 6; in the House 32 to 17.

In Clynch, Chautauque County, a few days since, an insane woman named Norris went to the house of Mr. Alvarez Pool, a neighbor, seized an infant which was lying in the cradle, and rushing with it into another room, dashed its brains out against the wall—its frantic mother being unable to rescue it from the hands of the maniac.

Within the five years which have elapsed since the commencement of the war with Mexico, no less than thirteen American Generals have departed this life, viz: Taylor, Worth, Mason, Brady, Kearney, Hamer, Hopping, Belknap, Duncan, Croghan, Brooke, Arbuckle, and Whiting.

Gen. Blake has arrived at Tampa, Florida, with a large delegation of Seminole Indians from Arkansas, and expresses great confidence of being able to effect the removal of all the Indians now in Florida during the present spring.

The Pennsylvania Legislature has passed a bill appropriating \$850,000 for the completion of the North Branch Canal, and another for the protection of the creditors of the Schuylkill Navigation Co.

The Poughkeepsie Eagle, speaking of the new magnetic engine, which has been tried on the rails at that place, says that all doubts of its entire success for propelling machinery have vanished.

Information has been received at the Department of State, from our Minister in Austria, that no passports of American travelers will be received, unless vized by the Austrian Minister at Washington.

Texas dates to the 12th ult., received at New Orleans, confirm the news of the arrest of Carvajal, and his arrival at Brownsville in the steamer Camanche in custody of Gen. Harney.

The Committee on Agriculture has reported in the New York State Assembly a bill to establish an Agricultural College, and to purchase an experimental farm. It appropriates \$50,000 for this object.

The Nine-Million Canal Enlargement law of the last New York Legislature, has been pronounced unconstitutional by Judge Brown of the Supreme Court, at a special term of the court held at Newburgh.

The bark Sunbeam, Lincoln, from Havana for Boston, with a full cargo of sugar and cigars, went ashore on the night of the 15th ult. Capt. Lincoln and his wife and child were washed overboard and perished. Crew saved.

The Green Bay (Wis.) Spectator says that a party of Norwegians have purchased a tract of land bordering upon Sturgeon Bay, and will soon lay the foundation for a large settlement.

The schr. Henry Curtis, Capt. Anthony, from Philadelphia, with coal, struck on Sunday morning off No-Man's Land, and sunk in five fathoms water. The Captain was drowned, and the Cook frozen to death.

Ephraim Holbrook, Esq., an old and estimable citizen, died at his residence in this city on Sunday, Dec. 21. He was formerly actively engaged in mercantile pursuits, but for many years he has devoted his time and means to benevolent designs.

The late United States Consul to Morocco has published a letter, earnestly calling the attention of the people of the United States to the importance of the trade of Morocco, which is very lucrative, and is now all enjoyed by England.

Jenny Lind, or rather Mrs. Goldschmidt, has been for some days in Brooklyn, without attracting the least attention. She is now allowed to pass as quietly through the world as any other woman.

A Frenchman, Mr. Mandi, has, by microscopic observation on teeth, discovered that the tartar which accumulates on the teeth is composed of the remains of dead animals.

By a dispatch from Milan, Ohio, we learn that a fire recently occurred in that village, which destroyed the entire Lockwood Block. The total loss is estimated at \$40,000, on which there is but a partial insurance.

The Legislature of Louisiana has passed an appropriation of \$10,000 for the erection of a bronze statue of General Jackson, on Jackson Square, in New Orleans.

A merchant of this city is importing a large quantity of vines of the "Grapes of Aste"—the finest vines of Italy—from Piedmont, fitted to stand this climate well.

Jenny Lind Goldschmidt and husband, (the Boston Transcript states, on the authority of a private letter received in that city,) contemplate sailing for Europe in May next.

Some two hundred Catholics, in the State of Indiana, have published their determination not to vote for any one that has favored Kosuth or his cause.

It is stated in the Bengal Hurkaru, that Tien Teh, the new Emperor of China, is a Christian, and that he was baptized by the late Dr. Gutzlaff.

The receipts of the Hudson River Railway are \$5,000 a day, and more freight is offered than can be taken.

Good butter now commands 28 to 30 cts. a pound by the firkin. It seldom reaches so high a figure.

The law against the circulation of foreign small notes in Delaware goes into operation on the first of May. The penalty is \$10.

The injuries to Mrs. Mowatt, by her recent fall from a horse in Boston, are not so serious as at first apprehended.

A New York ship, it is rumored, with three thousand bales of Cotton, was burnt to the water's edge in Mobile Bay on the 18th.

Hon. James Burt, a patriot of the Revolution, died on the 17th ult., at Watervliet, N. Y., aged 96.

Navigation will be resumed on the Erie Canal on the 20th April.

The Central Railroad Bank of Augusta, Ga., was robbed, on the 18th ult., of \$20,000.

Seven per cent is now the legal rate of interest in Jersey City and Hoboken.

Ex-Gov. Morrow died, on the 22d ult., at his farm on the Little Miami, Warren County, O. From the birth of Ohio to the present year—just half a century—Gov. Morrow has been part of the public life of the State. He was her first Representative in Congress, a Senator, Governor, Canal Commissioner, and in the latter part of his career, an active participant in the first great railroad enterprise of the State.

The first Anniversary meeting of the Anti-Slavery Society of Canada was held at Toronto, March 25. The attendance was large. The report of the Society denounces the African emigration scheme, and estimates the number of colored persons in Canada West at 30,000. A resolution was passed inviting Fugitive Slaves to come to Canada.

Gov. John Hubbard, of Maine, recommends April 15 as a day of public humiliation, fasting and prayer. Charles Kilborn Williams, the Governor of Vermont, recommends April 9 for the same purpose.

The Hudson river is again open, and boats are plying regularly between New York and Albany. Passage fifty cents, berths fifty cents.

In New York, last Sunday morning, a fire broke out at No. 5 Day-st., which was not subdued until it had destroyed nearly \$500,000 worth of property.

Two men named Skupenski, brothers, charged with the murder of a Jew pedlar boy in Philadelphia, were found guilty of murder in the first degree.

The schooner Reaper, of Yarmouth, Mass., was lost off Mantauk, March 25th. Three of her crew were drowned, while the Captain and Mate were saved by a pilot boat.

In Philadelphia, last Sunday morning, there was a fire which destroyed property estimated to be worth over a million of dollars.

New York Market—March 29, 1852.

Ashe's—Pots \$5 06 a 5 12; Pearls 6 25. Flour and Meal—Flour has advanced slightly; Canadian and common to straight State, 5 00 a 6 02; common to good Ohio 4 75 a 4 87; fancy Genesee 5 00 a 5 25. Rye Flour, 3 50 for fine, 3 75 for superfine. Corn Meal 3 44 a 3 50 for Jersey, 3 56 for Brandywine. Grain—Wheat, 1 02 for common Ohio White, 1 08 for Southern White and fair Genesee. Barley 77 a 80c. Rye 78 a 79c. Oats 41 a 44c. for Jersey, 43 a 48c. for State. Corn is rather higher, being 66 a 67c. for Southern White and Yellow. Provisions—Pork, 16 00 for prime, 16 50 a 17 00 for mess. Beef, 5 75 a 6 75 for prime, 9 75 a 10 25 for mess. Lard 9c. Butter, 19 a 22c. for Ohio, 23 a 27c. for Western New York, 28 a 30c. for Orange Co. Cheese 6 a 8c. Hay—70 a 73c. per 100 lbs. for River. Hops—25 a 31c. Lime—1 31 for common. Seeds—Clover 8 a 9c. Flaxseed 1 30 for 56 lbs. Timothy 18 00 a 22 00 per tierce. Timber—Spruce and Pine wanted at 14 50. Wool—Not much doing, and domestic fleece is not held as firm.

MARRIED.

In Amity, N. Y., March 20th, by Rev. Rowse Babcock, Mr. STEVANUS C. SMITH, of Alfred, to Miss LUCINDA M. STILLMAN, of Amity. In Scoio, N. Y., March 21st, by Rev. Rowse Babcock, Mr. DAVID C. MATTHEWS, of Almond, to Miss ANNA JANE TRAUT, of Elmira, Chemung Co., N. Y. At East Hamilton, N. Y., March 14th, 1852, by A. M. Corey, Esq., Mr. LEWIS BUDICK to Miss ESTHER MORRIS, all of Brookfield. By the same, at North Brookfield, N. Y., March 21st, 1852, Mr. JOEL KINNEY to Miss ELIZABETH LEO, both of Brookfield. In Hopkinton, R. I., March 22d, by Eld. Daniel Coon, Mr. NATHAN MAXSON to Miss LUZ Y. DAVIS, all of Hopkinton. At Fabius Village, Onondaga Co., N. Y., March 22d, by Rev. S. R. Evans, Mr. SQUIRE P. COTTRELL, of Alfred, Allegany Co., N. Y., to Miss SARAH M. SLEIGH, of Fabius Village. In Shiloh, N. J., 3d mo. 18th, by Eld. WM. M. JONES, Mr. THOMAS TOMLINSON to Miss AMANDA H. DAVIS, daughter of Mr. John T. Davis. In the Seventh-day Baptist meeting-house at Shiloh, N. J., at the close of the Exercises of the Brevetierial Classes, 3d mo. 23d, by Eld. Wm. M. Jones, WILLIAM C. WHITFORD to RUTH R. HENNING, Principal and Preceptress of Union Academy.

DIED.

At his residence in Milton, Rock Co., Wis., June 23, 1851, Dea. Wm. F. STILLMAN, aged 45 years. He had been an active and devoted member of the churches where he had resided. He embraced religion in early life, at Alfred, Allegany Co., N. Y., whence he removed to Genesee, where he was a member until he removed to Milton, and became a member of the Seventh-day Baptist Church at that place, in the fellowship of which he continued until his death. He left a large family to mourn the loss of an affectionate father and companion. At Milton, Rock Co., Wis., Sept. 23, 1851, HENRY GOODRICH, in the 20th year of his age. Bro. Goodrich was from Hancock, Berkshire Co., Mass. While at school there he became the subject of God's gracious grace, an united member of the First-day Baptist Church. Although his stay with that church was brief, yet his Christian conduct was such that he won the confidence and affection of the church. During the revival with us last winter, he embraced the Sabbath, and united with the Seventh-day Baptist Church in Milton. He was a man of deep piety and much promise, and was universally respected as a citizen and a Christian. Although surrounded with every earthly blessing, he felt that his home was in heaven. He died as the good man, and went where "the wicked cease from troubling, and the weary are at rest." At Alfred Center, N. Y., March 18th, in the seventy-fourth year of her age, THE REV. Rev. Mother David Ross, whose death was reported last week. Although the subject of this notice had never made a public profession of religion, yet she had for many years entertained a hope in the Saviour, which hope did not desert her in her last moments. In Plainfield, Onondaga Co., N. Y., March 19th, of inflammation of the lungs, she died, at her family. Mrs. SURELY MASON, wife of Mr. Charles Mason, aged 52 years. Mrs. M. had been, for many years, a member of the first Seventh-day Baptist Church in Brookfield. We trust she was fully prepared for her sudden and unlooked-for removal to the spirit world. In Clarkville, Madison Co., N. Y., March 21st, of chronic pulmonary affection, Mrs. MARTHA EVERTS, wife of Mr. Elias Everts, in the 32d year of her age. She did not unite herself to the people of God until she was about 30 years of age, when she became a member of the Seventh-day Baptist Church in Berlin, Rensselaer Co., N. Y., under the pastoral care of Eld. W. Satterlee. About the year 1812, she removed with her family to the town of Brookfield, Madison Co., where she united with the church now known as the 1st Seventh-day Baptist Church of Brookfield, of which she remained a member until the close of life. Her faith in Christ was unwavering, her hope steadfast, and her love to her fellow-men, and attachment to his interest, constant to the end. She has gone, we trust, to receive her gracious reward of life eternal. At New Market, N. J., March 2d, AAR. F. RANDOLPH, after a protracted illness of nine years, which he bore with Christian resignation. He professed religion and united with the Church at New Market in 1837. When having established himself in New Market, he took a letter from the church at Plainfield, and united again with us, in February, 1852. He departed in peace to his Father's home. His character was upright and his spirit triumphant. His character was upright and his spirit triumphant. His character was upright and his spirit triumphant. His character was upright and his spirit triumphant.

RECEIPTS.

FOR THE SABBATH RECORDER: C. A. Stillman, Westely, R. I. \$6 00 to vol. 6 No. 52 C. O. Stillman " " " " 2 00 " 8 52 Paul M. Barber " " " " 2 00 " 8 52 Elias Saunders " " " " 2 00 " 9 52 J. W. Langworthy, Brand's Works 2 00 " 8 52 Joseph Langworthy " " " " 2 00 " 8 52 Geo. H. Perry, Hopkinton, R. I. 2 00 " 8 52 Russell W. Merritt " " " " 2 00 " 8 52 Elisha Saunders " " " " 2 00 " 8 52 James W. Brown " " " " 2 50 " 9 52 John Webster, Rockville, R. I. 1 00 " 8 52 Chapman, Matterson " " " " 1 00 " 8 52 Jos. Crandall, Fall River, Mass. 2 00 " 8 52 Abel S. Randolph, Shiloh, N. J. 2 00 " 8 52 Wm. Green, Stowell's Corners 2 00 " 8 52 John Witter " " " " 2 00 " 8 52 John Uiter " " " " 2 00 " 8 52 J. A. Coon " " " " 2 00 " 8 52 Simon Burdick, Rapids 2 00 " 8 52 Simon B. Crandall " " " " 2 00 " 8 52 Dr. J. E. Clarke, Brooklyn 2 00 " 9 26 J. G. Spencer, Bolivar 2 00 " 9 26 Seth Gardner, Essex 2 00 " 9 26

FOR SABBATH-SCHOOL VISITOR:

James Summerville, Adams Center 4 00 Benj. F. Burdick, Westely, R. I. 1 00 Rowse Babcock, Scoio 1 00 Robert D. Hemphill, Alfred Center 1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Josiah W. Langworthy, Brand's Iron Works, R. I. \$1 00 Joseph Langworthy " " " " 1 00 Benjamin R. Champin, Westely, R. I. 1 00 Samuel R. Wheeler, New London, Ct. 1 00 Matthew Wells, Jr., DeRayter " " " " 1 00 Eli S. Bailey, Brookfield " " " " 1 00 Lemam Andrus, Pendleton 1 00 Rowse Babcock, Scoio 1 00

MISSIONARY SOCIETY—Board Meeting.

The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held in New York on Third-day, April 6, at 2 o'clock P. M. GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

The Board of Managers of the Seventh-day Baptist Publishing Society will hold their next Quarterly Meeting in New York on the evening of Third-day, April 6. T. B. STILLMAN, Rec. Sec.

Western Association—Executive Committee.

The Executive Committee of the Western Association of Seventh-day Baptists will hold their next quarterly session on Thursday evening, April 7. Reports of missionaries and contributions from the churches are desired in season for the meeting. J. BAILEY, Secretary.

Change of Hours.

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