

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

For the Sabbath Recorder.

THE PURITAN PILGRIMS.

Nations have arisen, acted their part in the world's many-scened drama, and then disappeared. As sinks the bark on the ocean amid contending elements, so have sunk most of the ancient nations. Some have shot like meteors athwart the vast vault of time—a few leaving a brilliant and enduring train of glory behind, but most disappearing with an evanescent gleam, and leaving a gloom the more cheerless and dismal from the contrast.

In their places other nations have arisen. Among these, there is one whose stars shine with peculiar effulgence. Its origin is unique, not being traced to uncertain dates or ambiguous myths and fables. It has not sprung from a savage state by the slow process of civilization—from the old and dilapidated systems of the dark ages, or the seethings of revolutions; but some of the purest, the most perfect embodiments of liberty, knowledge, and religion, of the Old World, were the Heaven-ordained founders of the American Republic.

The struggling light of the sun of political and religious liberty, gleamed but faintly through the clouds of oppression that hung over the old world. Many a true heart among Albion's sons, yielding implicit obedience to the higher law of conscience, enlightened by the truths of religion, watched with anxious eye the scorn, the faggot and flame, depicted in the shade and gloom that hung over their homes. As the shades of oppression gathered around, they turned to the Sun of Freedom, as turns the Moslem in his devotions to the heart of day. Repressing the impulses of hearts warm with love for their fatherland—its glens and heaths—its moss-covered cottages, classic halls, and church spires, beneath which their accustomed devotions rose, while around clustered the graves of their sires—they became willing pilgrims to some more favored land. But they mistook the rays of freedom, reflected by the waters encircling their sea-girt homes, as emanating from Holland, and thither they directed their course. Holland, though offering many privileges to the oppressed, was not the country for a people whose destiny it was to be the founders of a nation. There was another land—a syl-
lan land—where there was plenty of room for their powers to expand unrestrained—free alike from the allurements and the oppressions of the old world.

Seeking such a land, and such a destiny, they took their departure from their homes—from the civilized world, rendered dear to them by many and varied privileges and associations, but where true religion walked in sackcloth and sandals, while the false held the sceptre. The serene leaf, the fitful winds, the brazen skies of autumnal months, omens of approaching winter, calculated to check the ardor of voyagers, did not abate the zeal of spirits nerved up to a great and holy duty. They directed their course towards America. As they sped their way across the ocean, their tearful, uplifted eyes, their solemn, devout appearance, as winds and storms played around, or tossed their bark upon the surging billows, declared that they trusted in the Ruler of storms, and that their purpose was a holy one—that they came as "Heaven's soldiers," to unfurl the banner of more equal rights, and a purer religion, than the world then enjoyed. They did not trust in vain; for Providence was pilot, and they landed safely on Plymouth Rock. They found themselves on a rocky coast—an unexplored wilderness country before them—a vast and dangerous ocean behind them, from whose perils they had just escaped—and in an inhospitable clime, with the rigors of its winter just closing around them.

Though all nature thus presented a sombre and cheerless aspect, seeming to give them a cold and forbidding welcome, yet they greeted America with devout gratitude, and pressed her soil with a firm step, determined to plant the tree of liberty, and bequeath it unmarred to their posterity. They watered this tree with their tears, and nourished it with their blood. Thus watered, thus nourished, its growth was rapid. Its branches spread far and wide, affording shade and protection to rising generations, while from its nations pluck perennial fruit. As the Puritan Fathers fell, one by one, they fell like gems dropt from eternity into the sea of time, starting, encircling, expanding waves, the impress of which the remotest shores of time will gladly receive.

From such an origin there has sprung into existence a nation, youthful, energetic, gigantic in power and dimensions, and exalted in rank and influence. Occupying such a position, the eyes of all nations, are fixed upon them with an interest akin to that felt by the helpless nations of the North, as they behold the first returning rays of the sun after their long and cheerless night. As they, with delight bid adieu to whole constellations of inferior orbs, and to the flashing, inconstant light of the Aurora Borealis; so the nations, steady and vivifying light, so nations, now struggling amid darkness and oppression, turn to this nation as a steady, serene, and never-

failing light, warming and cheering their desponding hearts. The elective sparks of liberty evoked by the Pilgrim Fathers, have rushed down the chain of time, enkindling in many nations the hitherto latent fires of freedom.

As the moral and political energy, excellence, and influence of our republican institutions are but the legitimate fruits of the principles and labors of the Puritan Pilgrims, this nation, but more especially the descendants of the Puritans, have important responsibilities resting upon them, in view of the trust bequeathed to them. They are emphatically called upon to be the conservators and promulgators of those principles. A voice ascends from the lowly graves of their fathers, imploring them as their sons to protect the institutions for the founding of which they left their fatherland, for which they prayed, labored, and suffered. The blood of liberty's martyrs cries to them from many a battle-field, beseeching them not to prove recreant to the cause for which they fought, bled, and died. A prayer comes to them from the South, imploring them, by the horrors of the slave-ship—by the groans of man extorted by his brother man—by the sighs of immortal minds for the bread of life denied him by kindred spirits—to speak in behalf of Africa's sons—to make America what it professes to be—a land of liberty. The hardy pioneer, on the borders of civilization, looks, in his daily toils, to the descendants of those who, like himself, forsook their native land, and became pioneers in a western world. He asks them to throw around him the aegis of liberty—to send to him the light of knowledge, the bread of life. Maternal affection asks for assistance in polishing the immortal minds committed to her care. The tocsin of freedom, which the Puritan Pilgrims commenced sounding in the ears of the oppressed millions of Europe, is arousing them from their long and troubled slumbers during the night of despotism. They are now calling for assistance in advancing those principles which we have been so long and earnestly proclaiming to the world.

Those in whose hearts beats Puritan blood or Puritan principles, are called upon by the past, present, and future—by all of the poor and oppressed—by all those struggling after light and liberty—to lend a helping hand in delivering this world from error, sin, and oppression—in scattering the fog and mist hanging over the minds of men—in raising bleeding virtue from the dust, and enthroning her in the hearts of men—in agitating the mighty ocean of mind, which, by its convulsions, may be purified from the dark streams of vice that have so long flown into it. They are to live and act with high resolves, and for noble purposes, regardless of opposition or discouraging prospects, ever resting in the full assurance that

"Truth, crushed to earth, shall rise again:
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshippers." ALLEGAN.

PUGET SOUND—OREGON.

To the Editors of the Sabbath Recorder:—

I wish to call the attention of those who are about to start for Oregon, to the claims that the country about Puget Sound has to their consideration. A full report of that region may be found in the "U. S. Exploring Expedition," by Capt. Wilkes; and for the benefit of those who have not access to that work, I will give a few extracts. It is well known, that the possession of this country was the chief question in dispute between the United States and Great Britain in determining the Oregon Boundary. The Hudson's Bay Company had an agricultural establishment at the Southern extremity of the Sound, which also furnished all the produce for the supply of the Company's stations on the Pacific coast, and 15,000 bushels of wheat annually, besides butter and cheese, to the Russian settlements. Those who have access to Col. Fremont's map of Oregon and California, will get a good general view of these waters. Their extent north and south is about 150 miles; and from the great number of arms and ramifications, forming bays, canals, &c., the extent of coast is very great, and furnishes many good sites for towns. There is every variety of soil, and the scenery is represented as being remarkably picturesque. Wilkes says:—

"Nothing can exceed the beauty of these waters, and their safety. Not a shoal exists within the Straits of Juan de Fuca, Admiralty Inlet, Puget's Sound, or Hood's Canal, that can in any way interrupt their navigation by a seventy-four-gun ship. I venture nothing in saying, there is no country in the world that possesses waters equal to these." "The shores of all these inlets and bays are remarkably bold, so much so that in many places a ship's sides would strike the shore before the keel would touch the ground." "They abound with the finest fish in great abundance, and immense quantities of shell fish, including the common clam, black muscle, oysters, &c."

"The best land occurs where the prairies are intersected or broken by belts of woods, that have a dense undergrowth of hazel, dogwood, and cherry. Some of the prairies have a thin soil, though exceeding beautiful in appearance. The distance from Puget Sound to the Columbia River is about 150 miles. The first two days' journey is over a continuous plain, with trees scattered through it like a park. The second day's journey, it is stated, the park scenery increased in beauty, and it was almost impossible to realize that we were in a savage and wild country, and that nature, not art, had perfected the landscape. Beautiful lakes, with green sward growing to the water's edge, with deer feeding fearlessly on the margin, and every tint of flower, many of which were not new to our gardens at home, strewn in profusion around. We could hardly, in galloping along, but expect to see some beautiful mansion as a fit accompaniment to such scenery."

Passing the dividing ridge which separates the waters of Puget Sound from those of the Columbia River, he entered the valley of the Cowlitz.

"Our route lay through alternate woods and prairies, the former composed of large pines and cedars. Several considerable streams of water were passed, whose banks were not so high as those before met with, the latter covered with strawberries so tempting as to induce us to dismount and feast upon them."

On the Cowlitz, about sixty miles distant from Puget Sound, was an old Catholic mission.

"The grounds at the farm were covered with a luxuriant crop of wheat. At the further end of the prairie was to be seen a settlement, with its orchards, &c. The degree of progress resembled that of a settlement of several years standing in our Western States, with the exception, however, of the remains of the conquered forest; for here the ground is ready for the plow, and nature seems as it were to invite the husbandman to his labors. Around the superintendent's house is a kitchen garden, in which all the usual horticultural plants of the United States were growing luxuriantly. The climate is thought to be particularly well adapted to them."

"The soil along this river appears to be of a good quality, a clayey loam, with vegetable mould over trap rock and sandstone."

"On this river it was reported that coal of a good quality existed, but I examined all the places that indicated it, and only found lignite."

[Coal is now known to abound there in large quantities.]

"The route by the way of the Cowlitz will in all probability be that which will hereafter be pursued to the northern waters and sounds."

"The settlers on the Cowlitz prefer it to the Willamette, although the land here is not so good as in the valley of the latter; but they say that many vegetables succeed here that will not grow on the Willamette."

Such was the country eleven years since, when but two settlements had been attempted. Towns have now sprung up where the Indian then baked his quahaugs, and we have from time to time the hasty and laconic epistles from the settlers who are taking up those choice prairies by the shores of those inland seas, which, by their very brevity, indicate their perfect contentment.

An extract from a late Oregon paper, states that considerable attention appears to be drawn towards the Puget Sound country at this time. Several parties have returned from a tour of examination, and report very favorably of that portion of the Territory. Several business men will soon leave with their families to take up their permanent residence at Olympia. It is said that the best of claims can be secured in that region for a large population.

Several weeks since, I addressed a letter of inquiry to the collector at the port of Olympia, through a mutual friend, and when answer is returned, I will make its purport known.

That the waters of which I have been speaking will in a few years be a great resort for commerce, is saying but little. The difficulty and danger of entering the mouth of the Columbia during a great part of the year, and the probability of a rail-road from Puget Sound to the Columbia, are considerations not to be overlooked. There is another point of view of no small importance. It is well known, that the North Pacific affords the best whaling ground now resorted to, and vessels are now sent out from San Francisco, and for the want of a better place, they are sent to the Sandwich Islands to fit out. I have no doubt that in a few years the whale fishery will be carried on chiefly from this place, and the oil sent home in the ships that now return from that coast empty. The anxiety on the part of most of the emigrants heretofore to get gold, has caused this place to be neglected, but those who are seeking for pleasant homes are now turning their steps thither.

Those who go out this season overland will probably reach their destination sooner than those who will go from here in the fall. Upon them will devolve the responsibility of selecting a site for a settlement; and, in the words of a correspondent, we hope that "those who manage the matter may be men of wisdom and experience, and who will also have the glory of God, and the good of their brethren, in view."

I am making arrangements to have a vessel leave here on the 1st of October. The size of the vessel will depend upon the number who offer themselves, and as much will depend upon this to determine the cost of passage, I cannot state further at present.

The movement meets with great favor among all, as far as I have heard. I cannot forbear quoting from a letter I have received since I began writing this article, from a friend in Illinois:—

"Our little denomination, which has withstood the tide of popular prejudice for so many years, I have sometimes almost feared would become extinct, through the many temptations which daily surround the most of us, especially our young men; and even to those of riper years, the temptations to which they are exposed, often prove too strong for them. Some of us, living here in the West, have frequently talked of a similar movement, but we had

no Moses; yet many of us have anxiously hoped that some one might soon undertake the important work. I can bid you God speed from an honest heart. * * * I do not know what sacrifice that is within my power to make, would be too great for me, if a movement was made that would promise success. We are now in the finest farming country I ever saw, but in numbers we are weak, and the price of land around us is high; consequently our people must remain few and feeble. I have no doubt of fifty families being ready to start in the fall."

My correspondent also expresses his preference for the Puget Sound country, and sends me a couple of letters from a recent immigrant to that country, who, after traveling over the settled parts of Oregon, finally located at Puget Sound; and thus discourses to his friends in Illinois:—

NEW YORK, Oregon Ter.,
November 29, 1851.

DEAR BROTHER,—Since I wrote to you at Portland, I have moved about 150 miles to a new town called New York, situated on Puget's Sound. We came here on water, which afforded us the pleasure of a short voyage across the Pacific.

I have not had an opportunity for examining the country, but I am satisfied that it is the place for me. The health cannot be doubted, the navigation cannot be excelled in the world, in all other important respects it is inferior to other parts of Oregon. My reasons for leaving the Willamette Valley were the difficulty of getting good claims (which is not the case here) and the navigation of the Willamette being rather difficult at Portland. If you come next season, it is my opinion that you had better come here.

We are now in latitude, about 70° 30' and have had only two frosts that are worthy of notice, and they would not be called hard.

J. D. B. STILLMAN.

JERUSALEM—JEWS OF PALESTINE.

From the "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1829." (Continued.)

In the cool of the evening, we enjoyed our first walk about Jerusalem. Mrs. Nicolayson accompanying us upon her donkey. Passing by the Armenian Convent, which appeared to be the largest and most substantial in the city, surrounded with a pleasant garden, we went out at the Zion Gate, the only gate now open on the southern wall of the town, and came out upon the open summit of Mount Zion, for one-half of that hill is now outside of the walls. A gloomy, ill-shaped building near the gate is an Armenian convent, enclosing what is called by the monks the House of Caiaphas; and nearer the southern brow is a small mosque covering the tomb of David. The minarets of this mosque, and of that on the Mount of Olives, were both destroyed by an earthquake a few years ago. There is a prevailing and much credited tradition, that within that building is the very tomb of which Peter said in his sermon, "His sepulchre is with us unto this day."

These are the only prominent buildings upon the unwalled part of Zion. Leaving them on the left, we wandered among the flat tombstones of the Greeks and Latins. The graves of some of the American missionaries were pointed out to us, and also a small spot of ground which they have purchased and enclosed as a burying-place, though we were told that they were still uncertain whether they would be permitted to bury in it, as the Moslems had found out that the shadow of David's mosque fell upon it at certain hours of the day.

Zion is truly desolate. The only fortified building upon it is the Castle of David, erected on the side of the tower of Hippicus, within the walls, and close by the Jaffa Gate. This alone of all the bulwarks of former days still remains, so that when we obeyed the command, "Walk about Zion, and go round about her, tell the towers thereof;" we saw in the very absence of all her towers and fortresses the force of the words, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Full trust in the Lord Our Righteousness, apart from all human helps and additions, establishes the soul firm as the hill of Zion, firmer than all its bulwarks and palaces, which are now swept away as if they had never been.

Approaching nearer to the brow of the hill, we found ourselves in the midst of a large field of barley. The crop was very thin, and the stalks very small, but no sight could be more interesting to us. We plucked some of the ears to carry home with us, as proofs addressed to the eyes that God had fulfilled his true and faithful word, "Therefore shall Zion for your sake be ploughed as a field." The palaces, the towers, the whole mass of warlike defences, have given way before the word of the Lord, and a crop of barley waves to the passing breeze instead of the banner of war. On the steep sides of the hill, we afterwards found flourishing cauliflower arranged in frows, which had evidently been made by the plough; so that this important prophecy, twice recorded, is most fully accomplished.

From the southern verge of Zion, we looked down into the valley of Hinnom, still called Wady Jehennam, which lies nearly due east and west. It appeared very deep, the opposite side rocky and precipitous, and the bosom of it filled with shady olive-trees. Here Manasseh caused his children to pass through the fire to Moloch; and here Jeremiah uttered that dreadful prophecy, "This place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter." From the awful wickedness committed in this valley, perhaps as much as from the satanic fires kindled in it, the name came to signify the place of eternal sin and woe. To us it appeared a pleasant shady valley, but in other days, when the precipitous sides were planted with thick trees, it may have been gloomy enough. Instead of descending into it, we turned and went down the steep western side of Zion into the valley

of Gihon, which lies nearly north and south on the west side of Jerusalem; to examine the upper and lower Pools of Gihon. We came first to the lower pool, and, standing on the edge, were surprised at the vast size of the basin, which is by far the largest reservoir of the Holy City, though it is much dilapidated and perfectly dry. It is formed in a very simple manner, by throwing a massy wall across the lower end of the valley. This wall answers also the purpose of a bridge, which is crossed in going to Bethlehem. There is a neat fountain at the middle of it, to refresh the traveler, with an Arabic inscription; but we found no water in it. The stones of this wall are closely cemented, and the work is evidently ancient. There are also the remains of a wall at the upper end, and on both sides. The bottom of the pool is merely the natural bed of the valley, and is bare and rocky. On one of the ledges of the rock beneath us, sat two men beating out corn with a staff; which is used instead of our flail, and is referred to by Isaiah, "The fitches are beaten out with a staff, and the cummin with a rod."

We proceeded up the valley as far as under the Jaffa Gate, and then to the north-west, till we came upon the conduit or rude aqueduct of the upper pool, out of which a flock were satisfying their thirst, and shortly after to the upper pool of Gihon itself. The walls of this pool are in a much more perfect condition than those of the lower pool, the strong walls being unbroken, the cement still remaining, and the steps into it from the corners nearly entire. It was about half full of pure water. We spent some time here, and plucked leaves from a large Botin or Terebinth tree, which grows close by. It was here that Solomon was anointed king; and these valleys were once made to resound with the cry, God save King Solomon. This is the spot also where the prophet Isaiah stood with his son Shear-jashub, the type of returning Israel. "Go forth now to meet Ahaz, thou and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field." The conduit here spoken of is no doubt the same as that mentioned above, which now conducts the water from the pool into the city; and we were told that it carries the water into Hezekiah's pool, a large tank upon Mount Agra, at the back of the consul's house, which we afterwards saw. "The end of the conduit" must be the place where it first appears above ground, so that the highway to the fuller's field probably passed that spot. Beside the same pool where Solomon had been anointed king, did the venerable Prophet stand and tell Israel of their coming King and Saviour, "Behold, a virgin shall conceive and bare a son, and shall call his name Immanuel."

It is interesting also to remark, that it was here Rabshakeh, the Assyrian captain, stood at the head of a great army, and reproached the living God. And it was from this point that he cried in the Jews' language to the men that sat upon the wall, a fact which goes to prove, that the wall of Jerusalem must have extended much farther to the north-west than it does at present.

Around the pool is a burying-place for the Mahometan dead; where tombs were lying broken and scattered about in a most desolate manner. From the rising ground near, we got a view of the plain or valley of Rephaim, lying south-west of the city, and which is still so fertile, that we were assured it is capable of yielding three crops in the year. To this fertility the prophet Isaiah refers. He says, "The glory of Jacob shall be made thin," and shall be no more like the rich waving field of Rephaim, but only like its gleanings; "it shall be as he that gathereth ears in the valley of Rephaim."

In this plain, too, David twice defeated the Philistines, who had penetrated as near as this to the royal city; and somewhere not far off was Bala-perazim, where the heat of the conflict was greatest,—the type of a yet more terrible conflict in the latter days, when "The Lord shall rise up as in Mount Parazim."

By the help of Mr. Nicolayson, we now attempted to trace the probable extent of ancient Jerusalem upon the north. There is room for a great city on the elevated ground to the north of the present wall, and there can be little doubt that the Bezetha of Josephus, which Agrippa enclosed with a third wall of great strength, occupied a vast range of that district. It now consists of cultivated fields and olive plantations; but remains of ruins are visible in many parts of it. When the wall of the city was thus stretched out to the north, and included the whole of Mount Zion on the south, it is not very difficult to understand how Jerusalem could contain the millions who are said to have been sometimes gathered into it. In the distant north we could see the hill Scopus which encloses Jerusalem on the north, where Titus first encamped when he came to besiege Jerusalem, "from whence the city began already to be seen, and a splendid view was obtained of the great temple." We returned by the Cave of Jeremiah, a grotto cut in the rock almost due north of the Damascus Gate, lying in the road from Anathoth, his native village, and where tradition says he wrote the Book of Lamentations. We reached our dwelling a little before the city gates were closed for the night.

TESTIMONY OF A MISSIONARY.—At a public meeting, the Rev. W. Hands, a missionary in the East Indies, observed that he owed every thing to Sunday-schools; first, it caught his soul; it was there that he had first lifted up his voice for the purpose of imparting Christian instruction to others. If it had not been for that opportunity, he should probably never have offered himself to the Missionary Society. Therefore, again he said, that he had every reason to bless God that he had begun by being a Sunday-school teacher, especially as he believed that it was principally through the labors of Sunday-schools, that the Gospel of the Redeemer was extended throughout the world.

THE POOR MAN'S BOOK.

BY GEO. W. BUNYAN.

The winds have blown the smoke away—
Cold is the forge, and hushed the mill;
The "tail-worrier's" "toiler" rests to-day—
Traffic is mute and labor still.
And beauty smiles from hill and glade.
The unbarred horse feeds on the green,
The laboring ox rests in the shade;
A holy calm pervades the scene,
And beauty smiles from hill and glade.
The modest flowers that light the clod,
Like drops of sunshine from the sky,
Bow their sweet heads and worship God,
And send their fragrant praise on high.
Beneath his fig-tree and his vine,
Beside the lowly cottage door,
The poor man reads the precious line
Of promise to the humble poor.
The Bible is the poor man's law,
A blessed boon to mortals given;
A ladder such as Jacob saw,
With angels coming down from heaven.

From the New York Recorder of March 24.

FREEDOM OF EDITORS.

We hear a great deal said in these days about the freedom of the press, by persons who seem to be ignorant of the very meaning of the term. Freedom of the press is supposed by many to be the liberty of everybody to print whatever sense or nonsense he sees fit to write, at the expense of the money and reputation of newspaper publishers. While we go for freedom of the press, we also go for freedom of editors. A pastor, who is set as a teacher of a church, has the liberty, within reasonable limits, of controlling the use of his pulpit. He may prevent its being made the means of disseminating heresy, or schism, or folly. In this he is upheld, and no one deems him a tyrant or a usurper. Not so, however, with a newspaper proprietor. Unlike the preacher, the columns of the paper are his own; to their use he has a moral and legal right; and whoever wishes him to admit to them irrelevant or unsuitable matter, attempts to diminish the value of his property, and what is more, the editor's reputation for judgment and good sense.

One man has written a poem in which bad spelling, bad rhythm, bad sense, and bad syntax contented together for the mastery; whose author would seem like a

crusader sent
From some outlandish clime,
To pluck the eyes of sinners,
And dock the tail of rhyme.
To crack the voice of melody,
And break the legs of time."

The poem is rejected, and the editor, except in the case of some persons of rare good-nature, has made an enemy for life. Some minister has been guilty of wrong-doing, and the fact is sent to the paper as a warning. Its publication is demanded, although it may subject all concerned in the printing and publishing to a harassing suit for libel. One person wishes more independence on the part of the editor; he ought to call things by their right names, and not be influenced by public opinion. Another thinks that an editor ought not to have any opinions whatever; that his only business is to correct the spelling and grammar of the communications sent, publishing all sorts of articles, on all sorts of subjects, from all sorts of people, without a word of comment, giving the privilege to everybody else to express their opinions, while he who is held by the public responsible for the character of his paper must rigidly abstain from the exercise of the same privilege. The editor is favored with advice, perhaps several times in the same day, of a diametrically opposite purport, and is each time told that his patronage from the community depends upon following each course marked out, though precisely contradictory. Now, to a sensible editor, such advice is valuable, and should never be despised or undervalued. He should lay up such hints as guides in the formation of his opinions, and as tests of the state and tendencies of the public mind. But it is obviously impossible for him to follow all the mutually destructive courses marked out for his guidance. He must lay aside the hope of satisfying all his patrons, and his only course is to seek aid from on high to form correct opinions for himself, and to follow them with conscientious steadiness and zeal.

An editor is responsible for what he says himself, and for what he admits to his columns, just as a pastor of a flock is responsible for his own sentiments; and for the sentiments of those whom he invites into his pulpit. To have the control over his own columns is his right, which no man may take from him. This right is connected with his responsibility, otherwise it could not exist. To accuse an editor of restricting the freedom of the press when he exercises his own undoubted right, is asiniply ridiculous. The freedom of the press is the liberty of every man to publish a newspaper who wishes to, and to discuss in it any subject whatever. The freedom of every one to use the columns of another man's newspaper would be the liberty for him to put his hand into the publisher's pocket, and take out just as much money as he might wish to, and the additional freedom to scatter broadcast every sort of error and delusion.

It is an editor's duty to control his own columns, as in the fear of God he believes to be most conducive to the good of the world. If his subscribers, or any portion of them, become dissatisfied with his action, they have the undoubted right to withdraw their subscriptions. Having done so, they have no further claims upon the signing editor, so long as he keeps within the limits prescribed by the law.

FEELING FOR THE PILGRIMS.—When Luther was a Cöburg, he wrote to a friend, "I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great, beautiful arch over my head, but I could not see any pillars on which the great builder had fixed his arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always looking for the pillars, and longing to touch them, and stand trembling and fearing, lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." The Lutherer illustrated the faith of his own soul, and wished to inspire others with the same strong confidence.

The Sabbath Recorder.

New York, April 8, 1852.

THE EDUCATION OF GOD'S PEOPLE.

God designs by his grace to give his people an education. The standard, in view of which their education is to be conducted, is his Law. When they are perfectly conformed to this standard, their education will have been completed. In just so far as they lack this conformity, their education is incomplete.

The great commandment of the law being that which requires supreme love to God, they are supposed to be conformed to it who uniformly prefer God's glory to their own comfort. Jesus Christ, who could, under all circumstances, of trial, say, 'Not my will but thine be done,' was an example of the most perfect conformity to the divine law. Of course, they are well educated who are like Jesus Christ.

In carrying forward the education of his people, frequent seasons of examination are appointed, that it may be determined what progress they have made. As the scholars in an institution of learning have their examination days, so do God's people. Times of affliction are these seasons of examination.

In submitting to be taught by God, one says, 'I will let no earthly object draw away my affections, but my whole heart shall be given to thee, O God.' God takes him under his instruction. After a time, He says, in his providence, 'Let me see what progress you have made. You have a little child whom you fondly love; one that is entwined in your heart's affections, and whose every motion you look upon with fond delight. Let me have that child; I have need of him in heaven.' But the parent, perhaps, very soon shows, that his tutorage in the school of divine grace, has, thus far, been to little purpose. He murmurs at the loss; he frets; he refuses to be comforted. It is very apparent, that instead of loving God with all his heart, according to the requirement of the law, he loved that child whom he has lost a little better. He cannot feel that God has done perfectly right in taking it away. He cannot say, as Job did, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

True, he does not dare to say, in so many words, that God has done wrong; yet he does not acquiesce in his heart. Thus he passes his examination with but little credit to himself. After a time, he is subjected to another examination. For it must be determined whether his longer continuance in the school of divine grace is attended with any progress. Something must be done to prove whether the great principle of the law, which requires supreme love to the Creator, has become any more deeply implanted in his heart. He has other children, but they are not so much the idols of his heart as the one that he lost was, and Infinite Wisdom judges it best to try him on another point. He has for some time devoted his attention to the accumulation of wealth. In business he has been greatly prospered, and the great danger is, that he will feel his soul to be satisfied with the comforts which wealth procures. It is an important question, whether, if God shall judge it best, he can heartily acquiesce in such a dispensation as will strip him of all his riches, and make him a poor man. If he can, and will say under it, 'Naked came I out of my mother's womb, and naked shall I return thither—the Lord do as seemeth him good,' it will prove that grace has exercised its influence upon him to some purpose, and that his spiritual education is going forward. The examination day comes. Does it appear that he has made any progress? Does it appear that the law is indeed written on his heart? Or does he, in his dissatisfaction with the providence, say, 'Ye have taken away my gods, and what have I more?'

But other seasons of examination are coming. They occur, at repeated intervals, throughout one's life. The design of them all, however, is to show what progress the Christian has made towards conformity to that law which requires him to prefer God's glory to every thing else. To this law he must be conformed, otherwise heaven is no place for him. This is the great constitutional principle, upon which the moral government of God is founded. Obedience to specific statutes is necessary, as evincing the conformity of the heart to this great fundamental principle. Whether the principle is truly wrought into the heart, can be determined only by submitting to trial. 'Blessed is the man that endureth temptation.'

How complete was Job's spiritual education! His children were all taken from him at once. His property was swept away by a single blast. Reduced to poverty and written childless in one moment! Yet 'in all this he sinned not, nor attributed folly to God.' His body was, withal, smitten with loathsome disease. But instead of complaining at the dispensation, or showing in any way that he preferred his own comfort to what God appointed for him to suffer, he said, 'What shall we receive good at the hand of God, and shall we not also receive evil?' Job, indeed, had learned this great lesson, that God never does any thing, except with a view to glorify himself. If, therefore, it was appointed for him to suffer, God had done it for his own glory. In what way God was to obtain glory from it, Job did not stop to inquire; it was none of his business. All that he had to do, was to be satisfied with it, in the full conviction that an infinitely wise and good Being could not err. He was satisfied, and showed

that he wished God to be glorified, whatever sorrow befel him. Truly, the law of God was written in Job's heart; and not without good reason does the Scripture say that he was a 'perfect' man. That good man sustained his examination with credit, and it is placed upon record 'for our learning, that we through patience and comfort of the Scriptures might have hope.' T. B. B.

THE "FOREKNOWLEDGE" DISCUSSION.

We give place to the subjoined communications, as showing how the termination of the recent discussion is viewed by the respective writers; and all we have to say is, that we think a great mountain has been made of a very small matter. Bro. Hull has full liberty to proceed; and, notwithstanding he seems to regard himself as restricted from doing so, except under "humiliating circumstances," we do not know that we can, consistently with a due respect for ourselves, do any thing more than to repeat what we have already said, that "if he feels that justice has not been done him, or that the cause of truth requires some further elucidation of his views, the door is open." The "interference" and "censorship" of which he has complained, were like the interference and censorship of the writers of the communications below, which, being now on his behalf, ought to be regarded as balancing the account. T. B. B.

To the Editors of the Sabbath Recorder:—

A remark or two I wish to make about the discussion on "Foreknowledge." 1st. I have not been able to see the propriety of the intimation that there exists any disposition among us to disallow your right to publish your sentiments as fully as you please. There are, indeed, those who think your views are just as far from truth as they can possibly be, and of course, that in proportion to your ability to give plausibility to them, such must be the measure of danger to the cause of truth; and I frankly own that I am one of that class. But I know of no cause from which truth suffers so much as from the want of the actual liberty of speech and of the press. I think, though some individuals may regard the discussion as unprofitable, it should go on. I think the majority of our people will be investigated. I find many who say they do not understand the subject—and you will find this is much the case generally in community—that it is new to them, but that they intend to examine it. And if it be as you have signified, that our denomination have no definite views on the point in hand, and that they have but little taste for metaphysics, (though I think they are a little more inclined that way than many,) then they should be exhorted to be patient and consider the subject, rather than be encouraged in turning away from it, or that we should give the matter over at their first manifestation of distaste for it.

2d. I see no reason for complaint on account of the space occupied by the discussion in the Recorder. The Recorder is not so crowded with matter which it is so impudently necessary to publish as to require so much stress to be put on the question of space in its columns—at least, so it seems to me. I am at the same time proud (in an allowable use of that word) to say, that the Recorder is on the whole as well filled as any other paper. But it has been common with the conductors of our denominational papers, through past years, to call upon the members of our churches, and particularly our ministers, to write for the paper, because it was thought desirable to have a good share of the paper filled with original articles. I remember, too, that not long since the same thing was recommended to the brethren by one of the editors of the Recorder, at a quarterly meeting of our Publishing Society's Board. Now if, when our brethren undertake to write on subjects so important in the opinion of our editors as to require them to handle them in their leading articles, they must be put under restrictions which embarrass, and render it impossible to write with any liberty or freedom, it must unavoidably tend to impoverish the paper, so far as it might be improved by what they could do in writing for it. And then, to expect one writer to conform in his articles (especially in controversy) to just what his opponent may regard as proper limits or relevant argument, is what can not be done or looked for with reason, it seems to me. And further, who can tell what space would be just as much as propriety would allow for such a discussion? I had supposed, if correspondents did not exceed by their articles the space occupied by the writer on the other side, editor or whoever he might be, there could be no reason to say any thing on that point, unless it should be found that the discussion, as a whole, crowded on other interests; and then, instead of complaining of the other at all, they should mutually arrange that matter between them, and go on as fast as the circumstances would allow. The subject of the Sabbath has occupied a great deal of space in the Recorder, and our older papers—so much, that some of our people have complained, or signified that they thought it could be better filled with something else; but I have never been of that opinion. I do think, however, that there are other topics which we should give more attention to, though we give as much to that as we have done. And the subject of "Foreknowledge," is in my opinion one that demands our attention, both ministry and people; for though there are the names of great and good men that can be brought in support of the views you hold on this question, yet it is far from being true, (as would be inferred from what you have written,) that the mass of those who, going before us, have looked into that matter, hold as you do in regard to it. I regret that the discussion has been interrupted as it has, and I hope Bro. Hull will resume it. I took the question up, because I feared he would not, except just to ask a few questions; and when I found him fairly in the field, I retired, for I thought he had the first claim to it. But I thought, when he should be through, I might have something more to say on the question. As it is, however, the subject is likely to go in part uninvestigated, I fear. The principal error in this case, I think, has been giving too much weight to the murmurs of individuals who have not duly considered the importance of the subject in debate, and thereby you and Bro. H. have both been driven from following

your own views of what the case required, and your subject and yourselves together have become embarrassed. L. CRANDALL. To the Editors of the Sabbath Recorder:— It appears that Bro. Hull feels admonished that the space he has occupied in the columns of the Recorder is thought to be more than belonged to him. This is just what I expected. The subject of the foreknowledge of Deity is vastly solemn, and ought to be even thought of with awe. If we had not been taught, in the Scriptures of Divine Truth, I should not think of saying or believing any thing about it. We are informed, that what is written was written for our instruction; hence, to be understood. It is to be lamented, that some feel no interest on this great subject, and desire to have the discussion discontinued; for what reason I cannot imagine, unless they begin to feel that there is more difficulty in maintaining their stronghold than they have hitherto thought. Truth is never the sufferer in discussion; it is error that shrinks from agitation. Let us have the truth, the whole truth, in the love of God, and we have nothing to fear. I hope Bro. H. will feel at liberty to use his freedom, and continue his side of the discussion. P.

BRITISH CORRESPONDENCE.

Sunday Railway Trains—Dissolution of Parliament—Baptismal Regeneration—Religious Liberty on the Continent. GLASGOW, March 19th, 1852.

This is the half-yearly term of Railway Meetings; and the Sunday observance question was again before the shareholders of the Caledonian Line, our most important railway in Scotland, at the meeting in London this day week. Mr. McMicking, one of the Directors, who had given intimation of his design, and printed a pamphlet untruly entitled, "The Sabbath Railway System practically discussed, by a Man of Business," made a long speech on introducing his motion, although he had widely circulated his pamphlet among the shareholders. He was heard with great patience, and cries of "time," "nonsense," and continual stamping, indicated that his cause is gaining little by his efforts. He stated that an express train and a goods train run on Sunday mornings, "the excuse being, that the day begins when the bells ring for church." Such an "excuse" does sound odd enough; but it would not be easy to show that "the excuse" for beginning the day at 12 o'clock at night is better. He added, that they also run "four mail trains, while the Post-Office only requires us to run three."

Mr. W. Pare moved an amendment, that the Sunday trains be left to the regulation of the Directors. He said he could not think how those who were continually bringing forward such a motion could remain shareholders at all. He would have them to examine themselves on this point. "There would be as much propriety in a few Jews, who might happen to be shareholders, endeavoring to worry the Directors into a plan for shutting up the line on a Saturday." He might have said, that this would be much more in accordance with the injunction of the Fourth Commandment, which Mr. McMicking professes to obey, and quotes as his authority for the observance of a day of which it makes no mention.

Mr. D. Campbell, one of the directors, on seconding Mr. Pare's amendment, "proposed that the traffic should be increased rather than diminished, and he had no doubt it would be, so as to meet in a more efficient manner the wants of the community." Nor have we any doubt as to this being speedily effected—not so much on account of "the wants of the community," as the desire of gain. During the past half year, there have been 18,554 Sunday passengers carried on the main line, and for Sunday traffic during the same period £6,851 was received; the opening of their branch lines would probably double these results, during the summer months especially.

Mr. Mc. would not be satisfied with a show of hands, but would insist on having a division, and begged that those favorable to his views would not leave the room till they had recorded their votes. The issue was ten for one against his Sunday observance motion—the most unfavorable decision that has yet been come to for his cause.

The same question was to have been discussed at the meeting of the North British Line, held yesterday in Edinburgh; it was, however, postponed on account of the absence of Mr. Blackadder, who had given notice of an intended motion to stop the Sunday trains on that line also. The prospect of a dissolution of Parliament is stated to be exciting interest among the semi-Romish party of the Church of England on a new ground. The Record says, that "simultaneously with the election of Members of Parliament occurs the election of Members of Convocation, and that any rector, vicar, and perpetual curate, has a voice in the election of those returned as Proctors" to that Assembly. The Queen's absolute supremacy over the Church of England has hitherto been so exercised as to make the Convocation a very harmless thing—meeting only to be dissolved. But, as the Record remarks, although we can see at present no advantage which the Puseyites contemplate in striving to send only men of their own kind, yet unforeseen changes may occur which will show in the effort thus made the cunning of the serpent.

Their "baptismal regeneration" views, so strongly put forth, operate unfavorably for them in another direction. There are men who have continued on in the Church of England as if they did not know some of its unscriptural views, who have been staggered by their being brought prominently before the public eye. One of these, the Rev. William Bathurst, has just left them, and joined either the Baptist or Independent denomination. He was rector of Barwick-in-Elmet, in the

West Riding of Yorkshire, a living of which the exact emolument was £1,022 per annum. On the Continent of Europe religious freedom is being further invaded. An announcement is just made, in a letter from Vienna, that there has been issued "a Ministerial Edict forbidding the meeting of the Anabaptists in certain of the Crown lands, that are not named." The printing office where the Bible was being printed in Hungary, has also been forcibly closed, and 900 Bibles have been seized. J. A. BEGG.

FARMINGTON ACADEMY.

This institution, situated in the pleasant and flourishing village of Farmington, Fulton Co., Ill., closed its last term some two weeks since. The School was originated by Mr. James Hill, a consistent Sabbath-keeper, nearly three years ago, who has continued, except during a short period, its Principal until the present. Previous to his coming here, there was no school of a high character in town; but under his judicious management and able instructions, assisted by his brother, J. L. Hill, and others, it has grown into a highly respectable and flourishing academy, equal if not superior to any in this portion of the West. The students in the institution last term, numbered about one hundred, with every indication of its future increase in numbers, usefulness and success. The examination, of two days continuance, by the prompt answers and evidences of great advancement on the part of the students, was highly creditable both to them and their preceptors; while the exhibitions on each evening called out a crowded house of deeply interested spectators, though the time was very unfavorable, owing to the mud and excessive rains.

During the last summer and autumn, the Messrs. Hill erected, almost entirely at their own expense, a spacious and commodious brick building for the accommodation of the school, which, owing partly to a wish of Mr. James Hill to devote his time in preparation for the ministry, but mostly on account of the great stringency of money matters here, occasioned by the almost total failure of crops last season, they were induced to sell, very recently, to members of the Congregational church. If the condition of our society here had been such as to afford them pecuniary assistance, such a result, so little consonant to their feelings, so generally regretted, and I fear so highly detrimental to us as a people, might have been avoided. By this we lose a very convenient place for holding our public meetings, a great source of influence, and a conspicuous position for making our principles known in the surrounding country. But amid all discouragements, though feeble in numbers, and somewhat scattered, I think the Sabbath-keepers here have no disposition to neglect the Christian ordinances, or abate their vigor in the vindication of the truth. L. G. MAXSON.

FARMINGTON, Ill., March 23, 1852.

COLONIZING IN OREGON.

To the Editors of the Sabbath Recorder:—

In the Recorder of Feb. 26, 1852, I notice a well-prepared article on the subject of Colonization on the Pacific Coast by Seventh-day Baptists, from the hand of Dr. J. D. B. Stillman, who, I understand, has spent some little time in California. In that article, the peculiar circumstances of our denomination are truly stated, and very ably discussed; and a careful review of our history in America, I believe, will satisfy any one of the importance of the suggestions there laid before us. It is no doubt true, that the piety of our denomination has generally been respected within the narrow sphere of their acquaintance; but with few exceptions they have not been able to make their impress upon the eschaton of civil and religious liberty. But few of our brethren have been called to fill "high places," or sit in the councils of the nation. The Wisconsin churches have probably enjoyed a larger share of liberality from the political world than any others. The reason why is easily understood. We had our ground taken at an early day, and our numbers were sufficient to give importance to our suffrages. Hence, when we asked an equitable representation, we could not be denied. Consequently, we have had our Constitution framed to protect not only ourselves in the free enjoyment of our religion, but liberty of conscience on the most liberal scale.

I am fully impressed with the importance of taking an early foothold wherever we plant ourselves, and moulding all the circumstances, as far as possible, after the fashion of the most exalted principles of civil and religious liberty. I agree with Dr. S., that the Mississippi valley does not present the facilities for a mass settlement. We must look farther on; and the Pacific Coast is the first and only feasible position which offers itself to my mind. Among the many advantages which lie strewn over that extensive country, I am not at present prepared to judge, nor having visited it. But for the last three years I have had uninterrupted correspondence with individuals in both Oregon and California, which has fully confirmed me in the opinion that many important positions may now be secured for colonization purposes or individual enterprise. Mr. Henry R. Stillman has been a resident of Clackamas Co., Oregon, since 1849; post-office address, Oregon City. Thos. L. Coon and Clarke P. Crandall have resided in Marion Co., Oregon, about one year; post-office address, Salem, Marion Co. Any person wishing to obtain information from that quarter can address them.

Impressed with the fullest confidence in the numerous advantages which offer them-

selves in that new country now opening for settlement, I have concluded to remove there, and am preparing to take leave of Wisconsin about the first of April, by way of the "plains," having under my escort three families, viz., my own, consisting of eight persons, two of whom are children; the family of Thos. L. Coon, now in Oregon, consisting of three persons, one of whom is a child; and the family of H. R. Stillman, of four, two of whom are children, and an extra driver—in all sixteen persons. Our outfit consists of four light wagons, with a team of three yokes of five-year old oxen, and one yoke of milch cows, to each wagon. Our loads consist of a few beds and bedding, a sufficient amount of clothing to last us through, and about 375 lbs. of provision (consisting of bacon, dried beef, crackers, flour, sugar, dried fruit, corn starch, rice, coffee, and tea) to each adult person. We expect to reach the frontier in one month, and Oregon in about five, from home. If Dr. Stillman, or others desirous of emigrating to Oregon, wish any information from me after my arrival in that country, they are invited to address me at Salem, Marion Co., and I will gladly furnish any information or other aid in my power to give. Yours truly, PAUL CRANDALL. LIMA, Wisconsin, March 18, 1852.

SPIRITUAL MANIFESTATIONS.

"Spiritual Manifestations," so called, are becoming astonishingly plenty at the West. At Waukegan, in northern Illinois, it is said, a considerable part of the community have been entirely carried away with the delusion; and many have been led to condemn the Bible and all its legitimate teachings, giving themselves up wholly to the guidance of communications from the other world, as delivered "by mediums." In other places, if we may credit the reports of the newspapers, the delusion is equally extensive. For the most part, the "manifestations" which relate to the interests and affairs of this world, are of a trivial or frivolous character, and not likely to injure any body, except as they occasion a waste of time, or create an unsettled state of mind. The "manifestations" which relate to the world to come, though professing to be of divine origin, are in many cases unworthy of the dignity of the divine character, or even of the proper dignity of man himself as a religious being. In other cases, they are contradictory of scripture, of right reason, and of each other. Under such circumstances, suspicion as to their origin and authority is natural and necessary.

One of the principal "mediums" at Waukegan, a Rev. Mr. Parsons, lately preached a sermon on the subject, in which he gives what seems to us a very rational explanation of the phenomena in the case. We copy from a report by the newspaper of that place:—

"Mr. Parsons gave a narration of his own experience in communicating with the 'spirits,' which was marvelous and exciting, and occasionally not a little amusing. Many of the communications—in fact, a majority of them—were voluntary, and characterized by remarkable intelligence. (The speaker had presented before him at various times, visions and objects most beautiful and indescribable; these were perceptible at all times, nocturnally as well as during the day. Some of the communications were truthful, while many of them were not; some were orthodox, others infidel; but all seemed inclined to levity and frivolity; the best were even suspicious, inclined to flatter rather than rebuke, often approving what conscience would condemn. Some would acknowledge the truthfulness of the Bible, while others would condemn it. Some would at first appear reliable, and excessively friendly, and would lavish the medium with the most fulsome praise; this would excite his suspicion; his incredulity would provoke their displeasure, and in this way their true character would be drawn out. In all this investigation, the speaker remarked that he had looked for divine guidance, and never for a moment had his faith in Christ been shaken. These pretended revelations were in character with those devices which Satan had exhibited at different periods of the world, and of which Holy Writ had warned us. These 'spirits' had commended the doctrines of infidels, adulterers, and gamblers. In conclusion, he remarked, that his convictions were beyond a doubt, that all these 'mysterious rappings,' and all connected therewith, emanated from the Arch Deceiver."

We can not dismiss the subject without copying a paragraph from a report of revelations made by spirits at Unionville, Ohio, confirmatory of Mr. Parsons' main conclusion:—

"Are there different spheres for the abode of departed spirits? Answer, Yes. Can you tell us the number? Yes. Number them by raps. (Here were seven raps.) Are the spirits of those who are in these spheres in a state of progression in goodness and knowledge? Yes. Is progression in goodness in the spirit world dependent upon the actions or conduct of the spirits? No. Is it dependent only upon their capacity to progress? Yes. Do spirits in any of these seven spheres ever sin? No. Are they ever tempted to sin? No. Do the spirits of all persons who die enter some one of these seven spheres? No. Do the spirits of those who die impatiently ever enter into any of these spheres? No. Is it true that any portion of the human family will die impatiently? Yes. Will not the whole human family, after death, finally become holy and happy? No. Is the doctrine of future rewards and punishments, as taught by the different evangelical churches, the true doctrine? Yes. Will the future punishment of the wicked be endless? Yes. Is the misery of the wicked hereafter more intolerable than is described in the Bible? (Here were three raps, three times repeated.) Have not individuals received communications from the spirit world to the effect that all mankind would finally be made happy? Yes. Do such communications come from the spirits of good men? No. Do they come from the spirits of wicked men? No. Do they come from the devil? Yes."

AWFUL SABBATH ACCIDENTS.

Remember the Sabbath day, to keep it holy. Six days hath the Lord made and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.

On Sabbath-day, (the seventh day of the week, commonly called Saturday,) March 20th, the steamship Independence, of New Orleans, was wrecked on the bar of Metagorda Bay. She had on board a large number of passengers, of whom seven were drowned in attempting to reach the shore, viz.: Mrs. Monot and three children, Mrs. Lieut. Jones, Mrs. Hovey, and the chief mate.

On Sabbath-day, (Saturday,) March 27th, at half past two o'clock, P. M., an unfinished building in New York fell down while the workmen were engaged upon it. Several persons were badly injured, three of whom have died. The following are the ages and places of nativity of the deceased, viz.: John Rankin, 19 years, a native of Ireland; James Farrell, 33 years, a native of Ireland; John Brady, 26 years, a native of Ireland.

On Sabbath-day, (Saturday,) April 3d, at half past two o'clock, P. M., the steamer Redstone, running from Madison, Ia., to Cincinnati, O., with about seventy persons on board, including the boat's crew, blew up as she was backing out from Scott's landing, about three miles above Carrollton. The force of the explosion was terrific, and completely shattered the boat, which immediately sank in twenty-foot water. "Of the passengers, a large proportion are lost, and of the crew only the captain and clerk are saved. The former is severely, if not fatally, injured. Up to 7 o'clock in the evening, fifteen dead bodies had been recovered in a horribly mutilated condition."

On the same afternoon, the steamer Glencove, from New Orleans, while making the landing at St. Louis, blew up with a terrible explosion, bursting all her boilers. "She had about one hundred and fifty passengers on board at the time, a large number of whom were killed. The steamers Cataract, Georgia, and Western, which were lying alongside at the time, sustained considerable damage. Several were also killed on board these boats. The number of the killed is not yet ascertained, but it must be very large." The Glencove took fire, and burnt to the water's edge."

MEDICAL MISSIONARIES.—A letter from H. M. Scudder, dated November 26, 1851, presents a strong argument for the combination of the practice of the healing art with preaching among the heathen. After adducing Scripture authority for such a course, he remarks:—

- 1st. The union of preaching and healing harmonizes with the examples of Christ and the early disciples.
2d. The missionary, if a physician, attains thereby a happy introduction to the people.
3d. The physical benefits which the missionary physician confers, make the people more ready to hear his spiritual message.
4th. The missionary physician attracts to himself a daily assembly of adult persons.
5th. The missionary physician draws many females within the sphere of his labors.
6th. Medical practice wins for the missionary a portion of authority, fitted to subserve his higher office as a preacher.

UNION COLLEGE BEFORE THE LEGISLATURE.

The Albany correspondent of the N. Y. Recorder says that the Investigation Committee in relation to the alleged embezzlement of the funds given by the State to Union College, have made a partial report; and from this and the speech of Senator Beekman, it appears that over two millions have been given, first and last, by the State to this one institution. "Without expressing an opinion as to the final result, I must say things now look rather equally for the managers of the College, and especially for its venerable President."

EDUCATION AMONG THE METHODISTS.—At

a recent meeting of the Philadelphia Annual Conference of the Methodist Episcopal Church, a report was presented on the proposition to endow Dickinson College. The report stated that the Methodist Church is doing only about one fourth as much for the cause of collegiate education as the other Protestant Churches—a humiliating fact, says the report, which should cease to exist. The Conference approved a plan for raising the endowment, and requested the Bishop to appoint a proper person to carry it out.

THE METHODISTS AND THE MAINE LAW.

The Philadelphia Annual Conference of the Methodist Episcopal Church, while in session at Philadelphia last week, laid upon the table a report on the subject of temperance, and the resolutions attached in favor of the Maine Liquor Law. The majority, it seems, deemed it "unadvisable to commit the Conference, as a Conference, upon this or any other political measure." They all, however, professed very heartily to approve of a prohibitory law.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The Fifteenth Annual Meeting of the American and Foreign Bible Society is to be held in Cleveland, Ohio, on the 13th of May. Among the speakers announced to take part in the meeting are Rev. Drs. Neal of Boston, and Welch of Brooklyn; and Rev. Messrs. Magoon, L. Burrows, Cheney, Cressy, Miller, and Hamlin.

THE PASSOVER.—Last Sabbath the Jews

of this city commenced the celebration of the Passover, which they continue seven days, living on unleavened bread, and holding frequent religious services. Eld. Rowan Barcock wishes his correspondent to address him at Alden, Erie Co., N. Y.

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, MARCH 20. In the SENATE, a large number of petitions were presented; among them one from Rock County, Wisconsin, signed by men, women and children, praying for the repeal of the Fugitive Slave Law, which was laid on the table. Other petitions of the same kind were presented by Messrs. Seward and Hale, and tabled. The bill to indemnify the Amistad owners followed, and was entered on the calendar. Calls for information respecting Army Officers interested in Contracts, were ordered. The Committee on Foreign Relations was ordered to inquire into the expediency of remunerating Spanish citizens resident in Florida for loss of property from the Cuban expedition. The California Dry Dock was taken up and laid over. Mr. Cooper moved a reconsideration of the vote on admitting vestments for the Baltimore Nunnery free of duty. The American Coin Bill was ordered to a third reading. The President furnished information from the Home Department on the Capitol-enlargement, and an adjournment took place on the bill to increase judicial salaries.

THIRD-DAY, MARCH 20. In the SENATE, numerous reports, resolutions and petitions were presented. The Coinage bill passed. The salary of the New-Hampshire District Judge was increased, and the Senate went into executive business. In the HOUSE, the Navy Discipline bill, substituting imprisonment in irons, short allowances, &c. for the lash, was discussed all day.

FOURTH-DAY, MARCH 21. The SENATE received an unusually large number of petitions. Then followed a long talk about mail steamships, which used up the day.

FIFTH-DAY, APRIL 1. In the SENATE, Mr. Rusk introduced a bill making a Land Grant to Mr. Whitney for his Pacific Railroad. The Japan Expedition inquiry was discussed at length and then postponed. An Executive Session wound up the day.

SIXTH-DAY, APRIL 2. In the SENATE, several petitions were presented, and a bill was reported granting land to Indians and Illinois, for the construction of a Railroad from opposite Louisville to opposite St. Louis. The bill granting preemption rights to certain settlers on land purchased from the Menominee Indians, was read a third time and passed. A report was made to the effect that the foundations of the Capitol have been examined by four officers of the United States Engineering Corps, and that they state there is no possible doubt of their sufficiency. The is therefore no reason why the work should be suspended any longer, and they suggest many reasons why it should go on at once. Adjourned to Second-day.

SEVENTH-DAY, APRIL 3. The HOUSE spent most of the day on private bills, twenty-one of which were reported and passed. Adjourned to Second-day.

Slave Case in New York. The fourth case in New York under the Fugitive Slave Law was tried last week, and resulted in sending the alleged fugitive back to slavery. The facts are as follows: On Third-day, March 30th, a black man named Horace Preston, residing in Williamsburgh, earning an honest living by his own work, and married to a woman most devotedly attached to him, was arrested by a police officer on a charge of stealing. He was locked up at a police station, and a telegraphic dispatch announcing his arrest was sent to a man in Baltimore who claims to be his master. That night a son of the claimant came on to New York, and the next morning a lawyer named Busted made an affidavit, swearing positively and unequivocally to the slavery, the title, and the escape, thus making out the whole case. Preston's wife and counsel had been unable to get access to him until they met in the Court-room. They managed there to put in pleas which delayed the decision from time to time till Sixth-day afternoon. The proceedings from that point we copy from the Tribune of last Second-day:—

When the case was adjourned on Friday afternoon to Saturday morning, it was with the avowed understanding on the part of Preston's counsel, and assented to by the Commissioner, that if the latter should deny the motion made and argued by Mr. Jay to quash or dismiss the proceedings, then the counsel should go into their defense on the merits. To that end, several witnesses were in attendance; others had process out for them, to be served as soon as found. Some had known Preston in Baltimore, and were prepared to prove the declarations of his former mistress as to his freedom, and the provisions in her will to that effect. By others it was proposed to show the admission of the claimant, and others to contradict Busted's affidavit, and prove a conspiracy.

The Commissioner, instead of deciding the preliminary motion of Mr. Jay, and then stopping, took the counsel, the prisoner, and the audience by surprise. He decided the whole case—had his certificate in his hand—delivered it over in the twinkling of an eye—gathered up his papers, and retreated toward the back door of the room. It was all in vain that Messrs. Jay, Emmett, and Culver, jumped upon the floor, asking the Commissioner to hear them—urging their surprise, and the injustice done their client. Their efforts were all fruitless. The Commissioner refused to hear any thing further.

Mr. Culver was drawing an affidavit for Preston to attach a witness. His agent, however, was taken suddenly from him, and removed to a back room in the Marshal's office. Mr. Culver at once applied to the Marshal for permission to go to the room and see his client, to have him sign an affidavit for a habeas corpus. His request was sternly denied—nor could he get sight of Preston again till he was brought out to be started off South. Preston's counsel then applied to Judge Judson for a habeas corpus, but he could not hear the application. Meantime the condemned man was got ready. His wife went in and had her last sad interview with him. Her cries and sobs were heard by the multitude outside. We doubt if a more touching exhibition of the workings of the Fugitive Slave Law has ever been witnessed. The man's wife stood by her husband for three days, with a devotion and tenderness unparalleled. Whenever permitted to sit near him, she had fast hold of his hand in both of hers, wringing herself in the most intense, half-suppressed agony. About 12 o'clock, the procession appeared from the back room, Gen. Henry F. Tallmadge, U. S. Marshal, in front; his sons, one on the right and the other on the left of the "Fugitive," and two sturdy Deputies of foreign birth behind. Each seemed satisfied with the honorable post he was permitted to take in doing the Slaveholder's work. The Fugitive was conducted out at the back door into Chambers-st., where a covered carriage was in readiness, into which he was put. The crowd, chiefly of colored people, rushed around, to catch their last view of their friend—some running to the carriage-door to shake hands, and bid good-by, some in tears, some in suppressed murmurs, some calling on God to avenge the wrong, and one devotional ode was heard crying, "God'll punish 'em! God'll punish 'em!" The carriage left, and at the time of writing this article, Horace Preston is back in Slavery for life. A woman robbed of her husband, and a little girl four years old of her father. So ends the fourth Fugitive Slave case in New York.

European News.

The steamship Canada, with one week later news from Europe, arrived at Boston on the 1st inst.

In the British Parliament, the opposition has opened a sharp fire upon the new Government, asking its intentions in every direction. The New Ministry had announced the intended dissolution of the Parliament. The country is wide awake for the new election, to be controlled by a few privileged voters.

An accident had occurred upon the South-Western Railroad, by which two lives were lost and many persons injured. The tire of one of the leading wheels of the locomotive flew off and threw the train from the track.

A house in Ladbrook-square, Kensington, London, has been taken for M. Kosuth, whose family is expected to take possession on the 1st of May.

The small screw steamer, destined for the Arctic search by Captain Beaton, is ready. The proposed field of search is east of the meridian of Behring's Straits, toward Keller's discoveries in 1849, Herald Island, and New Siberia. Captain Beaton takes out autograph letters from the Emperor of Russia, recommending the expedition to the commanders of the Russian outposts at Siberia and other Muscovite settlements, and desiring them to promote the object in view to the uttermost of their power.

A letter has been communicated to The Times, dated Constantinople, Feb. 28, by the Captain of a Norwegian bark, in which he says that he saw the burning Amazon, but that she was a mass of flame when he came near, and that he sailed around her without finding any traces of the victims.

Spain is sending out a new Governor-General and more troops for Cuba. Accounts from Vienna to the 15th March state that the Austrian war steamer Anana had been stranded on an island off the coast of Dalmatia. She had a crew of 121 men, the dead bodies of 40 of whom had been recovered.

According to the last accounts from Algeria, the number of soldiers who perished in the terrible snow storm at Djema el Taout, or who have not since appeared, is 144. Among them is only one officer. The tents, provisions, &c., were destroyed, and an entire flock of sheep perished from the cold. The sufferings which the column endured were very terrible, and the obstacles they overcame would, under other circumstances, have almost been considered insurmountable. Some of the soldiers got intoxicated, and they were frozen to death as they staggered along; others perished from want of sufficient food.

The Overland Mail had arrived in London. It brought but little additional news respecting the Burmese War. The Governor-General was anxious to avoid further hostilities. The Persians had invaded Horat, and were likely to prove successful. The war continued in the South of China. A large piratical fleet had arrived off Ning-Po. British vessels were on the spot to render such assistance as might be necessary. Seventeen American whalers were in Hong-Kong Harbor. The fishing season had been unprofitable. The emigration of Chinese to California was greatly increasing.

A frightful massacre upon two English ships, the Victory, of London, and the Herald, of Leith, had taken place in the Chinese Seas. The Victory sailed with Coolies from some Chinese port to Callao. They rose on the way, killed the master, mate and cook, and then compelled one of the mates to steer the ship. They escaped, and Mr. Fogg, the mate, brought the vessel to Singapore. The Herald was homeward bound from Shanghai, with a crew of Manillans, who became angry with the Captain for putting them on the customary allowance, and murdered him and the rest of the officers. They then deserted the ship, after scuttling her and locking the Captain's wife into the cabin, who was thus lost with the sinking vessel. The murderers have been arrested, and sent to Batavia to undergo the operation of the law.

The marriage of Jenny Lind has given great satisfaction in Hamburg, in which City the family of Mr. Goldschmidt reside. The news preceded the arrival of his own letters, and the report was treated as a joke until his parents received from Mr. Goldschmidt himself the tidings of its truth.

The last two passages (out and home) of the London packet-ship Northumberland, Capt. J. M. Lord, were made in thirty days.

California News.

The steamer Crescent City, from Chagres, with \$1,500,000 in gold dust, 240 passengers, and two weeks' latest news from California, arrived at New York March 30th.

By this arrival we have intelligence of the total loss of the steamship North America, which vessel belonged to Mr. Vanderbilt, and was employed on the new line between San Juan and San Francisco. It appears that on the night of the 28th February, this splendid vessel ran on a sunken reef about 70 miles south of Acapulco. The night was fortunately calm and clear, which enabled all the passengers and crew to get ashore in safety. The vessel was bound from San Juan to San Francisco, and had on board about 800 passengers. These unfortunate people, with the crew, had made their way to Acapulco by land.

We give a summary of the fortnight's news from San Francisco.— The event of leading importance is the conflagration of Downville. This occurred on the 21st of February. The fire broke out about 11 o'clock at night, and spread with such rapidity as soon to reduce the town to ashes. Fortunately, the largest warehouses were located in the suburbs, which were saved. The loss is estimated to exceed \$500,000.

The U. S. sloop-of-war St. Mary's, left San Francisco on March 1, direct for China, having on board the shipwrecked Japanese; Captain Magruder having instructions to deliver them to the commander of the East India Squadron.

Perfect quiet now reigns in the Southern country. The Indians are beginning to come into the settlements. The Mormon settlement at San Bernardino is very prosperous. A severe hail storm recently visited San Isabel. The hail lay on the ground to the depth of a foot, an unusual occurrence.

Crime had alarmingly increased in San Francisco within the past month. Hardly a night passed that the most daring burglaries were not perpetrated in some part of the city, and notwithstanding the violence of public opinion against the robbers, and the certainty that if caught in their acts, the rascals would in all probability meet with instant death, they seem to grow more emboldened as they continue successful.

Considerable delegations have lately come to light in the accounts of some of the public officers. The Treasurer of Calaveras County is said to have absconded with \$30,000 of the public money; and the Treasurer of Tolunme with another very large sum; and the Treasurer of Sacramento is accused of a similar offense. The securities of some, if not all of these men, are represented to be men of straw.

Two Sydney men, supposed to have been connected with an organized band of villains, committed a daring robbery at Murphy's Diggings, in Calaveras Co., on the 20th of February. They were arrested by the people, and promptly hung on the spot.

Several other cases of Lynching are reported. In one instance, four Indians were strung up. In another instance, two Americans were the victims.

The miners are complaining of the great lack of water. On this account, the product of their labors has not been as large as usual.

THE ART-UNION INJUNCTION DISSOLVED.—On Saturday morning, April 3d, at the sitting of the Special Session of the Superior Court, New York, Judge Duer announced his decision in the matter of James Gordon Bennett vs. The American Art-Union. The Judge was satisfied that the plaintiff, on the face of his complaint, had no title whatever to the relief which he sought, and consequently the temporary injunction is denied. The Judge explained at some length the legal reasons which he had for deciding that not only the plaintiff, but no subscriber to the Art-Union, is entitled to recover his investment in the manner sought in this case. As to the issue whether the Art-Union is a lottery, within the meaning of the prohibitory statute against games of chance, the Judge expressed no opinion, for the reason, that the plaintiff had no right to raise such an issue, the property of a lottery being vested in the State by the statute, and not in individuals. He had formed an opinion, which, under circumstances requiring it, he should not hesitate to express; but at present he felt it to be his duty to refrain from expressing any opinion that might, by any possibility, have an influence on the judgment which it belongs alone to another tribunal to pronounce. [N. Y. Tribune.]

How THE MAINE LAW WORKS.—Geo. S. Maynard, City Marshal of Gardiner, Maine, (a manufacturing village of some 5,000 inhabitants on the Kennebec,) in his Annual Report, just made, says:—

"The Act entitled 'An Act for the suppression of drinking houses and tippling-shops,' has been rigidly and quietly enforced, and its good effects may be seen in this City by any unprejudiced observer; and I believe the good order and quiet of our streets is mainly traceable to this fact. The whole amount of liquor seized is about twelve barrels, six of which have been destroyed."

"At the commencement of my official term of office, there were in this city fourteen places where intoxicating liquor was sold; some of them the habitual resort of drunken, riotous, and disorderly persons. But it is confidently hoped and believed that the keepers of these places have mostly, if not all, abandoned the traffic in spirituous liquors, from the fact that but one person has been convicted of drunkenness for the last four months, and but two have been committed to the watch-house for the last six months."

THE WAR IN BURMAH.—Late advices from Burmah announce the fact of the bombardment of Rangoon, by the British fleet, with great loss to the Burmese. It is stated that the British commander invited all the foreign residents to take refuge on board the ships before the attack. A large number of these accepted the offer. Subsequently, the bombardment having been postponed a few hours, some sixty persons went ashore again, and were immediately made prisoners by the Burmese.

In Boston, on the 2d inst., Horace Linkum was arrested for having in his possession lottery tickets, with the intention to sell. He was held for trial in the sum of \$80,000.

SUMMARY.

A bill has been offered in the Massachusetts Senate, by Mr. Sewall, providing for the appointment by the Governor of Commissioners, when any person in the State is arrested or seized, or in danger of being arrested or seized as a fugitive slave, on being informed thereof, diligently and faithfully to use all lawful means to protect, defend and procure the discharge of every such person; and also making it the duty of the State Courts, upon information being given of such an arrest, to issue a writ of Habeas Corpus, returnable to the Supreme Judicial Court; and if under this the person claimed is not discharged, he may appeal and claim a trial by jury.

In Philadelphia, March 30th, great alarm was created at the South-east Grammar School by some boys setting fire to some combustibles in the cellar. The teachers succeeded in dismissing the scholars without accident, and the fire was soon extinguished. It had been kindled immediately beneath the stairway, and but for the early discovery would have cut off the escape of 450 children.

The Fredericksburg (Va.) News relates the case of a man named David Alman, who died recently at the Poor-House in that place, aged ninety-three years. He came to Fredericksburg more than fifty years ago. For a long time he was wealthy, was a member of the Town Council, and once Mayor. In his old age he became impoverished, and the last fifteen years of his life were spent in the Poor-House.

Twenty-two colored persons, residing in New Jersey, have applied to the American Colonization Society for a passage to Liberia, and it is expected that they will go out in the Society's vessel, which is to sail from Baltimore May 1. It will require the whole of the State appropriation the present year (\$1,000) to pay the expenses of this company. Other companies are preparing to emigrate.

The Bay State Mills have ceased to manufacture Shawls, and are now engaged in the manufacture of Carpets, imitating the Brussels designs by "compressing woolen rags together as paper is formed of cotton, and imprinting the colors and figures of the real Brussels thereon." It is stated that the imitation is so good as to deceive all but manufacturers.

The Hudson River was closed the present season 102 days, being twelve days more than the average of the 67 years from 1785 to 1852. The longest time of suspension of navigation on record is 136 days, in 1842—3—the shortest in 1805-6, 42 days. The boats are now plying regularly on the river, the morning and evening lines having both commenced operations.

A destructive conflagration occurred at St. Bartholomew, W. I., March 2d, destroying 120 houses and stores, leaving a great number of people without shelter and entirely deprived of the means of support. St. Bartholomew is a small island of the Antilles, belonging to Sweden, and containing about 2,000 inhabitants, without any domestic resources.

A Temperance Convention was held at New London, Ct., March 26th, with B. W. Tompkins for President, and S. S. Griswold for Secretary. Addresses in favor of the Maine Liquor Law were made by Rev. Mr. Peale of Maine, Mr. Wagner, Rev. Mr. Foote, and B. F. Trumbull, Esq.

A correspondent of the New York Recorder proposes to raise a fund for the purpose of purchasing a suitable lot and erecting a building to accommodate the Baptist Home Mission Society and the American and Foreign Bible Society.

The State Agricultural Society of Wisconsin will hold its Annual Fair at Milwaukee on the 6th, 7th and 8th of next October. Among its Premiums are \$25 for the best work on Farm Husbandry, and \$25 for the best essay on any branch of Agriculture.

An insane woman, named Magman, residing at Thomaston, Ga., threw her four little children into a millpond and jumped in herself. The woman and three of the children were rescued by a fisherman, and the other child perished.

A dispatch dated Memphis, Saturday, March 27, 1852, says: The steamer Pocahontas collapsed below the funes of her middle boiler, killing eight persons, and severely scalding eighteen others. All the sufferers belong to the Western States.

On the morning of April 2d, a fire broke out at Chillicothe, Ohio, which before it could be subdued laid over one-third of the town in ruins. Two entire business squares were destroyed, with several large warehouses, and the two principal hotels in the place.

The Graham's Town Journal speaks of an India-rubber boat, exhibited by Capt. Faddy, of the Royal Artillery, which, when packed up, weighs only 34 lbs., but which can be inflated so as to carry seven men, or two field pieces, over the strongest current of an African river.

Near Buffalo, on Saturday, March 27, a peddler, named Lorenzo Maugh, was killed on the Railroad while walking on the track. He stepped off on the approach of a train, but not far enough, and was struck by the framework. The train was going at full speed.

Tremont Temple, Boston, was destroyed by fire on the 31st of March. It was occupied by a Baptist Society for worship, and also furnished offices for a large number of artists, dentists, &c. One man was burned. The loss of property is estimated at \$200,000.

A beautiful white swan was shot at Jamestown, the outlet of Chautauque Lake, on the 24th ult. It measured six feet and six inches from tip to tip of its wings, and twenty-seven inches from the end of its bill to the base of its neck. Its color was the purest white.

We learn, upon the best authority, that Madame Jenny Lind Goldschmidt will give three Concerts in New York before leaving for Europe. The concerts will take place some time near the close of this month.

The Boston papers report an outrage on the American bark Florida, in the Straits of Magellan, by Chilean convicts. The owner, Mr. Shaw, of Beverly, Mass., with others, were killed.

The Rev. Joshua Soule, senior Bishop of the Methodist Episcopal Church, has been formally requested to pay a visit to California. The request comes from the Missionary Society of the Church South.

The receipts of gold at this port from California thus far this year, according to the manifests of the steamers have been \$10,261,887, against \$3,208,929, showing an increase of \$1,052,958. A very large amount has also come in the hands of passengers. The amount of coinage at the Philadelphia Mint in January, February and March, was \$11,101,396, against \$13,989,698 same months last year.

The New York Tribune has just procured a mammoth printing press, designed to print 15,000 copies per hour of their large double sheet Daily or Weekly Tribune. We believe no press with like capacity has ever before been used, either in this country or elsewhere.

Harper & Brothers have purchased the subscription list and copy-right of the International Magazine, and that publication will be merged into Harper's Monthly Magazine, which will now have a circulation of about one hundred thousand copies.

A protracted meeting held by D. G. Collins in the Navy-Yard church, N. C., resulted in the hopeful conversion of seventy-five persons. The meeting closed after having continued three months.

The receipts of the American Tract Society for the month of March were: Donations, \$18,008 31; Publications sold, \$13,002 96. Total, \$31,008 27. The Boston branch received \$4,421 65 during the same period.

The Buffalo Commercial Advertiser states that the steamer Michigan was to leave Dunkirk for Detroit on Thursday. The boats were leaving and coming into the port of Erie on Wednesday.

GERARD SMITH has recently addressed audiences at Albany, Utica, and Oswego, and we know not how many other places, in vindication of the principle of the Main Liquor Law.

At a Temperance Mass Meeting at Pawcatuck Bridge, R. I., March 20th, it was unanimously resolved, that the people of Rhode Island are prepared for the Maine Law, and will enforce it if enacted.

The Erie Railroad Company are now receiving large amounts of freight for Dunkirk, The Lake is now open, and regular steamboat lines to Cleveland, Sandusky, Toledo and Detroit, are in full operation.

The Daily Wisconsin says that the emigration from Wisconsin to California exceeds belief. Farms are sold for half their value by persons in haste to emigrate to the land of gold.

It is stated that the citizens residing in the neighborhood of the line of the Albany and Binghamton Railroad have subscribed \$650,000 toward this project, which it is expected will be increased to a million.

A beggar boy applying to a lady at Boston one day last week for money to get a dose of castor oil, was called in, and the oil was administered gratis, despite his grimaces.

The Texas papers announce the death of Taylor White, the greatest stock grower in the State. The sum of \$40,000 in specie was found in his safe.

The New Jersey Central Railroad is nearly completed to Clinton, and will be finished to Easton by the 1st of July, or possibly by the 15th of June.

Kossuth was in New Orleans on the 31st of March, where he was well received, though his doctrines have met with considerable opposition at the South.

Land Warrants are in fair demand, and the supply is moderate. Sales 160 acres, at \$110 to \$120; 80 acres, \$58 to \$60; 40 acres, \$28 to \$30 each.

Light bands of India-rubber are in a measure taking the place of twine in some fashionable stores, for fastening small parcels.

The Buffalo and New York City Railroad has commenced running two daily trains each way from Portage to Hornellsville.

The steamer Buckeye (State) exploded her steam pipe at Steubenville on Friday, killing one man and scalding several others.

The Sackett's Harbor Bank has been authorized by the Legislature to remove its business to Buffalo.

New York Market—April 5, 1852. Flour—Pots \$5 06 a 5 12; Pearls 5 25. Ashes and Meal—Flour 4 44 a 4 50 for common to straight State, 4 50 a 6 02 for round-top Ohio, 4 62 a 5 00 for mixed to fancy Michigan and Indiana, 4 82 a 5 00 for 30 a 3 56. Corn Meal 3 44 for Jersey, 3 56 for Brandvyn.

Grain—Wheat is dull, and prices only nominal; some white Jersey brought 1 03. Rye 79 a 80c. Barley, 74c. for two-rowed. Oats, 38 a 40c. for Jersey, 4 a 43c. for State. Corn 66 a 68c.

Provisions—Pork, 16 00 a 16 50 for prime, 16 37 a 17 18 for mess. Beef, 5 75 a 6 75 for prime, 6 23 a 12 75 for mess. Lard 9c. Butter, 20 a 24c. for Ohio, 27 a 29c. for Western (State) dairies. Cheese 62 a 8c. Hay—\$8 a 60c. for River.

Hops—\$4 a 30c. Seeds—A slight decline in Flaxseed, and no change in other seeds. Tallow—73 a 8c. for country. Timber—Not much in market; a lot of Spruce and Pine to arrive sold for 15 00.

Wool—Domestic Fleece 36 a 43c. No. 1 Country Pulled 30c.

LETTERS. John Parmalee, Paul Grandall, C. Stevens, G. Greenman, D. Potter, D. Snowberger, H. P. Green, L. M. Cottrell, I. H. Collins, C. M. Lewis, J. Whitford, L. Grandall, B. Babcock, A. Babcock, C. Chester, E. I. Maxson (use,) G. Greenman, E. Skiff.

RECEIPTS. FOR THE SABBATH RECORDER: Caroline Tucker, Plainfield, N.J. \$5 00 to vol. 8 No. 52. Mary Louisa Pope " 2 00 " 8 52. Thos. L. Oon, Salem, Oregon " 2 00 " 9 40. C. Stevens, Paris, Me. " 1 00 " 9 13. S. P. Marsh, Higgsville " 2 00 " 9 52. Patten Fitch, N. York " 2 00 " 8 52. J. B. Kierstead, New York " 2 00 " 9 26. Geo. F. Rogers " 1 00 " 8 52. R. F. Randolph, N. Market, N. J. 2 00 " 8 52. Asa F. Randolph " 1 25 " 8 52.

FOR SABBATH-SCHOOL VISITORS: O. M. Lewis, Rockville, R. I. \$3 00. Geo. B. Rogers, Williamsburg " 50 00.

FOR SEVENTH-DAY BAPTIST MEMORIAL: Myrtle Bridge, Ct. Clarke Greenman \$1 00. W. B. Lewis " 1 00. Thos. S. Greenman " 1 00. Wm. M. Barber " 1 00. Thomas Edwards " 1 00. Wm. E. Maxson " 1 00. Wm. B. Haynes " 1 00. E. D. Barker " 1 00. T. M. Wilcox " 1 00. B. F. Langworthy " 1 00. J. W. Brown " 1 00. Cyrus H. Maxson " 1 00. H. A. Gates " 1 00. H. Champin " 1 00. J. B. Denison " 1 00. T. M. Clarke " 1 00. L. Langworthy " 1 00. Wm. Tanner " 1 00. F. Champin " 1 00. S. S. Griswold " 1 00. A. Woodmaney " 1 00. E. B. Champin " 1 00. Horace Bates, Berlin " 1 00. Henry F. Green, Little Geneva " 1 00. John West, West Genesee " 1 00. B. H. Benedict, W. Bogheim, Treasurer.

MARRIED. In Alfred, N. Y., March 30th, 1852, by Daniel Potter, Esq., Mr. IRA PIERCE to Miss MARTHA CRANDALL, all of Alfred. In Hopkinton, R. I., in the evening after the Sabbath, March 27th, by Eld. G. M. Lewis, Mr. JOSEPH R. ALLEN, of Northampton, Ct., to Miss SUSAN KEAYTON, of the former place. By the same, at Hope Valley, R. I., March 28th, Mr. HENRY C. CLARKE to Miss MARY J. WILSON, both of Hopkinton. By the same, in Hopkinton, R. I., March 28th, Mr. HENRY L. LARKIN, of Hopkinton, to Miss MARY R. POTTER, of Richmond.

DIED. In Westbury, R. I., March 30, 1852, Mr. ZEALOUS STILLMAN, in his 68th year. He was born in Westbury, June 21st, 1784. In early life, he learned the trade of a house-carpenter of his father, Deacon Joseph Stillman, with whom he made his home until he was married in Nov. 1810. Soon after this he became crippled, and for a time not able to do much. Being naturally very industrious, and not willing to be idle, after he partially recovered from the effects of a broken limb, he built (it is believed) the first one-horse wagon ever built in Washington County. Not being able to pursue his former occupation, he subsequently engaged in his new business of wagon-making most of his time; and about 1825, in connection with that, he introduced the first cast-iron plow ever used in the counties of Washington, R. I., and New London, Ct. Some of those plows are still in use, and are generally known as Stillman's Plows. This business he followed until 1839, when, in consequence of his infirmities, he relinquished it. Since that time one of his sons has succeeded him in the same occupation, with whom he has made it his home since the death of his wife in 1841.

Mr. Stillman was a man generally known and highly esteemed in this section of the country. During his life he has been laid under a broken limb, and has suffered very much from sores on one of his legs for the last thirty years or more. For the last eight years, in addition to his other infirmities, he has suffered much from a cancer on one of his lips. He was able to be about until two or three days before his death; and while he and his friends were looking forward with apprehensions that his sufferings would be both increased and protracted, he was unexpectedly and peacefully removed by a disease of the heart, combined with paralysis, which produced a state of unconsciousness.

It should be added, that the subject of this notice made a profession of religion not far from 20 years since, and united with the 1st Seventh-day Baptist Church of Hopkinton, R. I. The vital principle of the religion he professed was exhibited in his subsequent life, and particularly in the fortitude and resignation with which he bore his multiplied afflictions, from which he has doubtless been released to inherit the rest of the people of God.

In Verona, N. Y., March 29th, of consumption, Mr. HARRISON J. WILLIAMS, aged 37 years. He was a member of the first Seventh-day Baptist Church in Verona. He made a profession of religion in early life, and was a consistent follower of Christ. His health began to fail about ten years ago. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the living. For several weeks he was wholly confined to his house. During his protracted illness, he was not heard to utter a murmuring word. In his last moments he was heard to say, "Now I can fearlessly launch away; my Saviour is reaching forth his hands to conduct me through the valley and into the land of the

