

The Sabbath Recorder.

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

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

TERMS—\$2 00 PER ANNUM IN ADVANCE.

VOL. IX.—NO. 17.

NEW YORK, FIFTH-DAY, OCTOBER 7, 1852.

WHOLE-NO. 488.

The Sabbath Recorder.

THE TRACT SOCIETY'S ANNIVERSARY.

Opening Address of the President, N. V. Hall.

Beloved associates and fellow-laborers in the cause of Sabbath Reform:

It may be due to ourselves, to the cause in which we are engaged, and to those whom we would interest and benefit, to answer the question, "Is there a sufficient cause for this outlay of money and labor?" If a good and sufficient answer to this question cannot be given, we are in duty bound to withdraw our labor from this field, and bestow it upon more worthy. To furnish an answer to that question is my present object. I therefore invite your attention to a few principles which are vital to the question.

1. We affirm, that religion is essential in order to man's well-being in this life, as well as in that which is to come. Man is a compound being: He has a moral as well as a physical and an intellectual nature, and it is as essential that his moral constitution should be developed, as that his physical and intellectual natures should be, and even more so. The man whose physical constitution is undeveloped, deformed, and sickly, is a burden. He whose intellectual constitution is uncultivated and weak, is an object of pity and commiseration. But he whose moral constitution is neglected, uncultivated, and absurd, is not only a burden and an object of pity, but is also an unmitigated curse. Indeed, the true idea of manhood is not there; he is a mockery. But the attempt to cultivate man's moral nature, without religion and its services, would be like attempting to cultivate his physical nature without giving him a due amount of food and suitable bodily exercise; or, like an attempt to develop his intelligence without requiring its healthful and necessary exercise upon suitable themes of thought. Indeed, are we saying too much when we affirm, that without religion man is unfitted for the due and satisfactory performance of any duty, either public, private, or personal, or for the highest enjoyment of which he is capable? We think not. When we labor, then, for the development of man's moral nature, we are rendering him the highest possible service of which we are capable.

2. Another though smaller branch of the Christian Church, hold to the perpetuity of the Sabbath law, but argue that a change has been made in regard to the particular day to be observed, and that that change was made by Christ and his apostles. But it should be observed, that when the proof is called for, the argument is conducted upon principles so similar to the one used in the case of the sentiment before described, that a confusion at once arises in the minds of those who attempt to follow them through from their premises to their conclusions. Let us see: They first give us their Protestant creed, "The Bible, and the Bible only, is the religion of Protestants;" or, "The Bible, without note or comment, as a rule of faith and practice." Now for the application of this "rule." First, the confession is made, that the Bible says nothing directly on the subject of a change of the Sabbath. But then, say they, certain statements are made in the Old Testament, which intimate that a change would be made in the days of the Messiah. Ask for one of these statements, one as much to the point as any they have, and perhaps they will give you Isaiah 65: 17—"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." There is your "intimation" of a change of the Sabbath. But now we come to the change itself, and this, we are told, we are to learn from inference; and when we ask for one of the strongest passages in the New Testament showing that the Sabbath has been changed, perhaps we are referred to Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Or, it may be that Rev. 1: 10 will be cited—"I was in the spirit on the Lord's day." And then, as if confident of their failure, they flee to the "Fathers." And now, to carry out their principles, "the Bible without note or comment," "the Bible only," they proceed, and perhaps, as their strongest passage, they will give you saint Ignatius to the Magnesians, about the year 100; and, that I may not be charged with unfairness, I will quote from the "Sabbath Manual," where the author puts these words into the mouth of Ignatius: "Let us (Christians) no more sabbatize; he says—that is, keep the seventh day, as the Jews did; but let us keep the Lord's day." &c. But now let us see for one moment what this learned Doctor has done; and that we be not tedious, we will state one fact, and that is, that in the most authentic Greek copy of Ignatius, no such statement as the above occurs at all. The Greek word translated day is not in the text; and the best that can be done in the translation of the phrase is to make it read, "Let us live according to the Lord's life." &c. Thus ends the "Bible and the Bible only" doctrine of a change of the Sabbath, as held by that class of Christians whose sentiments we have just noticed! Verily, "consistency, thou art a jewel!"

3. The third class of opinions is that represented by this Society, and contained in the following language of Holy Writ: "Remember the Sabbath day to keep it holy. Six days shalt thou labor 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, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Now, one thing is certain, and that is, that all of the above sentiments cannot be true. They oppose each other, and if either one of them is according to the word of God, the other two cannot be. And as the Sabbath institution is one of so general importance, extending such an unbounded influence upon all the interests of this life, as well as of that life which is to come; and as those interests cannot be promoted, except as true notions are entertained by us on this question, does not the world's good require that he that hath light shall let it shine? I put the question soberly to all: Could a greater good to the church and the world be produced by a reform in any one department than by a reform such as we propose? Let us for one moment consider this point.

1. What a breach in the church of Christ would be healed! And who can calculate the strength, the joy and peace, that this would cause?

2. With how much more efficiency could Protestantism attack Romanism! Oh, what power it would wrest from Rome, and what strength it would impart to the Reformation!

3. How it would increase the church's spirituality, by giving her clearer views of gospel truth and Christian duty.

4. It would mightily increase the power of the church in the performance of her mission, the world's conversion.

The importance of the subject, then, I trust, will be admitted, at least by many. But there are some, I doubt not, who will affect to despise this labor, upon the ground of "liberal principles." This class of men dispose of every mooted question by pronouncing, with an air of mingled indifference, self-complacency, and affected wisdom, that it is "unimportant." So of this question, "What's the difference in days?" say they; "just as if one day were more holy than another." Our answer to such men is, "Your philosophy charges God with folly. He has made a difference in days, not that one portion of time is unholy, and another the opposite, and therefore holy; but while some days are by Divine appointment devoted especially to services which regard our temporal necessities, he has also devoted by Divine appointment one day in each week to religious services, besides giving the day in itself a religious character, and in this sense making it a 'holy day.'"

But these remarks have already occupied more time than I intended, and I will close by saying, that after years of reflection, I arrive at the conclusion, that the field of labor assigned to this Society is second to none among the many that occupy the public mind at the present period; and I sincerely pray, that it may become still more vigorous, and enlarge the field of operations, feeling that, with faith in God, it is pledged for life to the work assigned it.

For the Sabbath Recorder.

THE JEWISH NATION.

Our race can look back upon no event in its history more profoundly interesting than that declaration of Jehovah to Abraham, "In thee shall all the families of the earth be blessed." Time might have hurried on, and millions sunk into the depths of hopeless woe, and none been justified nor saved, had not our Heavenly Parent made a channel of communication through which to pour the truth out on the world. The Jewish nation was the grand medium which received and transmitted the oracles of God.

Early chosen for this purpose, their experience has been the most varied and instructive. We may well ask, What condition of life have they not experienced? While all the heathen tribes around were sunk in the most degrading and abominable idolatry, the Jews knew and worshiped the God of their fathers. We must pass over the galling servitude in Egypt, marked as it was by the awful demonstrations of God's retribution upon the haughty tyrant who dared assert a right to the bodies and souls of his fellow men; the passage of the Red Sea, when its sandy depths were trodden with impunity, while water bulwarks, just ready to dash upon the hosts of Pharaoh, and bury them in unutterable confusion, guarded either side with majestic sublimity; the long and perilous wanderings over the burning sands of the desert, when the flaming Presence, scattering the gloom of night, assured them of their course, and the cloudy vesture of the dread I AM led them on by day; the thunderings of Sinai, when the great Moral Constitution of the world was spoken with such emphasis as to cause old earth to shake and tremble to its center, and man and beast to flee the terrible presence of Him who spake out of the midst of thick darkness. We cannot, in this connection, speak of valiant Joshua, who fought for Israel the battles of the Lord. Let Jordan's pebbly bed, revealed by her receding waves, and the toppling walls of Jericho, bear witness to his divine acceptance. Nor of the glorious deeds of Shamgar, Gideon, and Samson. The whole history of the Jewish Nation is replete with examples of illustrious men; and almost every brook, and hill, and valley of their Palestine is endeared to memory, as the residence of holy men of old, to whom we are indebted for the sublimest declarations of truth, and the most rapturous prophetic visions, reaching down even to the end of time, and the consummation of all things. To the Jews we are indebted for the holy principles of that Book which has gone forth to Christianize and enlighten the world, and to the influence of those principles we owe all that social and domestic order and happiness which to-day distinguish us from the Hottentot, or the untutored savage roaming our western wilds.

It is true, that this ancient people of God have experienced their national calamities, as well as prosperities. Indeed, the whole dealings of the Lord with them may serve as a grand example of what treatment we may expect from the Judge of All the Earth. When yielding obedience to the mandates of Heaven, and trusting divine protection, the richest prosperity attended them; but when self-confident or disobedient, sure destruction followed in their train. On the one hand, they rose to national wealth and greatness during the successive reigns of David and Solomon, so that the queen of Sheba, when brought into the presence of the king, fainting at the sight of so much splendor and magnificence, declared that the half had never been told her.

On the other hand, for wicked misrule and heinous idolatry, they were delivered into the hands of Nebuchadnezzar, and the streams of Babylon listened to their mournful wail, and their silent harps were hung upon the willows while they refused to sing one of Zion's songs. Although the Jewish nation was frequently almost blotted out on account of its grievous offences, still a remnant was preserved; and, when the time had fully come, the Messiah appeared on earth as the grand consummation of that system of Divine Truth which is destined to save the world. And here it becomes us to remember, that the Gospel was first given by David's Royal Son to the Jews, and written by inspired Jews for our salvation. How true that declaration of our Saviour, "For salutation is of the Jews."

We turn for a moment to the present. Go where we may, on both continents, from tropic suns to polar snows, every where we find despised and outcast Jew; and although every circumstance has been the most unfavorable possible for him to preserve an existence distinct from the rest of mankind, yet he has strangely maintained his identity, and we find him a Jew still. It seems as though God is preserving His ancient people for some more glorious destiny; for, notwithstanding they have been persecuted from city to city, and wronged and outraged by almost every nation, Christian as well as heathen, yet, contrary to analogy, when the entire tendency has been to their extermination, we find them somehow wonderfully preserved.

We say, contrary to analogy; for where are the contemporaneous nations? We look in vain for a living representative of the Mother of the Arts and Sciences. Where now are the proud Pharaohs, with their numerous hosts? Nought but the faintest outlines of their existence can be traced; and these a crumbling pyramid and obelisk and ruins—the only relics of a mighty nation. Where are the Syrians and Assyrians, the Persians and Medo-Persians?

"The haughty priest, the Chaldean sage, The slave, the gemmed and glittering page?" All, all have passed away, nor left one trace behind. Nebuchadnezzar and Cyrus, Darius and Ahasuerus, Sabeus and Antiochus Epiphanes, who swore to abolish the Jewish religion, and extinguish their nation, and who erected a statue of Jupiter Olympian in the temple of the Lord—these too have sunk into merited oblivion, and long since the mammoth idol has crumbled to dust. But their despised subjects and slaves still live to remember their wrongs and triumph over the destruction of their oppressors. Or, if we examine more recent nations, the Sarmatians and Thracians, the Greeks and Romans, are nations known only in history, and by their imperishable literature and monuments of art. Again, if we trace our own descent, or that of our European brethren, a few centuries ago we were all mingled and confused and lost among the savage northern hordes that overran Europe. But the Jewish Nation stands out upon the broad and stormy ocean of Time, like a mighty rock, whose bosom has received unscathed the dashing waves of four thousand years, and sternly bids defiance to the raging elements. And shall we doubt the veracity of God's Word, when we have these living witnesses in every city and nation, who have come down to us from Abraham and Isaac and Jacob? Let sceptics and infidels forever close their mouths in the presence of such indubitable evidence of the truthfulness of Divine revelation. TACITUS.

EXAMPLES OF BIBLE READING.

Many of the anecdotes compressed within the following paragraph, it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related and earnestly believed in the East, of a famous Mohammedan, namely, that during his confinement in the prison of Bagdad, where he died, he read over the Koran seven thousand times!

That we may see—says Dr. Plumer—that can be done in becoming acquainted with the Bible, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius the younger was so familiar with the word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says that after his conversion he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a large portion of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's Epistles in Greek so thoroughly, that when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said, "The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bedded knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Roger Cotton read the Bible through twelve times a year. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times; I have read of more than one, of whom it was said, that if the Bible had been lost, the whole might have been recovered from them.

SELF-KNOWLEDGE.

It is not what my hands have done That weighs my spirit down, That casts a shadow o'er the sun, And over earth a frown; It is not any heinous guilt, Or vice by men abhorred, For fair the fame that I have built, A fair life's just reward; And men would wonder, if they knew How sad I feel with sins so few.

Alas! they only see a part, When thus they judge the whole; They cannot penetrate the heart, They cannot read the soul, But I survey myself within, And mournfully I feel How deep the principle of sin Its root may there conceal, And spread its poison through the frame, Without a deed that men can blame.

They judge by actions which they see Brought out before the sun; But conscience brings remembrance to me For what I've left undone; For opportunities of good In folly thrown away; For hours mispent in solitude, Forgetfulness to pray; And thousands more omitted things, Whose memory fills my breast with stings.

And therefore is my heart oppressed With thoughtfulness and gloom; Nor can I hope for perfect rest Till I escape this doom. Help me, thou Merciful and Just, This fearful doom to fly! Thou art my strength, my hope, my trust: Oh, help me, lest I die! And let my full obedience prove The perfect power of faith and love. [Rel. Mag.]

LETTER FROM OREGON.

The following letter from C. P. Crandall, of Oregon, to F. C. Davis, of Leonardsville, N. Y., contains information of interest to all, and especially to those who contemplate a removal to the shores of the Pacific.

DEAR SIR:—Your inquiries concerning certain matters in Oregon, reached me a short time since; and now that I am prepared to answer them, I will do so in as satisfactory a manner as possible.

When you ask if such and such branches of business are good, you ask a question very difficult to answer; for at one time a certain branch may be quite profitable, and within a few months become an actual expense to the tradesman, so uncertain are all business matters in Oregon. However, I will say this much in regard to your first query; there are only two or three tanning establishments in Oregon, so far as I have been able to learn; and owing to the high prices of labor, they are able to do but a limited business, with no more than fair profits. Leather can be shipped from the States and sold cheaper than it can be manufactured here, unless one could carry on the business without the necessity of hiring labor. I am told that fir bark makes a very good substitute for hemlock, of which last there is but very little in the Willamette Valley. Fir is the principal timber of the country. Of oak there is considerable in some parts of the upper Willamette Valley, but it is scarce in the middle and lower sections. Hides can be obtained, only in small quantities, at from \$2.00 to \$3.00. I am told that an inferior quality of lime is found near the mouth of the Columbia River; but of its extent or cost I know nothing. Ashes are generally substituted for lime. In regard to music, I can say but little; for, aside from camp-meeting singing and shouting, I have heard but very little music since my arrival in Oregon. I am, however, of the opinion, that very few instruments would find purchasers. Cabinet-making will illustrate what I said at first in regard to the uncertainty of things. Two years ago, and even one year ago, it was an exceedingly profitable business, and it would have remained so had the gold mines of Oregon held out as valuable as at first supposed. Our people are beginning to learn a lesson of economy, the consequence of their own prodigality in prosperous times, as a matter of course. Money matters are becoming somewhat tight, and no class are feeling its effects at this time more than cabinet-makers, and such classes of mechanics as are least actually needed. Of fruit, there is no small quantity growing in Oregon, and there is perhaps as great a variety as in any of the Western States. There are plenty of crab-apples growing wild.

Having now answered your questions, I will venture a remark or two concerning the proposed colonization of Seventh-day Baptists in Oregon. You require, I presume, a vacant tract of country, of sufficient extent to allow a concentration of all your members; otherwise colonization for you could have no advantages. That vacancy cannot be found in the Willamette Valley, nor indeed anywhere south of the Columbia River. People of the States seem perversely obstinate in the belief, that Oregon is boundless in extent, good qualities, rich resources, agricultural facilities, &c., ad infinitum. That portion of Oregon, which has less than a strip of land less than 200 miles in length, and averaging perhaps 50 or 60 in breadth, lying between the Cascade Range on the east and the Coast Range of mountains on the west. But few claims can now be obtained in this valley, as you may readily suppose, from the fact that the greater part of 20,000 inhabitants are already in it. From this you will see, that you must look to some other portion of Oregon for a place in which to colonize. I have thought much upon this matter, from the fact that my father, and a number of my friends, are about to become members of this country; and in casting about for a situation such as you must require, I can see, or learn of none, unless it be the country about Puget's Sound. A lengthy letter, lately received from Mr. H. R. Stillman, from Olympia, on Puget's Sound, gives much information that may be valuable to your society; a part of which I will transcribe. He says—

"This country had been highly recommended, and I took the trouble to come and see for myself; and after traveling consider-

ably am satisfied that it is fully able to sustain its good reputation. There are many fine prairies, interspersed with the most beautiful groves of fir and cedar, together with excellent water running in clear and tranquil streams, with occasional rapids. There are no canyons to prevent easy access and departure. There is an excellent tract of land on and about the Cowlitz, the Chehalis, the Noodin, and Noodan Rivers—surface generally level, soil as good as in any part of Oregon or the Western States. This section has been almost entirely overlooked, and in consequence there are excellent chances to secure desirable locations."

In regard to facilities for marketing, he says—

"Chehalis is navigable for large vessels forty-five miles from the mouth to the head of tide water; then for 45 or 50 miles farther for small boats, drawing from 24 to 30 inches water. Extensive bodies of coal have lately been discovered on the Cowlitz, and a steamboat is in process of building to run on the river. The prairies are free from fern, the pest of farmers in this valley."

I would add, You will find Oregon very different, in almost every respect, from any part of the States, and very many, no doubt, will be much disappointed upon their arrival. But a year's residence here will satisfy any unprejudiced man, that Oregon is emphatically a good country, when all circumstances are considered.

Several individuals have written to Mr. Coon and myself, making inquiries similar to yours; and I will suggest, that you will do us both a favor by publishing all or such parts of this communication as you may deem advisable, and thus saving us the trouble of replying to each one. Yours, &c.

C. P. CRANDALL.

DR. CHALMERS.

In Dr. Hanna's volumes, Chalmers is portrayed at full length. After the good example of Plutarch, the biographer has thought it quite consistent with his dignity to follow his hero into private, and to exhibit the man as clearly as the minister or the professor. Bysuch details biography is distinguished from her graver historical sister; and it is no prudent curiosity, but an honorable affection, that prompts our desire to know the daily life of one whose deeds or writings we admire and love. To Dr. Hanna we are indebted for many such personal traits. We see Chalmers wandering abroad at daybreak in quest of a wild flower for a lady's cabinet; springing delighted from his chair, with a characteristic "ha, ha!"—falling out of a lively conversation into fits of silent abstraction; flinging his clenched fist from the pulpit in the face of those who "flounced in the robes of magistracy"; vociferous in his loyalty at George IV.'s visit to Edinburgh. We are not surprised to find a brother minister declaring that "much learning has made Chalmers mad." We can well understand how a friend felt his conversation to be "a tonic for the faint," and a crutch for the lame." We comprehend how he himself at one time thought military engineering his natural vocation; at another, deemed "the prosperous management of human nature the noblest exercise of human power." If we examine his style, we may trace the impetuous fervor of his spirit in the not infrequent turgidity of his periods. But we must conclude: In his eulogy upon Dr. Andrew Thompson, Chalmers unconsciously pronounced his own. By temperament open, genial and enthusiastic, he flung love around him wherever he went, beside his own hearth and in the general world, in the scholastic class-room and in the pauper's cottage. Logical and precise in intellect, always haunted by his early fondness for mathematics, he preferred the facts of science to the theories of philosophy—the truths of morality to the subtleties of metaphysics—the idea of Christianity to the dogmas of theology. Severely conscientious, strong of will, and dauntless in resolution, he never recoiled from any labor, never swerved from any course which his mind determined and his soul adopted, never thought of the end where the first step was clear. Indignation at wrong might sometimes fan his warmth into passion; his precision might now and then degenerate into pedantry; his faith in induction might make him rely too much upon system; his firmness might occasionally be deemed obstinate or overbearing. But such excesses were, in truth, the overflowings of virtues. Emphatically, Thomas Chalmers was a man of love and honor. If we are forced to regret some important points which we differ, we rejoice to believe, with his friend, Andrew Fuller, that those points are outnumbered and outweighed by those in which we agree. [Fraser's Magazine.]

THE EXPLODED ROCK.

In blasting for the foundation of the Vermont State House, a citizen was standing a considerable distance off, and heard the horn as a signal for the blast. Lying with "anxious suspense, he saw a rock flying toward him with terrific force. He leaped with all his might. He went several paces from where he had been standing. But he went just far enough to receive the whole force and weight of the rock, and was killed in a moment.

Thou Judge of quick and dead, Before whose bar we sever, With holy joy or guilty dread, We all shall soon appear. Our cautioned souls prepare For that tremendous day, And fill us now with watchful care, And stir us up to pray.

Certain it is, whether we attempt to avoid death or are careless of it, we are all soon to meet it. Go to the west or to the east, to the north or to the south; depend upon it, each step carries us so much nearer to that trying moment. David said, "My times are in thy hand." While your eyes are tracing these lines, death, perhaps, is taking an arrow from its armory for you. How stands your account with God? There is an eternity of joy or woe.

The Sabbath Recorder.

New York, October 7, 1852.

Provisions of the New Postage Law.

Newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces, to pay one cent each, to any part of the United States, &c. at the rate, when paid quarterly or yearly in advance.

THE MISSIONARY CAUSE.

The Seventh-day Baptist Denomination stands forth as committed to the work of evangelizing the human race. Are there not among us many, who have never seriously reflected upon the position we have taken, the responsibilities which it involves, and the guilt which will lie upon us, in case we draw back, or even do this work of the Lord carelessly?

Prominent among the means to be used for compassing the great object of the world's conversion, stands prayer. In view of the greatness of the harvest, we are directed to pray expressly for an increase of laborers; also, to make it our daily petition, that the will of God may be done on earth, as it is in heaven.

The latter supposition is not to be admitted. The heathen are pledged to Jesus Christ for his inheritance, and the uttermost parts of the earth for his possession; and God Almighty makes no pledge which he is not able to fulfill. It is as certain that all the ends of the world shall remember and turn to the Lord, as it is that the kingdom is his, and that he is the governor among the nations.

It will be no breach of charity to say, that while Christians have prayed for the conversion of the world, they have, in too great a degree, satisfied their consciences with the petition merely. The Scriptures teach, however, that the bare expression of our wishes to the Divine Being is not all that is requisite to prayer. Besides this, there must be an undoubting persuasion that God will perform that which he has spoken, and a corresponding effort, on our own part, to obtain the blessing.

It will be seen, therefore, that in urging prayer as prominent among the means to be used for the world's conversion, we insist, not only upon the supplication, but upon all that it implies. We insist upon faith in God's promises. We insist upon active labors in the way of preaching the gospel, giving of our substance, performing deeds of mercy, and the like.

But alas! what will all our efforts result in, if we refuse to pray? Unquestionably, we shall labor in vain. We shall be left to see, that in "going out with ten thousand against him who cometh with twenty thousand," we have only insured our own defeat. The Lord Jesus himself, the greatest of all missionaries, whose life was one continued effort in mis-

sonary work, and to whom it was promised that he should see of the travail of his soul and be satisfied, did nevertheless feel the necessity of "offering up prayers and supplications with strong crying and tears." He spent whole nights in prayer to God. Has he not herein given us an example, that we should follow in his steps? O what faint conceptions of the heart's depravity do those have, who think that a little moral suasion will suffice to convert it! What an utter want of confidence in the testimony of Scripture, that men are "DEAD IN TRESPASSES AND SINS," do they manifest! They pray not, because they seem not to feel that God only can give life to the dead; or rather, because they do not truly feel that sinners are dead. Of course, we cannot expect such to pray; but if there are among us those who, by the Spirit of Truth, have been taught their own depravity—and we trust there are—of them we expect unceasing supplication to the God of our Lord Jesus Christ, that, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, he will bring the heathen to know him and believe on his name.

We had written thus far, when the following interesting letter from our sister Carpenter was handed us, which, if it do not contribute something towards stimulating the spirit of prayer and of holy activity among us, will affect the minds of our readers differently from what we think it ought. Read it, and then pray for Nemay and her relatives. T. B. B.

Letter from Mrs. Carpenter.

DEAR BRETHREN,—In the Ninth Annual Report of your Missionary Society, I notice a reference to the case of our dear China friend Nemay, and an apparent desire to know more of her religious state and prospects. She has, since her marriage in February last, visited her old home two or three times, and makes a point to improve such opportunities in giving us a good long visit, as we are not yet permitted to visit her in her new residence. She passed a day with us, not long since, and we endeavored to make the most of the opportunity, by religious conversation, reading the Scriptures, and prayer. I asked her what she wished me to say for her to our American friends. She said, tell them her heart is fixed to worship the God who made all things, and Him only to serve. All this will not be new to you; neither will it be news to hear of the stumbling-block which the reverence of ancestors, as connected with the observance of the fifth commandment, has ever been to her. The duty of going once a year to the tombs, repairing and decorating them, and making offerings to the departed, has in itself so much that is really attractive, that all must concur in the opinion of a late writer in the Chinese Repository, that whoever takes this citadel, does a work for China. Some of the missionaries, alive to all these difficulties, recommend to their converts to be particularly solicitous in their attention to the tombs, in order to give their heathen friends proof that their filial love is not diminished; but to do it at other than the yearly periods, thus doing away with all appearance of worship in the performance. Nemay's arguments are these: "It is from my ancestors that I derived existence, and now shall their spirits behold me unfilial—forgetful of them and unmindful of my duty? Is once a year too much to visit their tombs? I cannot go so far at other times, and alone." It is urged: "By going when others go, and doing as others do, occasion is given to the beholders to say, Nemay worships ancestors." "It is a light thing," she replies, "to be judged of man's judgment; God knows my heart, that I wish to worship Him. I respect ancestors, but do not pray to them. People must think of me as they please." However adequate my own feelings of charity may be, to cover all defects in her Christian character, these are certainly defects, which in the Christian church should not be tolerated; so we must wait until this veil also falls from her eyes, before we can choose to include her in church covenant. I have been thus particular, in order that you may understand fully the case, and know better how to sympathize with us in all our anxieties for these dear objects of our special care. What is to be done? Even missionaries do not scruple to tell the Chinese, that their long and quiet continuance in their own land has been the result of their observance (although ignorantly) of that command which insures this. No wonder, then, if, after hearing this, they should cling more closely than ever to a custom which is as dear to them as life, and with which their best interests seem all interwoven. For myself, I have long thought that all other obstacles in China were as straws compared to this; and it is that which only the strong arm of Omnipotence can reach.

But to return to Nemay. Her sincerity and truthfulness are remarkable. "What do you think of me?" she has repeatedly asked as we have sat in confidential conversation together. I reply, "If your heart is so and so, then I believe this of that," &c. The "doubt" implied by the "if," always seems to distress her, and she asks, with much feeling, "Do you think I would deceive you? No, no, no account would I do it; I believe our hearts are united in one common purpose, and that in another world we shall not be separated." She tells us, also, that her husband does not oppose her, in her religion, or in keeping the Sabbath—that he wishes and designs to make our acquaintance; but that her father-in-law is exceedingly bitter against all foreigners, and it is on his account she delays inviting us to visit her there. She fears the consequence of such a visit.

Ah-nah has failed much during the past winter, which has been unusually long and severe. She also misses Nemay very much, as there are none left to read to her, or to call her attention to those subjects in which they two, of all that household, have seemed almost exclusively to find pleasure. During my last visit with her, she seemed much depressed; but when once fairly aroused to speak of her religious feelings, her face kindled with its former pleasant smile, and I was again encouraged, even with the slight tokens of returning animation which her awakening spirit seemed to manifest.

Maymy I have not seen since her removal to the house of her future husband. The day of her removal was a solemn one to us both. Her face would swell with emotion,

as she looked at me, without uttering more than a sentence or two, but those expressive of deep feeling, as well as of lasting affection. Her present position is that most humiliating of the unmarried daughter-in-law; which differs but little, as you have heard, from our idea of a slave. I have no knowledge of the place of her residence, and no means of finding it out. Indeed, I suppose it would be considered the height of impropriety for me to be introduced to her as an acquaintance, before she shall have attained the dignity of wife, and that will not be for the next two or three years, although I expect to see her occasionally in her visits to her former home.

I need not say, that my heart is sad in view of all these recent changes among those I have been deeply interested for, nor how earnestly I desire the fervent intercessions of Christians for these dear friends. I know they are in the hands of One who has said, he will be sought unto to do these things for them. O, for wrestling prayer, for overcoming faith! Sincerely yours, L. M. CARPENTER.

BRITISH CORRESPONDENCE.

The Duke of Wellington—The Queen—Parliament and Convocation—Dr. Newman—Ireland.

GLASGOW, September 17, 1852. The Duke of Wellington died suddenly at Walmer, his summer residence, three days ago, in his 84th year. Regular and temperate in his habits to a remarkable degree, the immediate cause seems to have been an imprudent act of an opposite character. The previous evening he ate a hearty dinner (at fashionable dinner hours) of venison, and shortly after went to bed. In the morning he desired medical attendance. His usual physician when in the country was speedily summoned, and found the Duke suffering severely from indigestion. The medicine administered failed to operate, and epilepsy ensuing, he expired in the afternoon. We know of no evidence of his having been a religious man, in the true sense of the word; but few statesmen have had a more favorable reputation for integrity and general uprightness of purpose, and determination to act upon his conviction of what was right.

The Queen is still in her Highland Home, and if the death of the Duke interfere not with previous arrangements, is to remain there until about the end of next month. The London papers intimate the royal intention to build at Balmoral a new and magnificent Palace. No contradiction has been given to the announcement, while the Queen's predilection for Highland scenery renders it not improbable. The Court Circular, this week, in an announcement of the royal movements, astonished the cockneys, and even the literati of the metropolis, with a phrase in Gaelic—which is left untranslated, to puzzle the wise men of the south.

Shortly after the Queen's return to London, our Parliament is expected to assemble for business. At the same time, the Church of England Convocation takes place. At present, and for a long time past, this has been a mere matter of form. The Puseyite and high-church party, however, greatly dissatisfied that the clergy have no real power, not even to determine what is or is not heresy, when they have to deal with men of decision and means to carry an appeal, have elected generally this year those who have avowed themselves favorable to the resuscitation of Convocation in reality. Some effort, or attempt at effort, to do something, is therefore expected; although it is not probable that they will have any success. The State, which gave birth to and has continued to nourish this institution, as useful for its own purposes, is jealous of the aims of that which it created. And if the present Government should prove more willing than some of their predecessors to accede in any degree to these clerical demands the House of Commons is probably much less disposed to sanction such a course than it has formerly been. There are about 36 Dissenters returned to the new Parliament: 2 Baptists, 13 Independents, 9 Unitarians, 4 Free Churches, 3 United Presbyterians, 2 Wesleyans, 1 Jew, 1 Friend, 1 Plymouth Brother. All of these will be more disposed to abridge than to extend the power of the Church of England; and in this, at least, in whatever else, they are likely to have the help of the Popish members from Ireland, even although those they are resisting in the case will be principally those most nearly allied in principle to those of their own church.

The French Papists are being called upon to contribute towards the payment of the expense of the trial of Father Newman for libeling Achilli. The Universe, the Parisian organ of the priests, in a long article, urges this strenuously, and in the way of encouragement, it is stated that the convicted slanderous priest has begun to say mass twice a week for his contributors. No great value seems to be set upon his masses, however, for while the expenses are set down at £10,000, only £3,000 (including promises) have hitherto been obtained.

In Ireland, at the time of the elections, the Romish priests were unusually zealous to obtain returns in accordance with their wishes, and even more than usually audacious in the means employed. Two of them, Fathers Burke and Clune, have been arrested and held to bail for stimulating the mob when the soldiers fired upon them. Other priests, accused of promoting murder for their own purposes, are also to be tried. The conspiracy to destroy obnoxious individuals has been widely extended; and the Lord Lieutenant has been constrained to place the barony of Tíreragh, in the county Sligo, under the provisions of the Crime and Outrage Act. Unhappy, indeed, is and must be the land which is under the influence of a system which, while professing the name of Christ, has so awfully departed from His spirit, and has so

perverted His institutions. Yet so long as Protestants act in any degree on the same principle, we need not expect much amendment on the part of those against whom they protest. Indeed, hope of amendment, except on the part of a few, comparatively, Scripture gives us little warrant to expect. "When the Son of Man cometh, shall He find faith upon the earth?" "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

J. A. BEGG.

CONSERVATISM vs. REFORM.

Conservatism is the desire, the effort, of preserving what is established. Reform is the change from worse to better, from bad to good, and always supposes improvement. The result, the effect of conservatism, is permanency—that of reform is progress. Permanency and progress represent two inherent principles or tendencies of the human mind. These two principles, in their practical workings, are often correlative and opposing.

There is ever a tendency in conservatism to immobility, stagnation, and death; there is in reform a tendency to change, innovation. One tends to the preservation of what is already established, however old or dilapidated; the tendency of the other is to tear down or build anew. Conservatism is intent on preserving old discoveries, old organizations, old applications, or methods; reform is intent on making new discoveries, new applications, forming new organizations. The latter likes new wine in new bottles; the former prefers old wine in old bottles—so old, sometimes, that they burst for very rotteness. For one there is nothing so good, so beautiful, as newness; to the other, oldness is the only truly beautiful or good. Conservatism looks to the past as the golden age; reform looks to the future for the unfolding of that age; in both cases, the present is the age of iron. The former is ever crying, "The good time is past," the latter, "The good time is coming." The one looks to the past for rules, guides, and precedents; the other makes its own precedents. Conservatism is negative and defensive; reform is affirmative and aggressive. Conservatism loves stately systems, synods, councils, and courts—anything that will give centralization and oneness; reform cannot brook ceremonies, complicated systems, or consolidation, but prefers independency, generalization, and diffusion. The former is ever tending to think the thoughts of others, receiving them, not so much from their truthfulness, as because the great and aged thought so. Lutherism, Calvinism, Arminianism, Presbyterianism, Methodism, are received by it as true, not because they are perceived to be truth, but because Luther, Calvin, Arminius, Knox, Wesley, or Edwards, thought their respective doctrines to be truth. Reform receives no truth because it is old, or has the sanction of great names. With it, oldness is no sure mark of respectability—indeed, there is ever a tendency to prefer the glitter and gush of newness, at the expense of old and established truths.

These are the legitimate tendencies of the two principles, acting unrestrained, unmodified by each other, in their ultra developments. But they were never designed thus to act. Their nature, their correlation, is such as to give them, in their appropriate action, a controlling influence over each other. Reform, in its radical or ultra development, often becomes mere innovation or revolution; conservatism, in its ultra development, terminates in immobility. Ultraism is but innovation seeking change, regardless of right or truth; or conservatism, clinging to the ancient, regardless of right or truth. The first and most important questions, in the one case, are, Is it new? how new?—in the other, Is it old? how old? If it is new—very new—it is adopted by the one without farther inquiry; if it is old—very old—it is held on to by the other with undying tenacity. Revolution is but the intensive action of reform or innovation, opposed and repressed by the intensive or ultra action of conservatism.

All true reform, and all true conservatism, terminate in progress. Change should never occur at the expense of right and truth; permanency should never exist at the expense of progress. Progress, rather than change, should be the watchword of reform; progress, rather than stability, immobility, should be the watchword of conservatism. There must be enough of conservatism in all reform to give permanency to right and truth; there must be enough of the reformatory principle in all conservatism to permit the discovery and the reduction to a concrete form of abstract right and truth. MACOM.

A MISSION IN PALESTINE.

To the Editors of the Sabbath Recorder:—

Unable to rest, I have risen from my bed to consecrate a few moments, in the stillness of the morning, to the subject which more than any other at the present time interests me; I allude to the mission to Palestine.

In perusing the last two papers, I perceive that no allusion is made to the action of the Missionary Society on that subject. I hope it has not been overlooked from want of interest, when it seems to me that more than ordinary interest should be felt. The providence of God, in my opinion, is pointing out to us the path of duty, as evidently as though God's hand was seen writing it upon the walls of our houses, directing us to improve the first opportunity to act in this matter. We read of the promise of God to Abraham, to give him the land of Canaan for a possession, and we believe it true. We find it fulfilled to his posterity, and we believe it was of God,

Our Saviour predicted the dispersion of the people, till the time of the Gentiles should be fulfilled. We have seen it literally accomplished, and we believe we have seen the hand of God in the matter. We read that the people shall be gathered, and the waste places shall be restored, and the sterile soil shall be fertilized; and we admire his glorious purposes revealed, and expect that in due time they will be brought about. But we are infidel to the working of the present time. This is as fatal as any other infidelity, and of the most real and practical kind—the ruin of the world in the flood, and the sin of every age. We felt, years ago, that the set time to favor Zion was at hand, and we were stirred to make an effort to secure the interest of Sabbath-keepers in the conversion of the Jews. But we temporized, and fell back; and now God has commenced without us, and shows us the practicability of the work. He has taken from us the honor, and given it unto a woman, as in the time of Deborah. Nevertheless, we are invited to the work, after the first scene is opened; and we are called upon to come up to the help of the Lord, to rescue the pioneers from falling; in the commencement of the battle, and to secure the advantages gained, and leave the land from Sabbath desecration, under the hands of Mahomedan Arabs, Roman Catholic Christianity, and Protestant conformity. The valley of Artas is offered, to be secured forever from the desecration of the Sabbath, and to have the living demonstration of Christianity, in its benevolence; continually exhibited before the Jews and Arabs, more convincing, though in the humble labors and charities of a few true-hearted Christians, than by the labors and preaching of Doctors of Divinity without them. And what an ally is this to a Seventh-day Baptist missionary, who should teach from the Bible only. Should not the sum be raised by an immediate contribution from Seventh-day Baptists, and thereby be made a nucleus for future operations? I would be glad to head the subscription with a hundred dollars; but for want thereof, I pray God to accept the purpose of my heart, and dispose those who have, to give, on the condition that it be forever devoted to the churches of Sabbath-keeping Christians; and let it be independent of the missionary organization, but accessible forever to their cooperation. Who will begin the work? J. M.

AGRICULTURAL MISSION IN PALESTINE.

Our readers have been informed, from time to time, of the progress of the enterprise of Mr. Meshullam and the American friends who have volunteered their assistance in the Christian effort among the Jews. That this colony of truly benevolent individuals should be embarrassed with difficulties from the prejudice of Jews and Turks, by whom they are surrounded, is not strange; but that they should receive from Christian (?) hands such unchristian treatment, is passing strange. It will be seen by the following letter, how unscrupulous even Christian missionaries may become, when their less rich and powerful rivals can be made the tools of their own aggrandizement. Let this example be a warning, to put all on their guard against similar imposition from "spiritual wickedness in high places."

It appears that sixty-three Jews had signed a petition, in Hebrew, directed to Mr. Meshullam, expressing their anxiety to participate in his agricultural work. Mr. M. thought proper, before sending it to his friends in America, to get the signatures acknowledged before Mr. Finn, the British Consul. Mr. Finn, discovering the value of the document, contrived to keep it from Mr. M., and to turn it to account for the English Church Mission in Jerusalem. The document was therefore sent by the mail of the 25th of June to England, and letters of subsequent date sent to Meshullam, to keep him easy till the transaction was fully consummated, when a copy of the petition, without signatures, was returned to him. This imposition will not, we are confident, tend to benefit the cause it was designed to favor, but will, we hope, wake up the true friends of Israel among us to greater diligence and zeal. T. B. S.

ARTASS, July 27, 1852.

Dear Brother and Sister in Christ:—

Last evening we received your kind and welcome letters of the 8th of June, and I need not assure you of the joy and thanksgiving of our hearts to God, for the good news of our friends' welfare, and the great and very timely assistance from Christian friends to the suffering Jews, who began almost to despair from deferred help. We are all in excellent health, except one case of diarrhea now recovering, and are greatly encouraged in our work by the success and fertility of the soil; as our spring and summer crops of corn, sweet and white potatoes, tomatos, beets, peas, beans, etc., have been very fine, and we are putting in a second planting. We find, also, that the climate is very delightful, and much more pleasant and cool mornings and evenings than we expected through the whole season thus far, with a constant fresh breeze, and we have suffered very little from heat.

But the last month we have had great reason to rejoice in seeing the work of God rapidly progressing among the Jews. A great interest exists in Jerusalem, among all classes of Jews, respecting agriculture. Many are constantly coming and going from Artass, and appealing in the most affecting manner to live with us and labor on the soil. They come out in little companies of from six to twelve, and spend the night, and tell us their griefs, and we search the gardens for ripe vegetables, give them supper and breakfast, a few pastres, and each a bag of corn, cucumbers, beans, etc., as we have; and it would break your heart to see the quivering lip, and look of despair, and sometimes tears, when from such companies dear brother M. can only select one or two to remain with us, and sends the rest to the city! Many speak German, and through sister Thuler converse with us. Some tell us that our coming here to reside and be-

friend them, from such a distant land, has greatly encouraged their hearts; and the blessing on the land, and Bro. M.'s cultivation, altogether, seems a sign to them, that if they would leave off their evil and idle ways, and cultivate this land, and earn their honest bread, their Messiah will soon come. They love us much, and desire to live with us because we keep the Sabbath.

At length, such was their earnestness, that sixty-three Jews drop up a Hebrew petition, written by a rabbi, and sent it out by a delegation of a rabbi's son and five others, entreating, in the most forcible manner, to be taught and superintended by M., their brother; and wishing us to send it to our benevolent friends, to beg them to help them to lease land, and meet the expenses of a large beginning. Also, several other letters in Hebrew, from different Synagogues, one recommending (by a rabbi) seventy-two men as faithful and industrious, and promising to be responsible for them, and giving rabbinical consent. Well, Bro. M. thought it would be best to have their public petitions authenticated before the English Consul; so Albert took the Hebrew document into the city, and Mr. Finn promised to faithfully attest it in the presence of the Jews, and return it to Artass in time for us to send it by the next mail to America. This he delayed several days; and seeing its importance, he consulted the English Mission, and determined to appropriate it to their own plans. Mr. Finn drew up a paper stating Mr. Meshullam's character and agricultural success, (what they never published before), and that the Jews were now, as never before, desirous to engage with him, but that as he declined the responsibility, they appointed Mr. Finn, Dr. McGowan (the head of the Church Mission Committee,) and, to make it plausible and probable, Dr. Barclay, an American, (whom they assured that Mr. M. desired it,) a Committee of Superintendence over Mr. M., Artass, and the whole work, to receive contributions, etc., and added, that the friendly Americans with Mr. M. consented! This, with a translation of the petition, he sent to England, to be extensively published, and sent back the original to us too late to send by mail.

You may judge what our surprise and grief at such an unprecedented course. Mr. M. is indignant at this course, and will not consent at this late hour to be compelled to come under their control. But it has delayed and hindered us in presenting the petition to friends in America. He has the mail in his own hands and entire power. The next week he was so offended at M. and us, as he heard of M.'s disapprobation, that he sent out a most insistent official command, as Consul, for M., forbidding him to make any bargain with any person whatever, to lease land, or build any buildings, without his consent, declaring any such action without him null and void! He also sent out a very impertinent letter to dear sister Williams, who had just arrived, as an English subject, commanding her to show her proofs of it in 48 hours, or risk his not protecting her. He received no answer to either of these communications.

But we continue to feel their constant opposition. They strive to alarm Mrs. Meshullam and her sons, that we are selfish persons, and have designs on Mr. M.'s property, and will make great claims upon him, and that he will lose all that he has, and Mrs. M. and her dear babes will come to ruin!—that if Mr. M. should die, we would take possession of his land, and his family would suffer, etc. They also offer him large funds (under their direction) to carry on his great desire for his brethren, and to settle salaries on himself and sons, and make provision for Mrs. M. in case of his death. You may imagine, that in contradiction with our poverty, and the piercing cries of the poor, how great is his faith in God, and how severe are his trials, in going forward unassisted by sufficient means. Sometimes they threaten, then try to coax, and then discourage his family. But in the strictest moments he has still held fast his integrity. Though his means were running very low, from his constant calls from the Jews, and benevolent hospitality, wages to the poor, etc., and acknowledging that he knew his last pasture must come, unless the Lord should interfere, he determined to stand his ground and struggle on. We continue much in prayer, and encourage him in every way in our power, in our converse. Yesterday I said to him, Wait, and trust in God; wait a little longer; the Lord will surely send us help. Also, sister W. said, The Lord will surely answer prayer; and he, half discouraged, replied, But there is no longer such open interference for his people as in the days of the prophets.

It was the Sabbath, and after encouraging each other's faith, we felt strengthened, although, from the many needs and the great opposition of these rich and determined enemies, my heart's burden had been through the day almost insupportable; when, at sunset, a friendly Christian Israelite came out with a package from dear Hugen's banking agent in Jerusalem, who is also a converted Israelite, and very friendly. It contained a very kind letter from him, and yours inclosed, and also an order for the whole amount of the different sums you had directed to his care, and a very kind note from Dr. Burgeim, the above banker, for us to come in and receive the money! We were at tea, and all gathered round while I opened and read to them all your kind letters and relations of matters in the United States. Words can scarcely express the joy of all, and we soon retired to give thanks, before family worship, to the Lord for such considerable and timely aid at such a moment of our trial. Though we have difficulties to overcome, and outward opposition, we have many and increasing tokens that the Lord is our helper; and that he has in very deed begun to visit his land and people, and that our poor weak example and work are not in vain, but acceptable in his sight.

This week (the interest still increasing, many Jews having recently arrived), a number of principal rabbis have petitioned Sir Moses, having a hundred signers to this petition, telling him, that although they were unwilling to work at agriculture as he had proposed to them three years since, that now Mr. M. has so succeeded, and Americans having also come, and settled without danger, and engaged in the same; they are ready and desire him to assist them in extensive operations of the same kind! So, you see, the work is rapidly increasing, and there is every prospect of the land being cultivated. Last week a converted Jew and his wife, who have purchased land near Jaffa, and commenced building, but know nothing of agriculture, came to see us, and entreated that one or two of us would come and join with them, to show him how to plant, etc.; but we had no help to spare. He told us that a rich Jew of Jerusa-

lem had purchased land there also, and we know of one farm owned and worked by the Germans near Jaffa. The Greek Christians have lately purchased many large pieces, and are gathering out the stones, planting trees, and building houses and walls. There is also a report among the Jews, that Rothschild will purchase extensively; and so twenty respectable Jews, mostly rabbis' sons, wish to come here and learn to be superintendents of agriculture for him. So that, if we had many thousands, we could use them the most judicious way for opening the door for Christian influence among their whole nation in Palestine! O, where are the lovers of Israel now?

INCIDENTS OF TRAVEL.

On my recent trip to our Anniversaries, the car in which I rode part of the way was literally a sort of traveling grog-shop. There were at least two parties that carried their liquor in a bottle, and were seen drinking it frequently, to the very great annoyance of sober travelers. One of the ladies of my party became really sick from the fumes of alcohol which she was compelled constantly to inhale. "UNCLE TOM'S CABIN" was a subject of remark by a company of southern men. They seemed almost as destitute of intelligence as of religion and morality, often giving the work a coarse exegesis. One of them closed the critics by saying, "It is full of Scripture; it has got as much Scripture as the Book of Genesis; give me a 'chaw of tobacco.'" And, as a finale, the whole party drank again from the bottle. On one occasion, the company could not restrain their commendation of the "Maine Law," as a "solitary and alone" man drank the hated beverage.

These incidents I have given as an admonition to the friends of the Maine Law, that their best efforts are needed, "just now," to suppress liquor drinking and liquor traffic.

COMMENCEMENT OF THE SABBATH.

To the Editors of the Sabbath Recorder:—As the editors of the *Advent Review and Sabbath Herald* seem to be mistaken in commencing the Sabbath "at six o'clock," would it not be well to examine this subject a little? To say, "the seventh day of the week begins when the sun is an hour and a half high on the sixth day of the week (in long days,) or an hour and a half after sunset (in short days,)" would not seem hardly reasonable, unless the Scriptures say so.

God made the sun "to rule the day," Gen. 1: 16. "And the evening and the morning were the first day," "the second day," &c. That is, the darkness and the light were reckoned for one day. And God commanded, saying, "From even unto even shall ye celebrate your Sabbaths," Lev. 23: 32. And to show when to begin and when to end the Sabbath, we have not only the above command, but the example of the Lord's people. See Neh. 13: 19. "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." This was about the time of sunset. It could not have begun to be dark an hour or two before nor after sunset. This, then, is the time to commence the Sabbath, when it begins to be dark, or about the time when the sun is setting at the end of the sixth day of the week. It is so understood to this day, I believe, by that people to whom God "committed the lively oracles to give unto us."

But at what time does the Sabbath end? See Mark 1: 21, 32. "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils," &c. Here we are expressly told, that the "even" was "when the sun did set," nothing said about 6 o'clock. Matthew says this was "when even was come." Matt. 8: 16. Luke says this was "when the sun was setting." Luke 4: 40. Thus Mark and Luke clearly show, that at the setting of the sun is the time to end the Sabbath.

But if we begin the Sabbath on the sixth day of the week at "six o'clock," an hour and a half before sunset (in long days,) we should not know when to leave off our work in a cloudy day, without any human time-piece to "rule the day." Yet, if we permit the "sun to rule the day," then all the people can know when it begins to be dark, even in a cloudy day, without any human time-piece.

I suppose that, upon a fair examination of this subject, our friends of the *Review and Herald* would find, in commencing the Sabbath at six o'clock instead of at sunset, that they keep only a part of the Lord's "holy day," and a part of the Mahomedan sixth-day Sabbath, and a part of the Pope's first-day Sabbath.

DEATH OF BISHOP CHASE.

The venerable Philander Chase died at his residence in the State of Illinois on Monday, the 20th ult., from the effect of an injury received some time since by a fall from his carriage. The deceased was Bishop of the Protestant Episcopal Church in the Diocese of Illinois, and Senior Bishop of that Church in the United States.

Bishop Chase was born at Cornish, N. H., December 14, 1775, and received his academic education at Dartmouth College, at which institution he graduated with the class of 1795. He was ordained to the ministry in St. George's Church in New York, three years after leaving College, and at once engaged in missionary labor in different parts of the State of New York. In 1805, he went to New Orleans, devoting himself with characteristic zeal to the establishment of the Episcopal Church in that city; and returning to New England in 1811, he was rector of Christ Church in Hartford for six years. Having taken a deep and apostolic interest in the progress of Episcopacy in Ohio, he was consecrated as Bishop of that

diocese in 1819. His labors in the cause of education resulted in the erection of Kenyon College, but from a series of embarrassments, he was induced to resign the bishopric of Ohio, and at length took up his residence in Illinois, of which diocese he was elected bishop in 1825. Devoting himself with unabated zeal to the interests of education in the West, he succeeded in establishing another seat of learning, called Jubilee College, at Robin's Nest, in Peoria County. The autobiography of Bishop Chase, published a few years since, is a collection of curious reminiscences, and throws a rich light, not only on the character of the author, but on the development of Episcopacy in this country. Bishop Chase was a man of indomitable energy, of enthusiastic zeal, and of single-hearted devotion to the welfare of the Episcopal Church. Not without a vein of eccentricity, he was remarkable for his high integrity of purpose, his fervent piety, and the disinterested ardor with which he devoted his powers to the service of his fellow-men. By his decease, the Right Rev. Dr. Brownell becomes the senior Bishop of the Episcopal Church in America.

PROVISIONAL BISHOP ELECTED.—Ever since the suspension of Bishop Onderdonk, in 1846, the Protestant Episcopal Diocese of New York has been without a Bishop, and dependent upon those of other dioceses. At the Annual Conventions in 1850 and 1851, much time was spent in attempts to elect a Provisional Bishop, but without success. Last week another Convention was held, which, after nine ballots, succeeded in electing Rev. Jonathan M. Wainwright, D. D., Provisional Bishop of New York. Dr. Wainwright is the man whose name was for a long time before the public in a controversy with Dr. Potts in regard to the legality and propriety of the office of Bishop. This controversy, which attracted much attention at the time, arose from a remark made by Hon. Rufus Choate at the New England Dinner, to the effect that our Puritan ancestors had formed "A Church without a Bishop, and a State without a King." It is generally believed by the Delegates, that the elevation of Dr. Wainwright to his new office will reunite the various classes which have for a long time existed in this Diocese.

ANNIVERSARY OF THE JERRY RESCUE.—The anniversary of the rescue of the fugitive slave Jerry, at Syracuse, was celebrated in that city on Sixth-day, Oct. 1. Gerrit Smith presided, and some five thousand persons were in attendance. Among the speakers were Messrs. Smith, Garrison, Wheaton, Raymond, May, Lucy Stone, Lucretia Mott, and Capt. Daniel Drayton, the gentleman who was imprisoned five years at Washington for attempting to run off slaves. The resolutions adopted declare that the Fugitive Slave Law is a sham, and that the rescue of Jerry was a rescue from a mob.

THE AMERICAN INSTITUTE.—The Twenty-fifth Annual Fair of the American Institute of the City of New York, opened to the public at Castle Garden on the 5th day of October. The object is to stimulate genius, advance all the useful and ornamental arts, encourage and reward industry, and elevate the condition of the laboring man; in the pursuit of which, efforts have been continued through a period of twenty-five years. These constantly recurring stimulants have exercised an important influence on the progress of the arts and manufactures of our country. The Managers solicit the presence and countenance of the People during the Fair, where they will meet large numbers of the intelligent and patriotic men of our country, whose presence always tends to increase among competitors their ambition to excel. The leading notices in the programme are as follows:—

Oct. 9, Plowing, Testing of Plows, and Spading Match, at Nyack, Rockland County, N. Y. Steamboat leaves the foot of Dey-st at 8 A. M.

Oct. 18, Special Exhibition of Roses, and Dahlias.

Oct. 20, 21, 22, Cattle Show at Madison Cottage. Entries can be made on the 18th, 19th and 20th, on the ground, or at any time previous, by addressing A. Chandler, Corresponding Secretary, at No. 351 Broadway.

Oct. 21, Anniversary Address.

MADAME SONTAG'S CONCERTS, at Metropolitan Hall, are probably the most popular entertainments of the kind ever given in New York. They are got up on a scale of surpassing liberality and completeness, with Eckert for conductor, Eisfeld for leader, and Badiali, Pizzolini, Jael the pianist, and Julien the violinist, among the performers. Of Madame Sontag's style of singing, some idea may be gathered from the following notice, by the musical critic of the *Evening Post*, of one of the songs sung by her at the first concert:—

"Sontag next gave, with a chorus accompaniment, a tender Swiss air, set for her expressly by Eckert, and, we think, on purpose to show that those remarkable ventricular effects which made Jenny Lind's Echo Song so famous, are within reach of any first-class singer. In delicacy, in refinement, in the sweet and simple charms of natural feeling, as well as in the accomplishment of difficulties, it was the gem of the concert, and, in our estimation, greatly surpassed the mountain song of the great Swede. The receding cadences were inexpressibly soft and exquisite, and vanished away like the stars that melt in the sky."

DISCOVERY OF COAL IN ILLINOIS.—We learn from the *Kendall County (Ill.) Courier*, that a bed of coal has been discovered about five miles south of Oswego. It was struck into by a person engaged in digging a well. The width of the vein has not been ascertained, but it was found to be six feet in thickness, and lies only five feet below the surface. Specimens of it had been tried in Oswego, and pronounced to be a very superior article—equally as good as Pennsylvania coal. Should future explorations prove the existence of any considerable body of coal, of this character, so near Chicago, the importance of the discovery can scarcely be over-estimated.

California News. By the arrival of the Falcon at New Orleans, and the United States and Prometheus at New York, we have advices from San Francisco to Sept. 1.

The steamship Brother Jonathan, of the Nicaragua line, which was supposed to have been lost, had arrived at Panama, and sailed thence for her destination, on the 10th.

The Falcon reports that the new and splendid steamship Cortes, of Messrs. Davis & Brooks's New York and San Francisco line, had arrived at Panama, from New York, after the rapid passage of sixty-three days from port to port, being the shortest trip on record.

The health of the Isthmus was generally good, and passengers were arriving and departing without any interruption.

Considerable excitement existed at Panama on account of discoveries of gold upon the Isthmus, and many of the inhabitants had left their homes for the diggings.

The overland emigration continued to arrive in large numbers. Some of the emigrants report the most terrible sufferings, while others have fared well during the entire journey. The news from California is uninteresting. There have been some few murders and other outrages since the sailing of the last steamer, but as a general thing the state of affairs is far more encouraging. Some serious disturbances have, however, broken out in Contra Costa, which the authorities had taken prompt measures to quell.

The news from the mines is very favorable, and the yield the coming season, it is anticipated, will be immense.

A man named Dresser, from Massachusetts, committed suicide by drowning in the Feather River.

Measures for the independence of Lower California were still in progress.

The notorious Parker H. French was at Durango. He had made a proposition to the Governor to allow him to arm and equip an army of one hundred Seminoles, with which to fight the Apaches, and check them in their murderous and lawless deeds.

Some new and valuable gold discoveries have been made in the east range of the Sierra Nevada.

The California markets were only moderately active, and many descriptions of goods had declined. Several auction sales had been held, at which the prices accepted in a number of instances were below the first cost of the goods in the Atlantic States.

The money market was in a favorable condition, and the receipt of gold dust at San Francisco was on the increase.

From Oregon we learn that owing to the neglect of the farming interests, flour and wheat were on the rise, as were also many other articles of produce.

European News.

By the steamer Canada, we have European dates to Sept. 18th.

The English papers are filled almost exclusively with biographies of His Grace the Duke of Wellington. The Duke died suddenly, from an apoplectic fit, on Tuesday P. M., the 14th, at his seat, Walmer Castle, near Dover. The event has caused the profoundest sensation in England, and the funeral solemnities were to be of a national character.

Mr. Pugin, the celebrated architect, is also dead.

Louis Napoleon was on his tour to the South of France, meeting with enthusiastic receptions.

The threatened difficulty between England and Turkey had been adjusted.

A new palace for the Queen of England is to be built at Balmoral, Scotland, at a cost of £100,000.

During the past year the trade of France with the United States has been—Imports 110,000,000 francs. Exports 145,000,000 francs.

The steamer Sarah Sands was to sail from Liverpool for Australia via Queenstown the day the Canada left, with a full complement of passengers and the mails for the Cape of Good Hope and Australia.

Favorable replies have been received to the circular of the International Cheap Postage Association from the Ministers at London of the United States, Austria, Spain, Brazil, Sardinia, and Portugal.

Letters from Castina, of the 30th ult., describe the damage done by the eruption of Etna. One stream of lava had flowed toward Zaffroni, fifteen miles from the crater, and another toward Mita, devastating the vineyards in both directions. Prayers had been offered in all the Churches by way of averting the evil.

The recent high dividend of the Submarine Telegraph Company, has given an impetus to telegraph enterprises, and it has brought Messrs. Harrison's proposal, to unite Europe and America, via Iceland, Greenland, &c., more prominently forward. They have now obtained exclusive right from the Danish Government to Labrador. Stations are proposed to be erected at Kirkwall, Orkney; Lerwick, Shetland; Thors Haven, Faeroe Islands; Riekiavik, Iceland; Julians Haab, Greenland; and at one of the most eligible of the English settlements on Labrador coast. Surveys have shown that the bed of the sea is favorable, and the greatest length of submarine wire would not exceed 500 miles.

Four days Later.

The steamer Atlantic, with Liverpool dates to Sept. 22, arrived at New York Oct. 2d.

In England, public attention is still occupied with the Duke of Wellington's death, and with the honors to be paid to his memory. It is officially announced that the obsequies shall be at the cost of the nation, and will probably be according to the programme of the funeral of Nelson.

During the night of Friday, Sept. 17th, the ship Burtport, which sailed from Liverpool the previous day for New Orleans, went ashore on Long Bank, near Wexford, Ireland, and has since gone to pieces. She had on board at the time of the accident 35 crew, and 485 Irish emigrants, five of whom were drowned.

Advices from Hong Kong to 23d July, had been received. The rebellion in China was exciting more alarm, the insurgents having appeared in the northern province of Honan, which is a new feature of the affair. Troops had been sent from Canton to oppose them. One of the high Mandarins had

been degraded—an indication that the imperial forces had been having the worst of it. Calcutta papers to Aug. 7, had been received in England. The chief event of importance that had occurred at the seat of war in Burmah, since the departure of the previous mail, was the capture of the town of Prome, by a fleet of light steamers, under the command of Captain Tarion. The river Irrawaddy, below Prome, divides into two branches, the left channel being defended by two strong forts, and the right unnavigable except during the rainy season. Captain Tarion having been warned by some friendly natives that the left channel was defended, and being favored by the flood, ascended the right branch of the river, and entering the town without resistance, carried off 28 guns. Having no orders to advance, he returned to Bangoon, although there was reason to believe that the fleet could have made its way to Ava, the capital.

Baron Humboldt celebrated his eighty-third birthday on the 14th. The "Nestor of Science" is in excellent health, and is engaged daily for some hours on a fourth volume of the "Cosmos."

The latest reprint of an American book in England, is Richard Hildreth's "White Slave." It is announced as a companion to "Uncle Tom's Cabin," and "The May Flower," by Mrs. Stowe.

The Ministers of France, Netherlands and Turkey, have returned favorable answers to the memorials of the International Cheap Postage Association.

Died, on the 10th, at Brechin, Scotland, Rev. James Somerville, LL. D., late Professor of Theology, King's College, Frederickston, New Brunswick.

The latest reports from the districts of Posen, where cholera prevails, are still very unfavorable.

On the 11th, a woman named Rehe was beheaded at Dresden, for child murder.

SUMMARY.

The Baltimore American has the following table, which gives the comparative mortality of the principal Atlantic cities during the past week:

Table with columns: Baltimore, Philadelphia, New York, Boston. Rows: Cholera, Cholera Morbus, Cholera Infantum, Consumption, Convulsions, Dysentery, Diarrhea, Other diseases, Total, Previous week.

The Lockport Journal says an enterprising traveler, last week, being out of funds, and finding it necessary to get from Schenectady to Utica, crawled under one of the cars, hitched himself to the gearing, and, thus suspended, he arrived at the depot in the latter city.

A bystander observed one "speculator" un hitch himself, and he presently made his appearance, literally covered with dust and perspiration. Our traveler subsequently resumed his comfortable quarters, and arrived safely at Syracuse.

A mechanic at Boston has hit upon an ingenious mode of nullifying an ordinance of the city, which provides that no sign of any description shall be hung, affixed, or erected, so as to project more than a foot into any one of the narrow streets; but which, by surfeiture, admits of the suspension of political flags across the whole street. At the corner of Bedford and Kingston streets, may be seen a great flag, with an inscription like this: "Henry N. Gardner, Painter, Grainer, &c. For President—Daniel Webster."

There are at Gloucester twenty fishing firms, fitting out about three hundred fishing schooners, manned by some three thousand men. Some of these concerns carry on a large business, and at their commodious and spacious wharves manage the fisheries on very extensive scales. Messrs. S. Wanson & Son fit out this year forty-five schooners. This is probably the largest concern engaged in this business in New England.

There is a project on foot to build another railroad along the Hudson River, taking the west bank to Catskill, and then branching off to Schenectady. The rise in property on the east bank of the river, resulting from the building of the Hudson River Railroad, has measurably induced the new project; landholders on the west bank desiring to participate in the rise.

Judge McFarlane was killed by the falling of a heavy casting at his foundry at Hollidaysburgh, Sept. 27. He was the Editor of the *Harrisburg Key Stone*, and Associate Judge of Huntingdon County. He formerly belonged to Philadelphia, was a most estimable citizen, and widely known throughout the State.

The case of Ann M. Clark against the City of Boston, of which we gave an account last week, was on Saturday given to the Jury, under a charge who returned a verdict for plaintiff, and assessed damages at \$9,500. The amount claimed was \$20,000.

The agitation of the subject of a parallel road has knocked down Syracuse and Utica stock 10 per cent. Utica and Schenectady has sympathized 3 or 4 per cent. The parties in the new project express a firm determination to build the road.

On Friday morning, between the Shamrock and Kingston stations on the Stonington Railroad, Mr. Caleb Vaughan, one of the hands on the locomotive, while looking back to see how near the main train was in the rear, had his head struck by a bridge, nearly killing him on the spot.

A dispatch dated Providence, R. I., says: A barn has been burned in Exeter; and another in Richmond, in this State, both belonging to magistrates who recently decided against men arrested for resisting an officer in enforcing the Liquor Law.

The church corner of Murray and Church-st., New York, occupied by the society under the pastoral charge of Rev. E. H. Chapin, was sold last week for \$46,050. It was purchased by the same society five years ago for \$17,500. In 1826 it was built by the old Garden-street Society at an expense of \$63,000.

The Provincial Government has closed a contract with William Jackson, M. P., for himself and wealthy associates in England, to build a Railway across New Brunswick, from Nova Scotia to the United States, at six thousand five hundred pounds sterling per mile, including rolling stock and all equipments.

The Erie Road have commenced widening the track of the Ramapo Road, so as to run their wide-gauge to Paterson. It is proposed to lay down a third rail on the Paterson, so as to accommodate the Erie equipage, as that of the Paterson, and thus the Erie trains, before winter sets in, could run directly from Dunkirk to Jersey City. If this should be done, it will, we believe, be the only instance in the United States of a track capable of accommodating both narrow and wide gauge equipage.

An accident occurred on the Hudson River Railroad, on Thursday night, at Croton, by which two young men lost their lives. They stood on the track looking at the freight train as it was passing, when the express train down from Albany passed the point where they were standing, killing both of them. One of them had his head and feet cut off from his body, and the other was shockingly mangled. They both belonged to Croton, and were named John Tice and Horace Travis.

Died, at this place, on Monday last, says the *Greene Hill (Ala.) Herald*, Philip, better known as "Old Uncle Phil," aged about 105 years. He was the oldest man, white or black, in this County, and has been a faithful servant. The old man was buried on Tuesday night; a large number of the blacks followed him to the grave. The torch was carried by another venerable black, whose hoary head and unsteady gait betokened that he, too, would soon follow his old associate.

A Southern slaveholder offers to emancipate his slaves, to the number of sixty or seventy, on condition that the Massachusetts Colonization Society will furnish funds to transport them to Liberia. These people could be sold for \$30,000 or \$40,000, and constitute the bulk of their master's possessions. The Society have pledged, or in the treasury, \$1,200, and appeal to the friends of the colored man for \$900 in addition, for the above object.

Dr. Hawkes, of New York, has been elected Bishop of Rhode Island, by the Special Convention of the Protestant Episcopal Church. It is understood that he will be called also to the Rectorship of Grace Church, Providence, and that he will accept.

An old lead mine near Middletown, Conn., has recently been reopened, and is being worked by Dr. Francfort with some success. The ore contains a considerable amount of silver, which adds materially to the profit of the operation.

Two fatal railroad accidents occurred near Lockport, N. Y., on Monday afternoon, Sept. 27, a man and woman being killed. The woman was walking on the track, and the man fell between the cars.

At Baltimore, the other day, a verdict of \$2,000 damages was rendered in the Superior Court against Dan Rice for assault on George Appleby, a compositor. The assault was committed two years ago in the Sun Office, where Appleby was employed, and was an aggravated one.

A stampede of thirty-one slaves from Kentucky to Ohio, during the night of Sunday, Sept. 26, is reported. Three have been captured. There is very great excitement among the people of Ripley, Ohio, where the fugitives are supposed to be.

A large tank of water at the Bleaching Works, at Gloucester, New Jersey, gave way Sept. 27th, killing a workman named G. Neil, and seriously injuring Daniel Ingersoll and five others. The rush of water threw down two walls.

The death of Wm. Keene, Esq., which occurred Sept. 22, is supposed to have deprived Buffalo of her oldest inhabitant. Mr. K. came to the city in 1801, more than half a century ago.

Died, at Princeton, N. J., Mrs. Jerusha Alexander, widow of the late Rev. Dr. Archibald Alexander, and daughter of the celebrated James Waddell, the blind preacher of Virginia, described by William Wirt.

During the last quarter the Post-Office Department announces that they have opened one million and a quarter dead letters—from which the Department obtained over \$11,000.

The brig Mount Vernon, from Havana for New Orleans, capsized at sea on the 10th ult., and sunk, and eleven persons were drowned. The captain and five of the crew were saved.

It is estimated that the returns of mackerel this year will fall short at least one-half of the usual average, taking the estimate from the "catch" during the same period last year.

Week before last there were eight cases of murder, homicide, or deadly assault, in this city, by the knife, the pistol, or brutal violence, and three of the sufferers are already dead!

The receipts of gold in Great Britain from Australia, have far exceeded the hopes of the most sanguine; for the first six months of 1852, they reached the sum of about \$10,000,000.

The Mt. Morris (N. Y.) Presbyterian Church and Session House were burned down Tuesday evening, Sept. 28. Loss \$6,000. Insured \$1,000.

The steam mill of Mr. Ellsworth, on the edge of the Grand Prairie, near Lafayette, Ind., was entirely consumed on the 15th ult. Loss, \$7,000.

Hon. Samuel Appleton has sent to Mayor Seaver a check for \$1000, to be expended in the purchase of books for the public library in Boston.

A contract has been made to construct the railroad proposed from Nova Scotia to the United States.

The cholera, as an epidemic, has entirely disappeared from Rochester.

Two men were killed on the railroad near Charleston, S. C., on the 22d.

DIED.

On the 11th ult., at the residence of Col. Tully, Clark Co., Va., Mrs. ELIZABETH BROWN, widow of the late Rev. O. B. Brown, of Washington City. We find in the *Baltimore True Union* the following delineation of her character, to the truth of which we most heartily subscribe:—

"Mrs. Brown was literally and truly one of 'the excellent of the earth.' In her family, ever kind and hospitable; to the poor, a bountiful benefactor; to the household, an unwavering and reliable friend; to the sick, ever a comforter, both of the body and the soul. Among the many kind and benevolent ladies of Washington, few were less distinguished by more active female characters. Many a poor young man, who had the influence of her kindness without ever ascertaining to whom he was indebted for the comforts he enjoyed, now passed from the scene of her care, and has entered into rest, rejoicing in the fullness of that sovereign, unmerited grace, which formed the basis of her hope while on earth."

New York Market—October 4, 1852. Flour—No. 48; Pearl 5 56. Flour and Meal—No. 48; 4 44 for common to straight State, 4 44 a 4 68 for mixed fancy Michigan and Indiana, 4 68 a 4 81 for fancy Genesee, Rye Flour, 4 12 a 4 50. Corn Meal 3 75 for Jersey, 3 75 for Ohio, 2 12 a 2 50 per 100-lbs., 5 25 for extra barrels. Grain—Wheat, 95 a 97c. for red Ohio, 1 03 a 1 05 for white Ohio and Michigan, Rye 95c. Barley 76c. for two-rowed, Oats, 43 a 43c. for Jersey, 45 a 46c. for State and Western, Corn, 71c. for Western mixed, 73c. for yellow. Provisions—Pork, 15 62 for prime, 17 57 for mess, Beef, 6 00 for new prime, 4 00 a 5 00 for two-year old, lard, 11 00 a 14 00 for mess. Dressed hogs 8 a 9c. Lard 11 a 12c. Butter, 16 a 18c. for Ohio, 20 a 22c. for Western Dairy. Cheese 7 a 8c. Hay—1 00 a 1 18 per 100 lbs. Hops—15 a 20c. for old, 25 a 30c. for new. Lime—1 00 for common, 1 75 for lump. Lumber—14 00 for Spruce and Pine. Wool—36 a 43c. for domestic fleeces.

LETTERS. BENJ. GREEN, BOWEN BISHOP, S. M. BURDICK, WM. F. FANSTOCK, WM. O. WHITFORD, HOWELL W. RANDOLPH, J. B. WELLS, J. M. ALLEN, O. S. TISWORTH, S. A. CHAMPLIN. RECEIPTS. FOR THE SABBATH RECORDER. Davis & Randolph, W. atworth, W. L. 4 00 to vol. 9 No. 20 S. A. Champlin, W. atworth, R. L. 2 00 9 52 Paul M. Barber, R. L. 2 00 9 52 Enoch W. Peck, Unadilla Forks 2 00 10 13 Thomas Harrison, New York 2 00 9 52 BENEDETTI W. ROGERS, Treasurer.

Western Association—Executive Board. The next meeting of the Executive Board of the Western Association will be held at Alfred Center on Fourth-day evening, Oct. 20. Missionaries in the employ of the Board, will please to attend their reports at the meeting. The Churches of the Association will please send very generous contributions, as the Board, trusting to your liberality, have enlarged their operations, and have now twenty missionaries constantly in the field. J. BAILY, Sec. of Board.

MADAME SONTAG'S CONCERTS. METROPOLITAN HALL. On Monday, Wednesday and Friday Evenings, until further notice. For further particulars, see Programmes from day to day in the daily papers. The prices of admission are fixed at two dollars and one dollar, according to location. Tickets for sale at the Music Store of WM. HALL & SON, corner of Broadway and Park Place. Doors open at 6 1/2 o'clock. Performances commence at 8 o'clock.

Light. THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to the Safety Phosgene Lamps and materials for burning. They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms. Call and see, at 117 Fulton-street. CHAS. STARR, Jr., & Co. Sept. 16—6m.

1,000 Book Agents Wanted. To sell Pictorial and Useful Works for the year 1852. \$100 DOLLARS A YEAR!

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best Books published in our country. To men of good address, possessing a small capital of from \$25 to \$100, such inducements will be offered as to enable them to make from \$3 to \$5 a day profit. The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered. For further particulars, address (postage paid), ROBERT SEARS, Publisher, 47 W. 181 William Street, New York.

Clothing Establishment. THE subscribers, under the firm of Wm. Duns & Co., have opened a Clothing Establishment at No. 103 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be served with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can purchase themselves at No. 103 William-street, as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston. REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or animals. New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be served with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can purchase themselves at No. 103 William-street, as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, JOHN D. TITSWORTH, R. M. TITSWORTH.

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