

The Sabbath Recorder.

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

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The Sabbath Recorder.

ASSOCIATIONAL POWER.

TO "T. B."

From the manner you treat the subject we are upon, and its importance, I feel under obligation to write still more upon it, though at first I thought I would not.

You seem to have been obliged to look your "Remarks" over very closely, to find any thing to which my charge of false imputation was pertinent. And when you did find a single sentence to which you seem to become aware it might be applicable, you disavow the imputation of the sentiment to me personally. Well, let that be so understood.

But then, your "Remarks," from first to last, abound with the imputation, in substance, that the views I hold, and the amendment and measures I contend for, are presbyterian, prelatical, and episcopal, in their tendency. Thus, while you would profess not to hold me chargeable with such sentiments personally, your imputations of that sort against the views I hold, instead of lessening, increase, and are urged with accumulating pertinacity as you proceed.

Now, what I expect to show is, that such is not the tendency of my views—that your representation of the matter, in this respect, is an entirely mistaken view of the subject. I shall hit, too, on some other points. To put power, then, into the hands of the ministry, by which they may rule the ministry, or laity, or both, must be the tendency of my views, or you must be wrong. Your statements, if you mean any thing by them, as you say by me, (though I would not intimate that you write without meaning any thing,) must mean what I have said. Let us examine that doctrine, which you have clothed in such a frightful garb, and see what it is.

The doctrine I hold is this: I maintain that the churches associated, and their ministers, as ministers, as public men, (holding an office of the highest responsibility, authorizing them to administer the ordinances of the gospel throughout the whole body,) are amenable to the body of representatives chosen and sent by the churches to constitute the Association. I hold, that if any church in the Association lays a complaint before that body against another, or the minister of another, said church or minister is liable to be tried by that body, and dismembered by an act of the same, for any conduct which it deems to be in violation of the principles on which they originally associated. All must necessarily see, that the whole question, whether or not such views tend to a government of presbytery, prelacy, or bishops, must depend on another question, namely, whether the body of delegates who are to do the business, and constitute the tribunal, is to be composed of presbytery, prelacy, or bishops, or of some other class of individuals. It is positively certain, that in the sense you use those titles, there are no such dignities among us. It follows, that the Association can not be composed of such. But suppose we call our ministers by those titles, or any others you please; they only stand on a level with the private members, in regard to being delegates to the Association; they have no claim to that position among Seventh-day Baptists by virtue of their office; the churches are not obliged to appoint or send them to do that business. On the contrary, if it is the pleasure of the churches to do so, they can make up the sessions of their Association and not have a solitary minister in them. It is true, the churches do generally send their ministers as delegates to those meetings; but they usually send three or four from the private membership of the church to one from the ministry; and the vote of each church is as the majority of its representatives vote. So the power is in the hands of the people, though the ministers are delegates. But should the churches perchance only send their ministers to the Association, you may say that would constitute a government of bishops, prelacy, or presbytery. But that would not be true, if the churches still retained the right to demand a new set of delegates to submit the matter to; which they always have done, and I trust they always will do, and which of course they most certainly ought to do, for the security of their own rights.

No, brother, no such brief authority as the churches give to any set of delegates, whether it be to decide as to the soundness of the churches, or of their ministers, bears the most distant resemblance to presbyterianism, prelacy, or episcopacy, imaginable. My scheme invests the people—the members of the churches—with authority to wield over the ministry for self-preservation. But presbyterianism, prelacy, and episcopacy, invest the ministry with authority over the people, the membership of the churches, and also over the ministry, and that by virtue of their office perpetually. On my plan, if at any time the people wish to authorize their ministers, or other individuals, or both, to judge of any matters for them, they can do so. If they approve their judgment, they may acquiesce in it; if not, they have the power in their own hands—they can reverse it. The jurisdiction in the case possessed by the delegates to whom it was committed, has terminated when once they have given their opinion; it then falls back into the hands of the people, necessarily. But under presbyterianism, prelacy, or episcopal governments, which in only a slight degree, if at all, originate with the people, and are not amenable to them, the people of course are obliged to submit to their rule or domination over them, whether it be right or wrong, or at least with but a slight chance of obtaining justice at their hands; yes, comparatively, with no chance of justice whatever. I wish to make the ministers amenable to the people; my doctrine secures that, and necessarily, it can not result in any thing else. But you heap odium on my views, (not to say me,) by representing me as a man who would have the churches and ministers

presbyterianism, prelacy, or episcopacy, or that such views would put power into the hands of the ministry; which is so far from being true, that it is directly contrary to every fact in the case. In frankness, I must say, that I can not account for this idea of my views having such a tendency, on any other supposition than that it is purely a creation of your fancy. I am amazed that you should take such a view of this thing. But then, I am aware that, as a people we are almost frantic when the thought of priestcraft crosses the mind, or especially when the frightful image of its horrid tyranny is held up to view, and this presented a strong inducement to excite disgust against my views in that way.

There is reason, indeed, to be afraid of priestcraft's iron sway. But there is no reason that we should allow its image, held up in various ways to bewilder us, or overcome us with such a fascination, that we, like a charmed bird, should hover around in vain attempts to escape, and then throw ourselves into the extended jaws of the hungry monster. But I fear our case is something of that sort. For, by the course taken, and the views maintained, at the last Association, the ministers are put entirely out of the reach of all except the particular churches to which they belong. And who is ignorant of the fact, that a minister of but an ordinary share of ingenuity and tact, can easily find some church whose circumstances, together with his representations, will lead them to sustain him, and declare that he has done nothing for which he can be faulted. If, then, a minister gets into difficulty in one church, and can patch up his standing a little, so as to get a letter, or certificate of standing, or by some other manoeuvre or shift, get into a church that will defend him, he cannot be touched. Or, suppose the pastor of one church accuses the pastor of a neighboring sister church, of lying, and it can be proved that the falsehood is on him who made the charge; yet his church will hear no complaint, will not have the case examined, avows its confidence in his integrity, and continues him its pastor. According to your doctrine, the decisions of his church are final, ultimate, and of the highest authority; indeed, there is no other authority to which he is amenable. The subject being thus legitimately disposed of, (for they must manage their own concerns in their own way,) no church, nor the body at large, having any business to judge but what it is all right, the pastor accused of lying, and his church, and the pastor who accused him, and his church, are all in fellowship and communion, unavoidably. And whenever they are brought together in their association with the body to which they in common belong, the accused pastor and his church, so many of them as may be present, will be expected to go forward in the communion. Of his accusation it is only to be remembered, that he has been justified by the highest authority, and he can come forth with his flock, and sit down to the communion, or stand and administer to his accused neighboring pastor and flock. And even should the disaffection rise to such a pitch, that the Association should assay to withdraw the hand of fellowship from the accusing pastor, and then his church should declare its determination to separate from the Association, and that body erase the name of that church, or declare them dropped, and so they part, from mutual loathing and repulsion; yet, after all, these pastors and churches are all in communion; and if either of them should for any reason be disposed to claim that place, or privilege, in the assemblies and services of the other, it could not be refused. For the Association is only capable of handling some questions of a social character, of the nature of expediency, as I understand you. It can not touch any thing of the nature of discipline; it can not sunder in any way the vital cord of Christian fellowship or communion. It follows, that when once a church has been admitted to membership in the body, their pastor may bear false witness against his neighbor, his brother, and though it be proved against him by positive testimony the most unimpeachable, his church has only to say it is not so, and he can come forth into the churches, Associations, and Conferences, and claim his place as a minister and communicant among them, in spite of all they can do. The body may shake itself as hard as it pleases; it can't shake him off. Four-fifths of their number may believe him in the fault, beyond a doubt that they are bound, in justice to their own reputation, and in duty to man and to God, to separate from him, to keep no company with him, "no, not to eat;" they may vote to withdraw the hand of fellowship from him, and suppose they have succeeded to clear themselves of the wrong, and of him; but no, according to your theory, he is a member of the denomination; he and his church belong to the Conference, though they have withdrawn or have been excluded from the Association.

It will avail nothing for you to say, the church must sit in judgment on its own minister and members, and if it does wrong, cut them all off together. For, according to your views, they are not in any respect amenable to any body for any act of discipline of theirs; and of course they are not subject to be cut off for any act of that nature; they cannot be excluded for any act they can make appear to be of the nature of discipline in their body, or do what they may. Any act of the Association in respect to such a church could only affect the conventional relations between it and the church. So I understand you, and your theory. This is the independency of the churches! They must have the power to vindicate their minister's standing against no matter what kind or amount of evidence; and when done, impose him and themselves on a people as a part of them, in the eyes of community, in spite of all remonstrance and all resistance.

Does some one say, We need give ourselves no trouble on that score—that no church or minister will ever trouble us in that way? I reply, It is nothing to the purpose whether any are disposed to do so or not. If your theory is what I have represented it to be, (and what, in my opinion, no man can prove it is not,) it is just as much to be objected to, as if there were churches and ministers willing

for an opportunity to take advantage of it to the full extent. If this is liberty, God save his people from it. If this is not presbyterianism, prelacy, or episcopacy, it is *no better*. It is the monstrous outbreak of that democracy which asks everything, and gives nothing; which would enjoy the protection of the social or religious compact, and at the same time, the privilege of trampling on its equal claims with impunity; it is, indeed, the antithesis, the reverse of all it claims to be. Its practical definition of liberty is tyranny—the tyranny of the few over the many—of one church over all the ministers and churches with whom it is associated.

Now, whether it is *your* views or *mine* that ought to be charged with a tendency to presbyterianism, prelacy, or episcopacy, I am willing our readers should judge; and also, whether there is any reason why you should appeal to the "love of approbation" in our people, and at the same time attempt to excite their disgust against my doctrine, by saying, "But we do not think that Seventh-day Baptists are yet prepared for it, though it might be accounted sound doctrine in presbyterian and prelatical denominations." Who has less confidence in Seventh-day Baptists than you have? If I have, I have not transcended you in the exhibition of it, as seen in your allusion to their doctrinal views (or to their not having any) on the subject of "Foreknowledge," in your articles on that subject last winter, and more recently in what you have published on "Denominational Sin." I find no fault with what you wrote on the last-mentioned subject. Have you any more reason to desire the purity of Seventh-day Baptists, than your brethren, who from infancy have been taught by their parents to cherish that object as their patrimony—as their individual interest? Are you—is any man—more republican, more democratic, more congregational than I am? If so, let it be proved, not insinuated.

I hold to just such independency of the churches as will make them equally independent. But the idea that primary bodies may confederate, or associate, and yet be absolutely independent, and unamenable as to whether their doings shall comport with the objects of their organization or not, is an impracticable abstraction. It is nothing else than to declare all organic, constitutional, confederate, or associational obligations, null, and at one stroke to resolve the mass into its original elements. No organization can endure the shock of such a doctrine; and those who maintain it must not be surprised if the reward of disorganizers should be theirs.

You hold that the thirteenth article of the Constitution of the Eastern Association is an undigested and unequivocal confession of the Association's faith in this respect, namely, that each church has such a right secured to it by the Gospel—that is, such a right as you contend for. I do not so understand it. You did your allusion to my criticism on that article, as being so singular, or your presentation of the first and last parts of it, enable me to see that it contained the complete refutation of my criticism which you seem to think it does. I still think the word "gospel" in the article should have the import which I gave it. Be that as it may, I know that I never meant to make such a confession of faith as you hold the Association made, when it adopted that article. Your statement, then, on that point, so far as it bears on me as a member of the Association, I know to be incorrect; and there are many other brethren in the same position. But suppose you were correct in your interpretation of the language of the article, I should contend against the doctrine still, and urge the amendment of the Constitution; for I never supposed we were infallible in making constitutions or articles of faith. I hope, however, that neither ourselves as a people, nor our organizations, are so bad that reformations impossible; nor can I flatter myself with the idea of such perfection as precludes improvement. And I trust that the time will come when it will be seen, that the resolution of the Berlin Association, affirming the amenability of ministers, was not the result of "an over-acted zeal," and that the rejection of the proposed amendment at Waterford was not the deliberate judgment of our churches.

But you labor hard upon the idea that I advanced in respect to ministers having a right to officiate throughout the body, or Association. Yet you are not sure you understand how much I mean by it. I regret that I did not succeed to state my meaning so that you could get hold of it. Let me try it once more. I understand that when churches associate, they obligate themselves, by that act, to receive each other's ministers, and treat them as having a right to administer the gospel and its ordinances interchangeably among them, as opportunities therefor may arise, or occasion may require. I am not on the question whether it would be modest, or wise, for ministers to demand any thing of that kind. But I maintain, that by associating, each church concedes to all the others, that their ministers shall have the right to administer among them. But if the Seventh-day Baptist church of New York will have it that the ministers of the other churches have no right to officiate among them, except they will accept that "privilege" as a benefit bestowed on them by that church, I suppose they will be equally at their option whether they accept the benefit or not; for, desirable as it may be, it might make a good deal of odds whether it were entered upon, or enjoyed, on grounds which were just or unjust. You hold "that a minister is a minister of the church to which he belongs"—that his connection with the Association gives him no right to officiate as a minister in any church belonging to it, unless that church is, itself, willing to receive him in that capacity;—and that "the body throughout which he has a right to officiate as minister, is only that church which in some way signifies its willingness that he should do so." Well, what of that? Suppose it is so, does not the act of one church, when it associates with another, constitute a declaration of its willingness to receive the pastor or minister of the other as an administrator? Do they not by that act

affirm his right to officiate among them? I believe they do. And any interpretation of the act of association, which disallows that point, makes a farce or sham of the whole transaction. It is no new discovery, "that it takes two to make a bargain," but if one could insist on a way to infuse into men sufficient rectitude to cause them to stand to the bargains which they make, he could no doubt get a patent of it. My acquaintance and intimacy with Seventh-day Baptists from my infancy, and especially for the last twenty years, will not allow me to admit that they ordain men with the idea that they are ministers of the churches to which they belong merely—that they hold no ecclesiastical connection with the denomination except their church. I think I know, that they never act with that idea (you excepted) but, on the contrary, with the idea that the man ordained is a minister of the denomination, as by their *sole agency* in ordaining him, or the relations in which they stand to the church which ordained him. If the Conference should meet at Plainfield next month, and it be disposed to have the Lord's Supper administered, would it not have the right to do so, and to call upon some, or any of the ministers of the churches to administer? Could the Plainfield church object, and say, You have no right to administer here, unless we ask you to? Or could one part of the delegates or ministers say to the rest, You have no right to administer to us, unless we ask you in the name of our church to do so; for your connection with the Conference, or Association, gives you no right to officiate anywhere but in the church you belong to—that your rights, and your amenability, are confined within the limits of your churches, that your ecclesiastical connection goes no farther—you have none with us whatever? On your principle, of course all these things could be legitimately said and done. But I maintain, that such a course is in direct contravention of, and in utter contradiction to, every thing signified by the act of association, on which the churches send their representatives together, and a breach of faith and covenant. And therefore I reject the doctrine in all its bearings, in every form in which it can be presented, either in whole or in part.

The church a minister belongs to is the tribunal first to be looked to for the trial of his case when he is complained of, no doubt. But when the decision of the church is such that churches associated with it cannot follow, said church, the case must go before the body. And it is perfectly evident, that the church might take one ground, and the ministers another in the end, and the one be sustained, and the other put down. Or, they might take the same position, and he justified or condemned together. If they take contrary grounds, so that one is condemned and the other justified, it must terminate the relations previously subsisting between them. So it is seen, that the trial of the church as a member of the body would not of necessity cover the whole matter, because it is plain, that though the church assumes a position that puts an end to its connection with the body, the minister having received his ordination either at the request of the church, with the concurrence and cooperation of the body, or upon the church when in standing in it (by which the body becomes a party to that transaction), his ordination can not be vitiated by what his church may subsequently do, unless he takes the same ground. Thus it is, that a minister holds a relation with the body aside from his connection therewith by his membership in the church. And he is no more dependent on the church for his membership in this sense, (and this is to be a member,) and his position as a minister in the body, than the church is upon him for theirs. Suppose an Association or the Conference takes a member of the Seventh-day Baptist church in New York, and ordains him to the ministry, without being asked to do so by the church; can the New York church prevent his being a minister? Is he not, in that capacity, amenable to the body that ordained him? Such things have been done, and their validity has not been questioned.

But you seem to hold that the church alone has the right to originate a man's ordination—that whoever else may participate in it, only acts in obedience to the will of the church. But where did you learn that the church, as a local organization, in such a sense as you employ that term, is vested with the ordaining power exclusively, under the Lord Jesus Christ? Do you find any cases in the Scriptures of churches ordaining ministers? We have the right of private judgment on individual responsibility; and on the right of private judgment, we base the opinion, that a company of converts to Christianity have a right to ordain a minister for themselves, when they are so situated that they can not find others of the same faith to counsel and aid them in it. I admit all that. But Christ ordained the apostles, and they ordained ministers or pastors in the churches; and if you can show an instance of a church that called and ordained a minister for itself in the time of the apostles, I should be glad if you would. I do not mean to say by this, that the clergy, or presbytery, or bishop only, can confer ordination; but I deny that the right to ordain lies exclusively in the church, as you represent. If a church calls a man to the ministry, asks the churches in communion with it to send their minister or others to examine the candidate and ordain him if approved, and they comply with the wish of the church, and ordain the man, I hold that the delegations sent by the churches are said business, and their churches, are just as much the ordaining power, and just as responsible for what is done, as the church that called them together, and that the man who is ordained is just as amenable to the other churches, in respect to the exercise of the office conferred on him, as he is to the church that called him, and to which he belongs.

I hope by this time you can conceive what I mean by a minister's being a member of an Association, though not a voter in its sessions, because not sent as a delegate by any church, and I can only conceive of membership as

being predicable of a church, we will call him an officer in the body, and amenable to the same, as such, for his conduct. I hope, at least, you will see, that my views are neither presbyterianism, prelacy, nor episcopacy. At any rate, the whole power of our press, and all the influence of your editorial position, and standing for goodness and wisdom, are to be brought to bear to crush brethren—yes, the churches who, pursuant to your own advice, as they thought, brought a matter of difficulty before the Association—for one, I wish to know. I know already, (and am oppressed with the sad thought while I write,) that these churches, year after year, groaned under the oppressive weight of the difficulties which arose in their midst. They prayed—they labored—they toiled—but could not adjust the matter. They asked the ministers in the Association to meet and confer as to what should be done, and use their influence to settle the difficulty. You advised instead of that, (and contrary to my views of the best way at the time, for I was for the informal conference,) that the church complaining of being injured should lay its complaint before the church to which the minister belonged, whom they charged with doing them wrong. The complaining church took your advice, and acted on it. They laid their complaint before the other church, but it would not take the subject up, except to say that they should not go into it. Next the complaint was laid before the Association. What else could any one expect would be done? You heard the complaint, and was on a committee to nominate a council to take the subject up for the Association. The council was appointed, and examined, and reported on the case. And from that moment your denial that the Association had any right of jurisdiction in the case, has been constant. And, taking advantage of an ultra-abstract and impractical notion of the independency of churches, which, though fallacious, is very fascinating to many, you and others succeeded to give such a shape to the doings of the Association at its last session, as very seriously to invalidate the action of the preceding session; and yet, instead of amending that action, went right on to commit more acts of the same kind. The natural result of all this is a most disheartening and sad state of things, from which the Seventh-day Baptist churches in Rhode Island are suffering still. And there is no word so descriptive of the condition of things here on this subject as *chaos*. A great portion of our members know not what to think or do. And I believe this state of things results more from the course you have taken than from any thing else; and I think you ought to understand it; and I should not feel justified if I should leave this fact unrecorded. But I look for a better state of things. I have no idea that the effects of your course will last always—that they are to be fixed upon our people—through, perhaps, they are, as easily misled as others; and fully impressed with what seemed to me to be a fact, that they were utterly incompetent to the work devolving upon them. But though I have so much confidence in our people left, as to make me hope they will come right on this subject, still I feel sad to find myself obliged to oppose your views so much as I do. It is what, a year and a half ago, I never dreamed would come to pass. And now, after so full and extended an expression of my views, I will add, if I can be shown and convinced that I am wrong, and you are right, I wish to; for the remembrance of the past, when our views of things seemed to be harmonious, is so pleasant, that I wish to enjoy them over again, if it may please God that I might. If, however, truth and justice demand it, I must breast the storm of your opposition; and, with right on my side, I shall expect to stand the shock, weak as I am.

LUCIUS CRANDALL.

FROM THE PRESBYTERIAN. FOUR DEATH-BEDS.

Benjamin Franklin was one of the most distinguished men of the eighteenth century. From a small beginning he was raised to a high rank and consideration among men; but, alas! he was a stranger to true religion. During his last illness, we are told that he read and conversed cheerfully with his family and friends; that he often transacted business, and that he often indulged himself in those *jeux d'esprit* and entertaining anecdotes which were the delight of all who heard him. The only allusion to religion, of which we have any account, is this: "He acknowledged a grateful sense of the many blessings he had received from the Supreme Being—and made no doubt but his present afflictions were kindly intended to wean him from a world in which he was no longer fit to act the part assigned him."

Thus died the philosopher, and his death is often spoken of by Deists as all that could be desired. But we find no traces of love and hope, of joy and heavenly aspiration. He died as a Grecian philosopher, who had never heard the name of Jesus, might have been expected to die. Is this the most desirable state of mind in which an immortal spirit can leave this world? If such a death be worthy of a philosopher, let not my last end be like his!

Voltaire was a celebrated infidel, who delighted to treat God and his word with contempt. In his last illness he frequently exclaimed: "I am abandoned by God and man." To Dr. Trochin he said, "Doctor, I will give you half what I am worth, if you will give me six months' life." The Doctor replied: "Sir, you can not live six weeks." Then said Voltaire, "I shall go to hell, and you will go with me!" He soon after expired. How affecting! How horrible the death of this man.

A worldling, when on his death-bed, was reminded of the great truths of the gospel—of his own guilt—of the redemption of Christ Jesus, and of the regeneration of the Holy Spirit. "Yes, sir," was his reply, "these things are all true—all true; but to me they are like something that is too far off, I can not grasp them." And thus he died, stupidly and unawakened.

Augustus Toplady, the author of "Great many of our beautiful hymns," a few days before his death, said to a friend: "Oh, it is impossible to describe how good God is to me! This afternoon I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of his presence with, and love to my soul, that it is impossible for words, or any language, to express them. I have had peace and joy unutterable. On another occasion he said: 'My prayers are all converted into praise.' And he exclaimed: 'Oh, how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight.' Oh, that I had wings like a dove, then would I flee away to the realms of bliss, and be at rest forever! Oh, that some guardian angel might be commissioned, for I long to be absent from this body, and to be with the Lord forever! Waking from slumber only a little before his death, he exclaimed: 'Oh, what delights! who can fathom the joys of the third heavens?' His last words were, 'The sky is clear, there is no cloud. Come, Lord Jesus, come quickly!' Thus died the Christian, trusting and rejoicing, praising and triumphing.

Here are four death-beds; no one will feel ready to say, "Let me die the death of Franklin, and let my last end be like his." Nor will this be said of Voltaire, or of the worldling. Many are ready to wish they may die the death of the righteous—that death may come to them without its sting, that they may triumph over it. But such wishes are sinful and foolish, if the sinner is all the while rejecting Christ, and running greedily to do iniquity. Reader, if you are out of Christ, you are on the broad road that leadeth to destruction. "Turn ye, turn ye; why will ye die?" Solemn scenes are before us; death and judgment are at the door. If you find you Christless, unpardoned, and un sanctified, yours will be an undone eternity. Except ye repent, and be converted, ye shall all likewise perish.

But for the believer to die is truly blessed. A happy thing it is to leave sin and sorrow, and to be gathered into Jesus' bosom. Happier still to awake at the resurrection, in the likeness of our glorified Redeemer. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

HORRORS OF A FIELD OF BATTLE.

Stand, then, in imagination, on a summer's morning, upon a field of battle. Earth and sky melt together in light and harmony. The air is rich with fragrance, and vocal with the songs of birds. But suddenly break in the sounds of fierce music, and the measured tramp of thousands. Eager squadrons shake the earth with thunder, and files of bristling steel kindle in the sun. And, opposed to each other, line to line, face to face, are now arrayed men whom God has made in the same the same issues. The same heart beats in all. In the momentary hush, like a swift mist sweeps before them the image of home. Voices of children stir in their ears. Memories of affection stir among their silent prayers. They cherish the same sanctities, too. They have read from the same Book. It is to them the same charter of life and salvation. They have been taught to observe its beautiful lessons of love. Their hearts have been touched alike with the meek example of Jesus. But a moment, and all these affections are broken, trampled under foot, swept away by the shock and shouting. Confusion rends the air. The shimmering bomb ploughs up the earth. The iron hail cuts the quivering flesh. The steel bites to the bone. The cannon-shot crashes through serried ranks. And under the clouds of smoke that hide both earth and heaven, the desperate struggle goes on. The day wanes, and the strife ceases. On the one side there is victory; on the other defeat. The triumphant city is lighted with jubilee, the streets roll out their tides of acclamation, and the organ heaves from its groaning breast the peal of thanksgiving. But under that tumultuous joy there are bleeding bosoms and inconsolable tears. And, whether in triumphant or defeated lands, a shudder of orphanage and widowhood, a chill of woe and death, runs far and wide through the world. The meek moon breaks the dissipating veil of conflict, and rolls its calm splendor above the dead. And see now how much woe man has mingled with the inevitable evils of the universe. See now the fierceness of his passion, the folly of his wickedness, witnessed by the torn standards, the broken wheels, the pools of clotted blood, the charred earth, the festering heaps of slain. Nature did not make these horrors; and when these fattened bones shall have mouldered in the soil, she will spread out luxuriant harvests, and hide those horrors for ever.

USEFULNESS OF ONE TRACT.

A few days since, a member of a Presbyterian church called to make some inquiries about Oregon. As he rose to leave, a copy of a new tract was handed to him, which led him to remark that some years since one of our tracts came into his possession, entitled "The Christian's Annual Directory through the whole Bible; with tables for the reading of each day." Designed to induce young persons to adopt the practice of reading the whole Bible annually, and to pursue it through life. By T. Timpon. This tract, No. 127 of the series of the American Baptist Publication Society, led his children to read the entire Bible several times. Who can estimate the results of that little tract sold for one cent? The multiplication of tracts and good books, so far from checking the reading of the Bible itself, directly promotes it. Good books, like good preachers, cause many to "search the Scriptures." This fact should encourage us also to persevere in the gratuitous distribution of tracts, personally and by colporteurs. We may not ascertain the results in this world, but we shall find, at the day of judgment, that the "labor" of those who are "always abounding in the work of the Lord," was "not in vain in the Lord."—Rev. R.

The Sabbath Recorder.

New York, October 14, 1852.

"ASSOCIATIONAL POWER."

Reply to Bro. Crandall.

Among Protestants, church government exists in three different forms, namely, Independent, Presbyterian, and Episcopacy. To these may be added the system of government adopted by the Quakers; but as this is not likely to be referred to in the discussion between Bro. Crandall and myself, it may be thrown out of the list.

I profess to be an Independent or Congregationalist. The strict independency of the churches was the doctrine of the denomination to which I formerly belonged, and when I connected myself with the Seventh-day Baptist denomination, I supposed it to hold the same doctrine. Was I mistaken, or was I not? I still believe that I was not mistaken. Certainly, nothing has ever occurred to make me think that I was, except the confident manner in which Bro. C. sets forth views so widely different from my own, and affirms them to be the views of the denomination.

Bro. C. it is true, professes to hold to the independency of the churches; nay, seems quite indignant that it should be called in question. For he says, "Are you, is any man, more republican, more democratic, more congregational, than I am? If so, let it be proved, not insinuated." I doubt not that he is perfectly sincere in this opinion; but any man of common discernment can see, that his notions of independency are very different from mine. If, according to my doctrine, independency is "the monstrous outbirth of that democracy which asks every thing, and gives nothing—the antithesis of all it claims to be—whose practical definition of liberty is tyranny," &c., I cannot expect him to withhold his protest against it. Nevertheless, I claim to stand upon the platform of the New Testament, and my readers shall see whether my doctrine is what he has charged it to be. I intend to study briefly, however, for I think that the strength of my position is such, that many words are not called for.

There is one prominent idea that runs through the whole of Bro. C.'s article. It is this; that the Seventh-day Baptist denomination, has an embodied, organized existence, in some central council, which unites all the separate or individual churches into one general Church; just as, in the Presbyterian denomination, the various congregations throughout the country are all centralized in one great council, called the General Assembly; or as, in the Methodist denomination, the numerous local societies of which it is composed are all centralized, finally, in their General Conference. I think I do not misrepresent Bro. C. in this. I certainly do not intend to do so, and if I am mistaken, I will be glad to be corrected. He appears to regard our General Council, which centralizes and embodies the individual churches which make up the denomination. He regards it, if I mistake not, as the body to which we must look for an exposition of the denomination's faith, of its ecclesiastical polity, in short, of all that characterizes us as a religious community. And, if I am not mistaken, he looks upon the several Associations as so many subdivisions of the Conference, each of them constituting a council, which centralizes, and consolidates, the individual churches of which it is composed.

In perfect keeping with this idea, he speaks of the churches being brought together in communion, (that is, in the celebration of the Lord's Supper,) at the time of their annual convocation in Association, and of the trouble that would occur in case one or more of the pastors present, justly obnoxious to the charge of lying, should not be ecclesiastically subject to the Association. "And whenever they are brought together in their Association, with the body to which they in common belong, the accused pastor and his church, so many of them as may be present, will be expected to go forward in the communion." Again, "If the Conference should meet at Plainfield next month, and it be disposed to have the Lord's Supper administered, would it not have the right to do so, and to call upon some or any of the ministers of the churches to administer?"

Here, then, is the idea, clearly set forth, that all the particular churches which make up an Association, or the Conference, become consolidated as one general Church, having whatever authority and power the Lord Jesus has committed to that organization denominated the church in the New Testament.

I am glad that Bro. C. is so explicit on this point. It is clear, that he considers the Conference in the light of a divinely authorized Church, having authority to celebrate church ordinances, and to ordain the necessary officers. It is equally clear, that he views the Associations as so many branches of the Church, having in like manner authority to observe the ordinances, and ordain the officers. But from this view I dissent entirely.

Most unquestionably, this is his opinion, or else he must think that the Lord's Supper is not exclusively an ordinance of the church. He must think, that some other organization has a right to celebrate it. But I have no fear that he will take this alternative, for the moment he does so, he destroys his argument for restricted communion, which, I am sure, he would be loth to do. He will maintain, without hesitation, that the ordinance was committed to the church, not to be extended to those who stand without. But if the ordinance was restricted to the church, and was not to be extended to those who are without its

power and jurisdiction, then, whenever it is celebrated, it is an act of the church as such. From this it follows, that it is contrary to gospel order for the Conference as such, or for an Association as such, to go about the celebration of the Lord's Supper, unless the principle which I suppose Bro. C. to hold is well founded, namely, that the Conference is the Church which Christ instituted, and that the Associations are so many divinely authorized branches of the Church, and that individual churches are only so many farther subdivisions of the same body.

But, according to my view, the Conference or any similar organization, is not the Church which Christ instituted, and to which he committed the ordinances. Neither is an Association. Therefore I contend, that if either of these bodies goes about the celebration of the Lord's Supper, in an assumption of its own original right to do so, it does what the New Testament does not warrant it in doing. And to the question, "If the Conference should meet at Plainfield, and be disposed to have the Lord's Supper administered, would it not have the right to do so, and to call upon some or any of the ministers of the churches to administer?" I unhesitatingly answer, No. The original right to have the ordinance administered rests with the Plainfield church. Its own officers are the proper persons to officiate on the occasion, and the ministers, and other delegates to Conference, meeting in the place, may sit down and participate, by invitation of the church. And I will here record my satisfaction, that on the occasion referred to, the pastor of the Plainfield Church took precisely this view of the case, as I infer from the manner in which he gave out the invitation for all members of sister churches who were present to unite with that church in the celebration.

I wish to dwell upon this point a little, for it is one of some importance. Several times I have been witness to the fact, that the Conference, or Association, has, in the way of business, looked forward to the celebration of the Lord's Supper on the Sabbath, and appointed the ministers who should officiate. I have always considered it as an error. Associational or Conference communion is something for which I find no warrant in the Scriptures. The church where the Conference or Association is holding its session, may consistently resolve to have the Eucharist administered at the time, and may invite all the visitors present to a participation of it. Viewed in this light, it is a beautiful custom, and one to which I can offer no objection. I would rather wish it continued, other things being equal; only let it be distinctly understood, that the proceeding is the act of the church, not of the Association.

Bro. C. has not unfrequently been spoken of, as "a man who understands the genius of our denomination better than almost any one else," and if this be so, it may become me, I think, to caution about differing from him. Very well, I will endeavor to be cautious; but, at the same time, I am very desirous to know whether his views are really the views of the denomination, or not. Has it always been the sentiment of the denomination, that an Association, or the Conference, has an original right to provide for the celebration of the Lord's Supper during its session, and to appoint the administrators, the same as if it were a divinely-constituted church? Some of the old fathers can doubtless answer the question. But I can very easily conceive, that the church where the Conference held its first session determined to celebrate the ordinance, and to invite the members of Conference to partake of it. I can easily conceive, that the practice being frequently repeated, it came to be considered as a matter of course, that the Eucharist would be attended to at such times. And I can conceive, that the church insensibly slid into the habit of leaving it with Conference to appoint the administrators, without really intending to concede to it any original right to do so. I can conceive, too, that this practice passed over from Conference to Associations; and that some, not stopping to inquire what the teaching of Scripture was, have inadvertently fallen into the notion, that the Conference or Association provides for the celebration, because it has an original right to do so. All this I can conceive, without supposing that Associational communion, strictly, was ever intended to be set forth as the doctrine of the denomination. And notwithstanding Bro. C.'s acquaintance with "the genius of the denomination," I shall take this view of the matter, till I am compelled to think otherwise.

I fearlessly maintain, that the only ground upon which Bro. C. can consistently claim for the Conference, or for an Association, the original right to celebrate the Eucharist, is the consolidation of all the particular churches of which it is composed in one general Church. And could he but free himself from this idea of consolidation, I think he would not be quite so ready to claim for Conference, or Association, an original right to have the communion administered; nor would he be so ready to claim for it a disciplinary authority over churches and ministers.

Bro. C. speaks of "his acquaintance with Seventh-day Baptists from his infancy, and especially for the last twenty years." Well, during all this time, he has seen the General Conference, and (since their formation) some of the Associations, celebrating the Lord's Supper at the time of their anniversaries. Perhaps, without careful inquiry, he has taken it for granted, that they claimed for themselves an original right to do so, the same as if they were bona fide churches, organized upon

the New Testament platform. This idea has grown with his growth, and strengthened with his strength, till it has become a settled conviction with him, that nothing short of this was ever intended. In this way, (as I think,) he has been beguiled into the notion, that consolidation is the real doctrine of our denomination.

This principle of consolidation is not the principle of Congregationalism, as set forth in the New Testament. The two principles are directly antagonistic to each other. The congregationalism of the New Testament makes every local church an independent body—a complete sovereignty within itself. It recognizes no subjection or responsibility of one church to another. On the contrary, every prerogative and every duty is vested in each single church, as though no other existed. The right of choosing officers belongs to the church, Acts 6: 2, 3; the right of receiving members, Rom. 14: 1, and 2 Cor. 2: 8; the right of excommunicating disorderly members, 1 Cor. 5: 13; the right of finally deciding on private differences, Matt. 18: 17. The only sovereignty over it, at all, is that of the Head, Jesus Christ, as set forth in the laws which his inspired Apostles have placed upon record. All other jurisdiction is disclaimed.

Now, it is evident, that Bro. C. repudiates this strict independency. It is with him "the monstrous outbirth of that democracy which asks every thing, and gives nothing." He is a consolidationist, if I may coin a word to suit the occasion; and because he is, I consider his doctrine, well suited for Presbyterian and Prelatical denominations. I know that we have no such dignitaries among us as Presbyters and Prelates, in the commonly received sense of these terms. I know, too, that Bro. C. does not advocate, directly, the vesting of church government in the hands of ministers alone. I am not aware of having imputed to him such views, or even of having "insinuated" so much. But I do know, that consolidation is a very important feature of Presbyterianism and Prelacy. I know, that there is not a Presbyterian denomination to be found, which does not recognize its great ecclesiastical judiciary, in which all the local congregations are centralized and consolidated. I know it to be the same with every Prelatical denomination. And I know, also, that when a denomination becomes ecclesiastically consolidated, it is next to impossible to keep the government out of the hands of the chief dignitaries, and retain it in the hands of the people. All experience shows, that large religious bodies are swayed, for the most part, by a few leading minds. There is not a Presbytery, or a Synod, or a Conference, or an Association, or an ecclesiastical convention of any kind, that is not, in a great degree, under the control of a few master spirits, whose favor must be propitiated in order to the adoption of any important measure; and these master spirits are always ministers.

The Head of the Church has sanctioned a system of government which gives to a few leading characters the power of spreading out their influence—which may, peradventure, be mischievous and oppressive—over an indefinite number? Were there any certainty that these leading characters would always exercise their influence in strict accordance with righteousness and truth, such a system might be well enough. But alas! not even ministers are always meek and lowly of heart. Too often their elevated position serves but to inflate their ambition, and render them intolerant towards the weak. Infinite Wisdom fore saw that thus it would be, and, in ordering the system of church government, ordered it in such a way that the intolerance of every Diotrephes should be limited to the precincts of his own congregation.

Such being my views, I maintain that churches have no business to enter into any association which will compromise their strict independency. They may associate for the sake of furnishing the destitute with the Gospel; they may, for the sake of operating more efficiently in Bible distribution, for the education of ministers, for the promotion of Sabbath-Schools, for the promotion of benevolent enterprises generally. Some such objects may very properly call together their representatives, from time to time. But association for the purpose of exercising a strong ecclesiastical jurisdiction over the churches, is downright rebellion against the King.

I find that my proposed brevity is in danger of becoming prolixity; yet, as I have a few things more to offer, I must avail myself of another opportunity. I shall endeavor not to tire the reader.

INSTITUTION AT AMSTERDAM.—A generous Christian lady at Amsterdam has lately offered to the Free Church a new building in that city, worth about £2000, together with £2050 in money, as a partial endowment, for the purpose of training evangelists and colporteurs to make known the gospel among Jews and others in Holland and throughout the Continent. The building is said to be well fitted for the work of such an institution, and, in fact, part of it is at present rented by the Jewish Mission, and occupied by the Rev. Mr. Schwartz as a place of worship. The proposal, which was laid before the General Assembly, has been finally concurred in by the commission. The Rev. Robert Smith, one of the missionaries expelled from Hungary, has been appointed to Amsterdam, in order that he and Mr. Schwartz may immediately open the institution, and commence that course of preparation of gospel laborers which promises ultimately to tell so beneficially on the objects of the Jewish Mission. In addition to these, it is proposed to request Dr. Da Costa, well known in this country by his writings, as well as by his labors in the cause of Christ, to accept an office in the institution, and, along with him, to appoint another teacher.

THE ENGLISH SABBATH.

Rev. Octavius Winslow, after twelve years close attention to the duties of pastor of the Warwick-st. Congregation, in Leamington, England, started on a journey to Switzerland. He was, however, arrested by a serious illness at Paris, where he experienced some of the inconveniences of a Catholic country. In a letter to his church, he says:—

"What I have seen abroad has tended greatly to endear to my own heart the great and costly privileges with which, in our own happy country, we are favored; and has deepened the earnestness with which I am prepared to urge you to a higher appreciation of the blessings of an English Sabbath, a Protestant sanctuary, and a preached gospel."

Of the blessings of an English Sabbath, compared with any thing found on the Continent, those only who have traveled there can well speak. Yet we are reminded of the fact that few, in England, enjoy all they ought of a great privilege, simply because they have none but an English Sabbath left to them. It is well known, that Dr. Bound introduced the authority of the Decalogue to urge a different degree of attention to the observance of Sunday in the Church of England. He published a book in the year 1595, which became the text-book for the Puritans of that day, on this subject. It was this infusion of the authority of the Law into the motive for observing the day hitherto deemed a Pagan Festival, which made Sunday, par excellence, the English Sabbath. Yet we believe that all of the blessings so esteemed by Mr. Winslow fall very far short of those which belong to the Bible Sabbath. Let those who would know what blessedness the truth can give, reject both Pagan and English Sabbaths, and take hold on the truthful institution, as left to the world by Jehovah. This Sabbath was made for man; all others were made by man; and though there may be a difference between things made by man, there is a greater difference between them and the great work of God—the Sabbath of the Bible. LUTHER.

BRITISH CORRESPONDENCE.

Sunday Observance—Popery in France—The Malin—Evangelical Alliance.

GLASGOW, September 24, 1852.

The half-yearly meeting of the Caledonian Railway Co. was held two days ago. This is the principal Scottish line, and the Sunday trains run upon it are therefore viewed by Sunday observers with much apprehension. Preparatory to the present meeting, they issued an Address to the Shareholders, in which it is stated, that "nearly every Railway Company in Great Britain has become a Sunday trading one, and that probably not less than a thousand trains are now filled every Sunday with countless multitudes intent on pleasure or business, and that even 'goods' are also carried to an enormous extent on the same day." A bad argument, indeed, that seemed to imply, that Railway Companies generally found Sunday trading to pay. At a former stage of the argument in opposition to this system, the Directors were indeed assailed by the religious parties, that they would lose by such traffic. Even at the meeting which has just been held, this view, in opposition to what seems implied by the statements of the pamphlet, was urged afresh. Yet, neither formerly nor now, has the assertion been considered well founded; for Mr. McMiching's motion, that "the servants of the Company be rested on the Sabbath day, and that no systematic, predetermined work, be required from them in conducting traffic on the Lord's day," was again rejected. The motion had been concocted with great care to give to one of "the six working days" a sacred character, by calling it "the Sabbath day" and "the Lord's day;" but there is here an important difference between the names and the reality.

We have not reached the length of Sunday amusements which prevails in France and other kingdoms of Continental Europe. There their exhibitions are made, and balloons ascend, as a regular part of the boasted Sunday observance of Christendom, which we are to receive as supplementary to the defective Scriptural evidence of a changed Sabbath. But if we have not reached their standard, we are progressing towards it. If we are not permitted to make a Sunday show of a balloon ascent, we are not punished for making preparation on Sunday for the ascent of the balloon on Monday—for the whole of Sunday week was employed in inflating a balloon at Cremorne Gardens, London, which ascended the following evening, containing a party of twenty-five ladies and gentlemen. But not only are we progressing towards the French mode of observing Sunday, we are congratulated with the prospect of its attainment. "The Crystal Palace, then," says the Times recently, "will be our Versailles." There you have the Sunday's recreation about a dozen miles from Paris." But the correspondent of the Times informs us, that the French are in this respect now approximating to our own practice. In the same paper, from the leader of which we have just quoted, (17th instant,) he says, "The better observance of the Sabbath is making some progress in France." But as he furnishes us with the evidence of this progress, it may be proper to add, that it is summed up in the statement of the single fact, that the Mayor of a certain town had given notice to the owners of public houses not to supply drink during the hours of divine service, while the same correspondent, in the same communication, states that "the inauguration of the statue of Descartes took place on Sunday last at Tours."

We fear, indeed, that this care for "the hours of divine service" is only a care for the Popish church, which is receiving much aid in that country, for the service rendered by their clergy to the despot of the day. Nor is that church slow in availing itself of its opportunities for manifesting its natural spirit of hatred to religious liberty. Throughout France, Protestant churches and Protestant schools are continuing to be discountenanced and oppressed. In the last number of the Christian Times mention is made of two Baptist churches which have been suppressed, because "the Police were not able to watch them;" and, more recently, a third has been interdicted, without even that pretence being put forth. It is not merely the French Papists that are thus active in opposition to light and truth. Some time since the depots of the British and Foreign Bible Society in Pesth and Guns were closed by the Austrian Government, and the further circulation of the Scriptures prohibited. In consequence, 35,000 Bibles, in different languages, are now being exposed for sale at the fair in Breslau. But if Popery discountenances the reading of the Scriptures by the people, it is willing enough to supply them with miracles of its own sort instead. The Universe, the organ of the system at Paris, informs us that the Picture of "the Mother of Mercy" at Rimini has not ceased altogether to wink. But surely the miracle is less than it was, and the circumstance may be regarded as either more or less ominous, that the winking is "not incessantly, but at frequent intervals."

The melancholy case of the Madia's, husband and wife, is justly exciting much interest. To Protestants it is a sad thing to be told of persons condemned to the gallows for refusing to remain in a corrupt church. Mr. Cowan, one of the Members of Parliament for Edinburgh, recently addressed our Government, praying them to interpose in behalf of those worthy sufferers. Government replies, that they have been deeply interested in the case, and anxious to extend aid, which, however, it is the more difficult to do effectually, as they are not British subjects. The Geneva branch of the Evangelical Alliance has this week sent one of its members to join the English deputation to the court of Tuscany to intercede for them. In their letter, these Geneva suggest that deputations from other Protestant kingdoms should join in the movement—a suggestion which it is to be hoped will be acted upon. J. A. BEGG.

THE LAST HOOK FOR SUNDAY.

However multifarious the twisting subtleties and the quibbling resorts of Sunday sticklers have been, ever since the Reformation, to sustain themselves in their wrong position in regard to the Sabbath, and from which they are constantly driven, like chaff before the wind, it is often amusing, if a matter of such grave importance can be esteemed amusing, to find the interminable quirks and evolutions of the "small fry" of that class of deluded Protestants, to maintain their superstitious reverence for a man-made Sabbath. In turn, we have had the plea, for not yielding to the scriptural injunction—A Jewish Sabbath—No Ante-Mosaic Sabbath—A seventh part of Time—First day of Creation—First day of Time—First day after Creation—First day really the Seventh day—The Fourth Commandment susceptible of change—The Spirit of the Commandment—Moral Law eternal, Positive Law transferable—Resurrection Day—Redemption greater than Creation—Sabbath done away—All days alike under the Gospel Dispensation—and a hundred more ridiculous ones. All these have had their time and their advocates, and have as often been cast aside, and something more ignoble been sought for, rather than yield to the "Thus saith the Lord"—a lamentable feature, truly, in the controversy for the sacredness of Sunday.

I had an amusing encounter, the evening after my return from Plainfield, on my recent excursion to attend the Anniversary of the Tract Society, under the following circumstances.

One of our prominent citizens, whose family are Episcopalians, and who, by the way, is a most estimable gentleman, and who has been on the kindest terms with the writer ever since his residence in this place, remarked, on the eve of my trip to Plainfield: "You are going away for a day or two—going to deliver an Address, I understand, to your own people. Well, I hope you will let us see it afterward; I want to know whether you are insiders or outsiders." My reply was, "Sir, you may find out that from this small Tract, (handing No. 13 to him, which I had in my pocket,) whether the Seventh-day People are inside of the Bible for their Sabbath, or whether other denominations are outside of it for theirs."

He took it, and read it attentively during my absence, and on the evening alluded to, I had occasion to call at his residence, professionally. While there, the Episcopalian clergyman dropped in; and soon after being seated, the gentleman of the house remarked: "Well, Doctor, I have read your Tract, and it certainly appears, that you Seventh-day People are really insiders, so far, at least, as regards the Bible; but why make such difficulty in the community on the subject, when the law of the land requires the observance of Sunday?" "Because," I replied, "the observance of the seventh-day Sabbath is required by the Almighty, while the observance of Sunday is only the commandment of man. No man can serve two masters—he must either serve God or Belial—I prefer God's injunction; for no man, nor set of men, have power to confer sacredness on any day, or any religious rite, not expressly established by the Lord God." "But," said the amiable lady of the house, who, quite recently, has embraced the Roman Catholic religion, "the Church may, and our Church has, transferred the Sabbath from the seventh day to the first day of the week." "I grant the fact cheerfully," I replied; "you are right about the fact, but

where did your Church get the authority from, to set aside the commandment of Jehovah?" "O, certainly," she retorted, "the Church has the power; else why should other denominations adopt Sunday as the Sabbath? Do you not think so, Mr. —?" addressing the Episcopal clergyman, who all the while sat a mute listener, but whom I was anxious to hear express himself on the subject, as, on the eve preceding the Sunday before, he remarked to me, that he had no preparation for the next morning. I told him, in pleasantry, that I would give him one of my sermons, which he might preach as often as he chose, as his own, and I would not betray it; and sent Tract No. 13 to him. "No, madam," he replied, "the Church did not transfer the Sabbath, neither has the Bible done it. There is now no Sabbath—it has been done away." "No Sabbath?" the lady uttered in perfect amazement. "No, madam, no Sabbath; but the early Church established Sunday as a Christian Festival, to commemorate the Resurrection, and it cannot be regarded as anything else than a Church Festival. The Sabbath was but a type, and passed away with the accomplishment of the thing typified in the Redemption." "How could the Sabbath be a type of Redemption," I inquired, "when the Sabbath was instituted before there was any transgression?" "It was a poser to him; but still he thought, that somebody of the early church thought, that the Sabbath was not instituted until after the transgression; he, however, passed that point, and went on to maintain the propriety of observing the day solely on the ground of its being a Church Festival. After hearing all he had to say on that subject, I concluded my interview, as my hour for an appointment had arrived, by saying, that I was very happy to agree with both of them in some of their own views on the subject—with the lady, that her church had changed the day of the Sabbath, and equally so with the gentleman, that Sunday is, and always has been, nothing more than a Church Festival, without any other sacredness attaching to it than other saints' days or martyrs' days; and while they placed themselves in a more sure word of prophecy, and must adhere to the unadorned Word of God—the "thus saith the Lord."

But, to come to the close of a note which I did not design to run to half the length it has already been extended, I do like things called by their right names, and I felt rejoiced, on that occasion, to find honesty enough in the clergyman to give Sunday its proper title and place; and were others equally honest, I should not have a word of controversy on the subject; but to hear professed Christians, on such slender grounds, constantly misuse the term Sabbath—applying it to a day the Head of the Church has never "sanctified"—"robbing God" of his own "hallowed" day—is no less unpleasant to my ears, than absolute blasphemy, in taking the name of the Lord in vain. So long as clergymen call it a mere "Church Festival," and the mere "civil rest-day," to be changed to any day of the week at the pleasure of the Legislature, I am content, and shall not war with them; but spare, spare my ears from the desecration, the blasphemy, of calling Sunday the Sabbath; spare, spare my spirit from the awful mockery of trampling on the holy day of the Most High, and calling it an "unclean thing." Of all affronts—effrontery the most arrant and brazen, to me, is, the bold daring of foisting upon the Sovereign of the Universe—the Majesty of Heaven—a day He never set apart with special blessing—telling Him, in their weekly service, that it is His holy day—this thing one appointed day—thy holy Sabbath—the rest of thy appointing. Can it be, that men, sane, and, on other subjects, sensible men—Protestant clergymen—will continue that effrontery—or does God wink at it, for a time, and suffer them to go on thus, to let them destroy their error and perverseness by their own follies—their ranting hallucinations and contradictions—to subvert some other great end—to promote a greater and more perfect Reformation—to throw off their Dagon—their traditions, and the many taints of "papacy" which still infest the Puritan church.

The very diversity of opinion among Sunday sticklers, and particularly their bungling incertitude—the want of any distinct views to harmonize and blend their heterodox and discordant subtleties, in support of their day—removes in a great measure the unpleasantness of the position of those who love and honor the statutes of the Lord. There seems to be no end to the motley pharisees put on by the advocates for Sunday; and confident am I, that if they could only see, at one glance, the incongruity of their own positions, all sensible persons would be disgusted, and become dissatisfied with it, on finding their flimsy foundation—a foundation not based on the Rock of Ages, but on the quicksand of tradition and superstition; and therefore I think it would be a profitable undertaking for one of our Sabbath-keeping brethren, who has leisure and the facilities at hand, to prepare a Tract, or a Volume, On the Variations of Sunday Sacredness. Will not some of the brethren undertake it without delay? W. M. F. Oct. 1, 1852.

THE AMERICAN BIBLE UNION.

The Third Annual Meeting of the Bible Union was held in New York on the 25th and 26th days of last week; at which the reports of the Treasurer and the Board were presented, and addresses were delivered by a large number of persons, among whom was Eld. Wm. B. Maxson, of Leonardsville, N. Y. From the Treasurer's Report, it appears that the Union received during the past year (including a balance of \$4071.77 in the treasury at the previous report) \$20,799.50 of this sum it expended \$5,879 on the purchase of the English Scriptures, \$747.49 on the Spanish Scriptures, \$702.43 on the French Scriptures, \$2,000 in appropriations to foreign fields, \$1072.16 for printing and postage, and \$6796.54 for salaries, traveling expenses, and room rent, leaving a balance in the treasury of \$4501.88.

The Annual Report of the Board, that during the year considerable progress has been made in the revision of the Spanish, French, and English Scriptures. Part of the Spanish is ready for stereotyping; contracts have been made for the revision of the Gospels and Acts in French; and the progress of the English Testament are at work. The evidences of personal and material

Miscellaneous

The Two Houses

A wise man on a rock Had firmly built his house; and there he slept in safety, while the tempest raged above; Still, it without the shock Of stormy winds, or of the imperious flood Had rashed in vain against it—there it stood.

So shall that man repose In safety, whose immortal hopes are built On him who has stoned for all his guilt, And vanished all his foes: No storms alarm, no terrors fill his breast; On that firm rock he can in safety rest.

A fool upon the sand Had built a splendid mansion, broad and high; And there the home of mirth and revelry Securely seemed to stand; There he enjoyed his pleasure and repose, And trembled only when a storm arose.

A little while it stood; And then the rain came down, and the winds beat Vehemently upon that country-seat; And the strong, rushing flood, With overwhelming noise and swell, Washed out the frail foundation—and it fell.

So falls the splendid tower Of human hope, when man presumes to place His own defective works beneath its base; In that tremendous hour When the terrific storm of death shall frown, And beat upon it, it must tumble down. (Ohio Obs.)

Death of a Slave Trader

Mr. Thomas Hutton, of London, in a paper presented to Parliament on the destruction of Lagos, thus sketches the life of Da Souza, one of the most active and influential slave traders on the coast of Africa:—

M. Da Souza, the notorious slave dealer, died about fifteen months ago; this man was in his 81st year when he died. He went to Whydah in the year 1792, in his 24th year. Various have been the rumors that occasioned his going there; he, however, himself once told me he came out as Secretary under the Portuguese Government to their fort in Whydah, and remained there in that service, and then returned to the Brazil, where I imagined he was born. He wished it supposed he was a Spaniard by birth, and was always treated so in courtesy, and styled Don.

The Portuguese did not long continue to support their Government in Whydah, and the slave trade there soon fell into the hands of the most enterprising, the most so of whom was M. Da Souza. He had for many years an extraordinary run of good luck, and it was imagined had amassed a large fortune. His fame as a slave dealer gained him unlimited credit in Havana and Brazil, and ship after ship arrived from those places at Popo, Whydah, and Lagos, consigned to him, generally with full cargoes of merchandise and specie; the goods were recklessly landed in bamboo store-houses on the beach.

The accumulated cargoes brought upon him an immense amount of debt; of this he appeared utterly regardless, so long as it had the desired effect upon the natives to cause them to consider him possessed of inexhaustible wealth, and for the King of Dahomey to imagine the same, on whom he lavished vast sums of wealth, but who in return could never at any time supply more than a fraction of the amount of slaves for the large amount of property that was sent to him. Frequently from thirty to forty ships, in the year 1826, were lying in the roadsteads of Whydah, all consigned to Da Souza, who had loaded all their cargoes, but in return could seldom supply more than four or five cargoes of slaves.

Many of the ships, after staying out twenty months to two years, from their light construction, went to pieces on the beach; others lost all their crews and were abandoned; some became prizes, and the general result was, as no account was kept whatever of cargoes landed, every species of extravagance, and expenditure took place, to the ruin of the owners. Some of them sent out supercargoes to see what the former were about. Frequently the fate of the second supercargo and ship and cargo went the way of the first. So lucrative, however, was the profit on slaves, or the want of them so much required, that some years elapsed before these reckless consignees to Da Souza began to grow cautious—in fact, not before many were ruined. In the interim a more rigid law had been passed respecting the capture of slave-trading vessels.

The King of Dahomey, who thus had had, for years past, countless wealth poured in upon him, became at last exacting, when the rapid torrent ceased to flow as fast as formerly, and it took some years before he could, in the least, comprehend the causes that had diminished the supplies to his agent. Da Souza, who had years before virtually become so, to have the monopoly of the trade, and who went annually to Dahomey, with tribute to the king, and vast supplies to his chiefs, to furnish them means for the next slave hunt. Year after year these supplies became gradually less; Da Souza having become gradually poorer, and troubled with a host of creditors in the Havana and Brazil. The principals or consignees themselves, in many instances, came to Whydah to claim their debts.

Da Souza, keeping no accounts, generally denied all knowledge of the parties or the business on which they had come; frequently he would absent himself, or be in Dahomey months, when a party of creditors arrived from the Havana or Brazil. Yet such was the nature of the trade, a lucky voyage or two enabled him to pacify the clamors of these distressed creditors. He treated them with country presents and an unbounded hospitality, and with tales of the endless resources of the king, who would at any time send him as many slaves as he pleased.

Various enactments took place, the cruisers were more vigilant than ever, and matters grew worse and worse. Merchants in the Havana sent agents to have interviews with the King; heavy complaints were made against Da Souza, which, for policy's sake, the King would not listen to, he himself not being the rightful successor, but upheld by Da Souza's influence and vast presents to the chiefs.

At last, after a few more years, it was arranged that agents from the Havana and Brazil might settle at Whydah, and Da Souza should give up shipping slaves, but to receive a commission of a doubloon for every slave that was shipped. On this he lived in the later years of his life. He had also raised up duties or contributions on every native who held a slave, as a certain amount per head, which enabled him latterly to keep up some appearance before the King and his chiefs; but this grew less and less, until he actually became tortured with the thought of want. When he died his notes were empty.

The King of Dahomey sent to have his property taken up to him, and his chiefs entered into the house, and all that could be

found was simply a little furniture and some plate; but neither money, goods, nor any thing of value. This lesson has been most salutary to the King and his chiefs, to see that the man whom they considered was possessed of endless wealth, had died without the value of a keg of gunpowder in his stores to be fired over his remains, which is with them considered extreme poverty; thus confounding them, and shaking their confidence in the stability of the slave trade. Such was the end of one of the greatest slave-dealers of modern times.

A Whale with the Tooth-ache

Among the ailments to which sperm whales are subject, is the jumping tooth-ache. It operates on their nervous system as it does upon those of mankind, rendering them crabbed and fractious. Just at daybreak one morning, while we were cruising on the "off-shore" ground, a violent commotion in the water about two miles ahead, resembling breakers, attracted attention. It continued unabated till within fifty rods of it, when a sperm whale (for such it proved to be) threw his entire body into the air and fell back into his native element with a tremendous report. Of course the yards were hauled aback, and the boats lowered, but several minutes elapsed before it was deemed prudent to approach the monster. Finding however, that he had no idea of becoming quiet, we advanced with caution, and succeeded in securing one iron firmly in his back, which rendered him more restless. Giving him plenty of slack line, we removed to a respectful distance, hoping he would sound or retreat, but he was not disposed to do either. So, taking our oars, we pulled sufficiently near to give the boat-header an opportunity to lance him. He seemed to be aware of our intention, for he turned and rushed toward us with the design of giving us a fowling, which we narrowly escaped. During the next half hour he chased us, and it was with much difficulty that we avoided him. When near us he turned on his back and raised his jaw, bringing to view two handsome rows of ivory. Among terrific objects an enraged whale holds a prominent place. An hour passed in unavailing attempts to accomplish the desired object, the whale becoming more furious, and the hope of conquering him growing fainter. At length, while the attention of the monster was directed towards us, the mate came upon him in an opposite direction and dealt him a death wound, relieving us of a burden of anxiety, which indicated itself in the pallid countenances and nervous agitation of the boat's crew. He was very reluctant to yield and death struggle was long and violent. If a cat has nine lives, as is sometimes remarked, that fellow had nineteen.

Before night his blubber was in the try-pots, and his jaw was stripped of its covering. On extracting the teeth, the cause of his singular movement was revealed. The cavities in several contained a large number of worms, an eighth of an inch in length. The teeth were perfectly sound, but the marrow or nerve of the tooth, which was an inch in diameter at the lower extremity, was in many of them entirely consumed by the insects that seemed to have bred there. [Hallowell Gaz.]

Mr. Mechi's Model Farm

Yesterday, (says the London Morning Post,) a large party of agriculturists and others assembled at Tiptree Hall, in pursuance of an invitation, to examine the crops on Mr. Mechi's model farm—the new system of irrigation lately adopted by him—and the trial of some agricultural machinery. The company arrived about 11 o'clock, and having partaken of refreshment, proceeded to view Mr. Mechi's farm, which extends over 172 acres of ground, which, ten years since, was a barren waste. About one-half of this ground now bears a luxuriant wheat crop, the remainder being occupied with clover, mangel, cabbage, swedes, &c., all bearing testimony to the excellence of the management. The company was first conducted through the wheat fields, in which Mr. Mechi explained, and showed by practical experiment, how he throws liquid manure over the land by means of steam-power and a small hose. This manure, the refuse of the house and the farm, is collected in a tank, and kept in constant agitation by means of compressed air. It is then mixed with water, and distributed over the farm, from various standards, by hose, as occasion may require, Mr. Mechi maintaining that it tends materially to improve the crops, as the sewage of manure, being delivered on the land in a liquid state, immediately sinks into it, and, from "chemical affinity," combines with the earth. The length of each hose, is about 200 feet, and the manure is thrown in a shower a distance of about 60 feet more. Mr. Mechi stated, that though applying this liquid manure to his gardening operations, he had not done so to his wheat until some of it was accidentally allowed to run over a portion of the land, and the effect in improving the value of the crop was so instantaneous and undeniable that he determined to apply it throughout, and the result was, that his wheat, which before was extremely backward, had at once sprung into a magnificent crop. The quantity of wheat sown was about five pecks to the acre, of which nearly two-thirds was supposed to have been destroyed by the wire worm, yet it was expected to produce, at an average, about five quarters per acre.

The reaping machines of Messrs. McCormick and Mr. Hussey as manufactured by Messrs. Crossbill and Mr. Garrett were then tried, and all of them cut the wheat with the utmost expedition and regularity, but that of Mr. Crossbill appeared to us to be most valuable, from the manner in which the corn, when reaped, was laid in heaps by the laborers to form into sheaves. A trial of Mr. Hussey's machine, as manufactured by Mr. Garrett, having also been made on the clover, which it cut equally well. Mr. Mechi took the company over his clover, mangel, cabbage, and swede fields, the whole of which were in excellent order—the majority of them having been treated with the liquid manure only—and the host explained that it was his intention to thin the swedes and cabbages, in order to give the remaining crop room and nourishment to grow to a greater size. Mr. Mechi contends that, under the system adopted upon this farm, the whole of the fish and garbage of London and other large towns might be immediately rendered valuable for manuring the adjacent country districts, thereby affording an advantage to both, to the one by cleaning, and the other by fertilizing.

The Miner's Journal estimates the receipts of the Reading Railroad this year at two millions and a half of dollars.

Barrows' Rotary Steam Engine

On Wednesday, Sept. 22, at the invitation of Ebenezer Barrows, Esq., we accompanied him on the first trial trip of his new miniature steamboat Rotary, fitted with his improved rotary engine. The boat is 70 feet long, and the engine cylinder only 30 inches in diameter, and 12 inches in length, with a steam way of only 24 inches in depth, or of an area of 27 square inches, and as the steam in this passage acts upon only two pistons at once, the entire surface acted on by the steam is only 54 square inches, or about equal to that of a cylinder 8 inches in diameter. With an average pressure of about 45 pounds to the square inch, the boat was propelled, against a strong head wind and tide, at an average rate of about nine miles an hour—the trip from the Battery to Yonkers and back, about 36 miles, against tide both ways, occupying 4 hours and 5 minutes; the upward passage being against a strong head wind. During a great portion of the trip, the speed was much higher than that we have given as the average made, and must have reached 11 or 12 miles an hour, but owing to the quality of the coal provided, the fire had to be almost entirely withdrawn soon after starting, the fire-bars being so covered with clinkers as to almost entirely stop the draught, and during this time the steam was unavoidably allowed to descend to 22 lbs.

On the fire being renewed, the boiler, a very small one, got up steam to 90 lbs., the engine working the whole time, and cold water being continually fed in. We think it necessary, in justice to Mr. B., to state the disadvantages under which his experiment was made. The consumption of coal required to propel this boat is only about 110 lbs. per hour. The engine throughout worked beautifully and regularly, and we do not recollect ever having been in any steam vessel where the vibration was so imperceptible. The room taken up by the machinery is less than that of an ordinary two-horse power engine, so that the economy of space is great.

Upon the whole, we think the experiment, especially as a first one, was very successful, and under more favorable circumstances a vastly better result will be accomplished. The engine, notwithstanding the small area of steam surface, has been proved to be capable of propelling the boat with a very low pressure of steam. We are assured by Mr. B., that the friction of the engine is so slight that it only requires a pressure of two and a half pounds to overcome it and set the engine in motion; this is about one-half the friction allowed by engineers. With a large vessel there is no doubt that an extremely high speed could be obtained. [Scientific American.]

"Poor Poll"

There was a lady who had buried all her relatives, and who lived secluded from the world, with no other companion than a parrot of the largest and most beautiful species. This bird had been her mistress' favorite from infancy, and besides being expert in a variety of pleasing tricks, was fondly affectionate and uncommonly docile. Between the two was that strength of attachment which only those beings feel who have but a single object to love in all the wide world, whose affections are undivided.

Few persons, probably, have ever attempted to make a parrot useful; but this one, so well taught and obedient was she, would bring to her mistress' order any small article, such as a thimble or spool of thread, and again, when commanded, return it to its place. Thus they lived—Poll and her mistress—year after year, few persons ever intruding upon their solitude.

But one day a gentleman, who was passing, had his attention attracted to the house by the unnatural screeching of the bird, and its wild fluttering against the window. On entering, he found Sarah, the mistress, lying upon her bed very ill—dying. She had only sufficient strength to say that she had not left her bed for more than a week, and that Polly had all the while furnished her with food from a closet in the room, till to-night, finding her dear mistress could eat nothing, she had given the alarm and summoned aid. Begging the gentleman to be kind to poor Poll, Sarah died.

Some women came and prepared the body for the grave. From her cage just by the head of the bed, the bird, silent and apparently wondering, watched the proceedings, and when all was finished, and she saw her beloved mistress lying there so still, she addressed her with the customary "Good night, Sarah," many times repeated.

At last, as though convinced that the ever kind voice would reply to her no more, and like one who feels that henceforth he is desolate, friendless, the parrot turned sorrowfully away, and in plaintive tones bemoaned herself; "Poor Poll! poor, poor Poll!" [American Union.]

Sleep

No person of active mind should try to prevent sleep, which in such persons only comes when rest is indispensable to the continuance of health. In fact sleep once in twenty-four hours is as essential to the existence of mammalia as the momentary respiration of fresh air. The most unfavorable condition for sleep cannot prevent its approach. Coachmen slumber on their coaches, and couriers on their horses, whilst soldiers fall asleep on the field of battle, amidst all the noise of artillery and the tumult of war. During the retreat of Sir John Moore, several of the British soldiers were reported to have fallen asleep upon the march, and yet they continued walking onward. The most violent passions and excitement of mind cannot preserve even powerful minds from sleep; thus Alexander the Great slept on the field of Arbela, and Napoleon on that of Austerlitz. Even stripes and torture cannot keep off sleep, as criminals have been known to sleep on the rack. Noises which serve at first to drive away sleep, soon become indispensable to its existence; thus a stage coach stopping to change horses, wakes all the passengers. The proprietor of an iron forge, who slept close to the din of hammers, forges, and blast furnaces, would awake if there was any interruption to them during the night; and a sick miller, who had his mill stopped on that account, passed sleepless nights until the mill resumed its usual noise. Homer, in the Iliad, elegantly represents sleep as overcoming all men, and even the gods, excepting Jupiter alone.

The length of time passed in sleep is not the same for all men; it varies in different individuals and at different ages; but it cannot be determined from the time passed in sleep, relative to the strength or energy of the functions of the body or mind. From six to nine

hours is the average proportion, yet the Roman Emperor, Caligula, slept only three hours, Frederick of Prussia and Dr. John Hunter, consumed only four or five hours in repose, while the great Scipio slept during eight. A rich and lazy citizen will slumber from ten to twelve hours daily. It is during infancy that sleep is longest and most profound. Women also sleep longer than men, and young men longer than old. Sleep is driven away during convalescence, after a long sickness, by a long fasting and abuse of coffee. The sleepless nights of old age are almost proverbial. It would appear that carnivorous animals sleep in general longer than the herbivorous, as the superior activity of the muscles and senses of the former seem more especially to require repair. [Scientific American.]

Good News for Dyspeptics

As the United States is par excellence the land of dyspepsia, the following may be of interest:—

Among the papers read at the last sitting of the Paris Academy of Sciences, was one by M. Corriarist, the great nephew of the celebrated man of that name, on the improvement of the digestion of weak stomachs by the use of the gastric juice taken from animals. A great deal has been said and written on this subject, but as yet we have very few, if any, proofs of the means as a general plan of treatment, although there may have been cases in which the gastric juice taken from the bodies of slaughtered domestic animals may have been used by man with temporary advantage. Nor does M. Corriarist furnish any practical proofs of the correctness of his theory. He contents himself with discussion, but appears to have no doubt in his own mind that indigestion in the human stomach arises entirely from the want of a sufficient quantity of gastric juice, and that if the deficiency were supplied from the sources of which he speaks, the digestion would be perfect. As this gastric juice, in its natural state, is of a taste and appearance which would be repulsive to most patients, M. Corriarist has proposed that it shall be reduced to the state of powder paste, &c., and mixed with the elements.

Why the Image of Juggernaut is so Misshapen

The idol Juggernaut is probably the coarsest image in India. The figure does not extend below the loins; it has no hands, but two stumps in the place of arms, on which the priests at times fasten hands of gold. The priests, perhaps mortified that the object of their adorations should be so hideous, attempt to account for it in the following manner: "Some thousands of years ago, Maharaja applied to the celebrated manufacturer of gods to make a new idol. This request was granted, on condition that the Maharaja should be very patient, and not interrupt the work, as it could never be completed if any attempt was made to see the progress. The caution was not duly attended to. The prince endeavored to see what progress had been made, and it became necessary that he should be satisfied with the imperfect image. When two new moons occur in A'shad, (part of June and July,) which is said to happen about once in seventeen years, a new idol is made. A nimh tree is sought for in the forests, on which no crow or carrion bird was ever perched; it is known to the initiated by certain signs; it is prepared into a proper form by common carpenters, and is then intrusted to certain priests, who are protected from all intrusion; the process is a great mystery. One man is selected to take out of the old idol a small box, containing the spirit, which is conveyed inside the new; the man who does this is always removed from this world before the end of the year." The head clerk of Puri, himself a Hindoo, says that this box contains a small quantity of quicksilver, said to be the spirit of the god. As the process of renewing the body of the idol is rather an expensive one, the ceremony costing from \$2,500 to \$3,000, it is quite likely may not again take place.

Damages against a Town

Marie E. Mason recently brought a suit against the town of Easthampton, Mass., for the recovery of damages, (\$10,000 being claimed by the plaintiff,) for an injury received by the upsetting of a sleigh, while riding on a road in said town. It was referred by a jury of Court to referees. At the time of the accident, (December, 1850,) the plaintiff being then a teacher in the Easthampton Seminary, was returning in company with others from Northampton. Several sticks of timber had been placed on the edge of the road, on both sides, within the limits of the road, but not within the road as ordinarily traveled. They were put there to be used on a bridge, a few rods distant, then undergoing repairs. There were four timbers on one side of the road and three on the other, leaving a distance between them, for the passing of vehicles, of about fourteen feet. The right runner of the sleigh struck the end of one of the timbers, and thereby the sleigh was turned over, and the plaintiff thrown out with such violence as to occasion a serious injury to the hip-joint, from which she has been suffering, more or less, ever since. The defendant relied upon two grounds of defense: 1. That there was no such defect or obstruction in the way as to make the town liable; 2. That there was a want of proper care and prudence in driving. Evidence was also introduced bearing upon the question of damages, (in case the above points were decided against the town,) in reference to the extent of the injury and the probability of ultimate recovery. The case was submitted, by mutual consent, without argument; and the referees awarded to the plaintiff of the sum \$930 for damages, and the costs of the suit.

THE LINE-OF-BATTLE SHIP PENNSYLVANIA.—This ship, which cost the nation \$900,000, built at Philadelphia in 1835, is now lying at the Norfolk Navy Yard, and has recently been converted into a ball-room for the entertainment of the officers on that station. She is the largest ship in the American Navy, and the most costly. She carries 140 guns, and the only voyage she ever made was from Philadelphia to Norfolk. A correspondent of the Uica Gazette, in writing from Norfolk, Sept. 10, speaks of the ship as follows: The narrow inlet, which is her present quarters, not allowing her to swing at her anchor with the tide, and exposing constantly the same side to the sun, her timbers have decayed, and would require an immense outlay to replace. The sand has formed bars around her, the oysters have taken up their beds between her and fastened her to the bottom, and if she ever moves again, it will be done by carrying the country with her.

A SPANISH LOTTERY.—The Tribune translates the following from the Kolnische Zeitung of the 14th ult:—

At the last drawing of the Spanish State Lottery, eight poor little Savoyards, who gained their livelihood as shoeblocks at Barcelona, won the great prize—40,000 piasters, about \$39,000. One of them heard of it while on the way to clean a gentleman's boots. He went on and finished his work, took his two quartos—about a cent—out, and then hunted up his companions to give them the joyous news. On the way he met the poor widow—rich in children—of a former official, who, when she was in prosperity, had done much for the Savoyard, and once when he was sick, had received him into her house and nursed him. He now hastened to the widow, and made known to her his good fortune, and the end of their sorrows. He afterward held a council with his friends to decide in what way to render her their assistance, and proposed that they should give her 10,000 piasters from the common stock. Without hesitation the proposal was accepted, and then away to the Church to thank God for their good fortune. They afterward divided the remaining 30,000 piasters equally, and immediately left Barcelona for Savoy via Marseilles, in the steamboat.

AN EVENTFUL LIFE.—Gen. Thomas Jefferson Sutherland died at Iowa Mission, Nebraska Territory, on Sept. 7th. The General had an eventful life of it. In youth he is said to have served under Bolivar in the war of Columbian liberation, rising to the rank of lieutenant. He afterward figured largely in the Anti-Masonic excitement. Our own first acquaintance with him was as a lawyer of low standing at the bar of Erie Co., in this State. In 1837 he embarked as a volunteer patriot in the Canadian rebellion, and served on Navy Island under Mackenzie and Van Rensselaer, but without much distinction. When that enterprise was abandoned, he went up Lake Erie with a view to a flank movement against the British forces. Here it was that he became a General, and was soon after taken captive by Col. Prince of the Canadian Militia, on the ice off Sandwich. His surrender gave great dissatisfaction to his followers, who thought him deficient in bravery and strategic qualities. The Canadian court sentenced him to transportation, and we believe he spent some time in New South Wales, whence, with some of his companions, he was pardoned on the intercession of our Minister at London. For the last year or two he has been living in the wilds of Nebraska.

VARIETY

We have seen the drawings of a new invention, which seems promising, for preventing great damage by railroad collisions. The idea is to have the ends of the cars and platforms built with one corner projecting far beyond the other, or diagonally instead of square. Accordingly, when they come together with great violence, the force of the shock will be relieved, and the cars, instead of breaking to pieces, will simply shove each other off the track. In the projecting corner the brakeman is to stand, where, in a collision, his position will be free from danger. The inventor is Mr. Seleck, of Greenwich, Conn.

An old copper mine of extraordinary richness has recently been discovered on what is called the Hill Vein, in the Lake Superior country. Certain circumstances, recently brought to light by its discovery, indicate that it was worked long before the discovery of America by Columbus. The richness of the mine may be imagined from the fact that Mr. Mendelbaum, the manager, in causing it to be explored, had a mass of copper, which weighed 2,390 pounds, removed from the surface of the vein. There is certainly much mystery connected with these ancient traces of mining operations, discovered, from time to time, in the copper region of Lake Superior.

The Warsaw New Yorker says that Mr. Augustus Watrow, of that town, made a wager of his life, a seven shooter, against the sum of eighty dollars, that he could fire, at six rods distance, inside of a two shilling piece, seven shots in ten seconds. This was done in eight seconds, and he won his money. This we call sharp-shooting. At another time, while in Pennsylvania, on his annual hunting tour, he started a number of deer. Without re-loading, or leaving his tracks, he killed four of them, and shot the horns from one.

On the 28th ult. William H. F. Heare, of Hampshire County, Va., put an end to his existence in a very singular manner. Having raised all but the bottom rail of a fence near to the house in which he resided, he inserted in the opening a rock, which kept the rails far enough apart to allow him to place his neck between them. He then (so it is supposed) took another rock and knocked out the one which he had placed between the rails, which, falling down on his neck, caused suffocation.

"Numerically, madam, what is the population of Riverhead?" "There is a considerable number of Presbyterians," she replied, "a few Methodists, some Baptists, and a few Swedenborgers too." Enlightened by her direct and off-handed answer, I then asked, "What is the orthodox and evangelical state of the community in the village?" "Well, some goes for Scott, and some for Fillmore; and Webster, he's got a few friends too, I guess."

Mr Charles Mowry, of Auburn, issues a card to the following effect: "The subscriber, of this city, has invented an arrangement by which the elasticity of compressed air can be used to propel railroad engines any distance required. The air is compressed by water power, or otherwise, and carried in a tube or pipe the whole length of the road. I have taken measures to secure the patent right for the same."

A Census of Iowa, taken by the State, is now nearly completed. It shows a population of over 250,000, and an increase of 50,000 since 1850.

Rev. J. L. Shuck, of the China mission, is coming on a visit to this country via San Francisco, accompanied by his three motherless children.

Macaulay has finished two more volumes of his History of England, and will publish them this winter.

The deaths by Yellow Fever at Charleston, S. C., have averaged seven for the last few days.

Mrs. Venable, a widow lady aged 87, recently committed suicide at Ithaca, by bringing herself from a beam in her chamber.

Church Bells. CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and cast or blown in Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, including Yokes, Frames, and Wheels, furnished if desired. The Bells by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place. An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the New York Agricultural Society and American Institute, at their Annual Fairs for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country. Transit Instruments, including Yokes, Frames, and Improved Compasses for taking horizontal and vertical angles without the needle. ANDREW MENBELLY'S SONS. West Troy, Albany Co., N. Y., 1852. 361

Election Notice. STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. To the Sheriff of the City and County of New York:—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor, in the place of Washington Hunt; Lieutenant Governor, in the place of Sanford E. Church; A Canal Commissioner, in the place of Frederick Follett; and An Inspector of State Prisons, in the place of Darius Clark; whose terms of office will expire on the last day of December next. Thirty-five Electors of President and Vice-President of the United States. A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York. Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County. Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings. Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York. Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County. Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected: Sixteen Members of Assembly: A Mayor of the City, in the place of Ambrose C. Kingland; A Sheriff, in the place of Thomas Carnley; A County Clerk, in the place of George H. Bibles; A Comptroller, in the place of Joseph B. Taylor; A City Inspector, in the place of Alfred W. White; A Commissioner of Repairs and Supplies, in the place of Wm. Adams; A Street Commissioner, in the place of John T. Dodge; A Corporation Counsel, in the place of Henry E. Davies; Four Coroners, in the place of John Eves, pursuant to chap. 289, Laws of 1852; Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward B. Coville; Two Governors of the Almshouse, in the place of William M. Everts and Jonathan I. Coddington; All whose terms of office will expire on the last day of December next. Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852; And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased. Yours, respectfully, HENRY S. RANDALL, Secretary of State.

American Sabbath Tract Society's Publications. THE American Sabbath Tract Society publishes the following tracts, each for sale at its Depository, No. 9 Spruce-st., N. Y., viz:— No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 40 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 69 pp. No. 5.—A Christian's Obedience to the Old and New Sabbath. 4 pp. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7.—Thirty-six Plain Questions, illustrating the main points in the Controversy: A Dialogue between a Minister of the Gospel and a Sabbatarian; Copied from the Bible. 8 pp. No. 8.—The Sabbath Controversy: The True Issue. 4 pp. No. 9.—The Fourth Commandment: False Exposition. 4 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pp. No. 11.—Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12.—Mistake of the Term Sabbath. 9 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obedience. 4 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp. The Society has also published the following works, to which attention is invited: A Defense of the Sabbath, in reply to Ward on the Fourth Commandment, by George Carlow. First printed in London, in 1724; reprinted at Kingston, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for, by Edward Stennett. First printed in London, in 1658. 50 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a revised edition, quarto, The Sabbath Vindicated. Price \$1.00 per volume. The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents. These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. URRA, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder. PUBLISHED WEEKLY BY THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY, NO. 9 SPRUCE STREET, NEW YORK. Price 25 CENTS PER ANNUM IN ADVANCE. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents. The Society will not be responsible for the loss of the paper, or for its non-delivery, unless the subscriber's name is on the list. No paper discontinued until ordered to the contrary. Communications, orders, and remittances should be directed, post-paid, to GEO. B. URRA, No. 9 Spruce-st., New York. For each additional square, over and above the above, 10 CENTS.