

The Sabbath Recorder.

Vol. IX.

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

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

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EXPLORATORY VISIT TO CANADA.

In compliance with instructions from the Executive Board of the Missionary Society, Bro. Wm. M. Jones made a tour into Canada, during the past summer, for the purpose of ascertaining what might be the facilities for establishing a Seventh-day Baptist Mission in that country. He left New York about the 4th of July, and returned about the beginning of September, having been absent some two months. His journal notes some interesting facts; and that the readers of the Recorder may know what was accomplished, we place a few extracts before them.

"On my way to Albany, I conversed with two French Canadians, and gave them tracts. Both had been raised Roman Catholics, but were now fast becoming Infidels. One of them gave me a card of introduction to his brother, the editor of a paper published in Montreal.

"Coming down Lake Champlain, I found opportunities for conversation and tract distribution. A passenger who stopped at Port Kent, accepted some tracts, and promised to give them to his minister.

"At Rouse's Point, I met a Catholic, who at first refused to accept a tract, but finally took it, saying that if he found any thing in it contrary to his religion, he would burn it. You will bear in mind, that Rouse's Point is near the village of Champlain, where the Bibles were burned a few years since."

Aided by letters of introduction, Bro. J. visited the Grand Ligne Mission, that he might avail himself of what information he could obtain there with regard to other regions in Canada, their spiritual destitution, facilities for reaching them, &c.

"This station is near the Railroad from Rouse's Point to Montreal. It is a country place; the premises comprise 80 acres of land, with suitable buildings for mission purposes. The Mission House is of stone, and ample for the accommodation of twenty-five students, four professors, family, &c. The Chapel and Day School Room are one, and in the Mission House. There are about 30 scholars in the primary school, who are taught gratuitously. The young men, students in the academic department, are all, or nearly all, converts from the different stations, and are boarded and taught gratuitously."

At Grand Ligne, our brother had striking evidence of the perfect panic which the doctrine of the Sabbath not infrequently produces among First-day people, when they have reason to apprehend an attempt, on our part, to conduct our operations any where within their territories. Very significant advice was given him; as, for instance, "1st. Great prudence; preach Christ, and not the Sabbath. 2d. Seek out a station far, far from all present Protestant stations. 3d. It would be better, far better, for the cause of Christ among the poor and now too much distracted Canadians, if we would content ourselves at home, in the United States, where people are better prepared to make all due allowance for so many differences among Christians. 4th. The fear was expressed, that our course in Canada would bring a great scandal upon the cause of our Redeemer," &c., &c.

From Grand Ligne I came to Montreal, and made arrangements for printing the 'Appeal for the restoration of the Sabbath' in French. Had the promise of its being out in one week. In the mean time, I was busy in making acquaintances, inquiries, and observations, and had a few opportunities for tract distribution. The editor of the French Baptist paper had promised to aid me in revising the translation of the 'Appeal,' but after going over about one third of it, excused himself, and I submitted the rest to the editor to whom I had already received a card of introduction from his brother on board the steamboat. This editor is a Catholic, and says that the Appeal contains a powerful argument. I wanted to put an advertisement in his paper, but he refused, on the ground that it would call down the wrath of the priests, all for nothing."

Here, at my boarding house, I have frequent opportunities of seeing Canadians from the country. One man who goes to Australia has accepted tracts, and promised to take them with him. Another, an Episcopalian, received some, and promised to read them. Several have been taken from the parlor table by boarders and country people."

"Visited St. Hyacinthe and St. Pie. At the latter place is a Baptist missionary station, located in the country, three miles from the village, on the bank of the Yamaska river. A primary school of forty, and a young ladies' school of twenty scholars, are connected with the mission. Left some tracts at this place, and talked with some who seemed considerably interested to know something of this new and strange doctrine."

At St. Hyacinthe, distributed a few tracts, and conversed with several; among others, two farmers from near Vermont, who manifested quite an eagerness for tracts. St. H. is quite a pretty village, built on both sides of the Yamaska river, 13 miles from St. Pie, and 30 miles from Montreal, on the St. Lawrence and Atlantic Railroad. There is a Protestant mission there. One of the Grand Ligne colporteurs visits the place occasionally. It seems to me, that some of our people are very much needed there."

"I also visited the Pedobaptist mission at Point aux Trembles, nine miles from Montreal. They have a boy's and girl's school numbering about eighty. Like the Baptist

mission schools, board and tuition, and in some cases clothing, are furnished gratuitously. The mission owns a farm here of 110 acres. There are six stations connected with this mission; one is in this city, (Montreal). They have had a missionary here for twelve years, and the average number of hearers is fifteen! The school at Point aux Trembles was commenced eight or ten years ago, with only two or three scholars. The progress of the gospel at all the missionary stations is very slow."

In a few days, Bro. J. visited St. H. again, from which place he writes to the Board more fully.

"My Catholic landlord here introduced me to three families belonging to 'the church,' and of course known to Protestants. They received me very politely, and invited me to preach for them. They have no minister, and there is no Protestant preaching in the place. In the evening, called again upon two of these families, and conversed upon religion. They expressed considerable anxiety about their situation as sheep having no shepherd. They wished for some Protestant preaching, and especially for a Protestant primary and select school. There are none but Catholic schools here."

"While in Montreal, I met with a distinguished gentleman of this place, who invited me to visit him, in case I came here. Yesterday morning, I called upon him at his residence; found him in his library, and received a cordial welcome. He knew beforehand my profession, and to what denomination I belong. He took me, first, through his house, which is a sort of country farmer's place. Two or three things interested me; his intelligence, as also that of his family, his collection of curiosities, and his library. In the latter I was shown two Bibles—Protestant versions—of great antiquity. He also took me about town and country in his carriage, and over his farm, into his gardens, &c. The courteous treatment I received from him and his family will not soon be forgotten."

"In the afternoon of yesterday, called upon an English family, and had quite an interesting interview. They belong to 'the church,' yet expressed a wish for some Protestant minister to preach in this place, and to settle among them."

"Towards the close of the Sabbath, to-day, I went over the river, and called upon an English family, and I am happy to say, a very pious one, and, as is usual, such cases, a poor family. Found two French Canadian ladies in this house, both Protestants, one of whom has, within two weeks, been driven from her home, because, through the simple reading of the Bible, she had been converted, and left the Roman Church. Before leaving them, I took the French Testament, read the 16th chap. of Acts, explained it, and then prayed with them. The husband, wife, and daughter, and the two sisters, made a respectable French audience. They were all much affected. At my first introduction, the gentleman remarked, 'We are only a few Protestants here, and are like sheep having no shepherd. O that you, or any good minister of Jesus Christ, would come and preach to us. You can preach in French, and I suppose the French Canadians would soon see; but then we must bear that.' Then followed a long conversation on the Sabbath question; myself occupied in answering questions, and giving explanations. I thought that this interview was worth coming all the way to Canada."

"At supper, my Catholic landlady, and her cousin, who is a very rigid Catholic, made inquiries respecting our belief, and particularly about the Sabbath. Since commencing this letter, two ladies—one a member of 'the church'—called to inquire if I was going to preach to-morrow. I wish it was to be in French, but those inviting me to preach for the Catholics, and objected. I have not urged it, but could I persuade myself that I should have a few to hear me, I would venture to give out the notice. The Catholic priests exercise great influence all over the country. It is very different here, about getting up meetings, from what it is in Hayti, or in our own country. I speak now of French meetings. Here, more than in Hayti, the missionary must walk (tout doucement) very softly. He cannot, in any country, act with the same forwardness in a Catholic family as in a Protestant. He must be content to talk on all subjects, watching a fit opportunity for a conversation on religion. O, there is no telling how much wisdom, patience, and love, are necessary among a people so blinded, and so much on their guard against the encroachments of Protestants. Truly, the disciple of Jesus needs, among Catholics, the wisdom of the serpent, and the harmlessness of the dove."

"As I expected, my mission has thus far cost me much anxiety, many prayers and tears. Lower Canada must be a vast missionary field; and O that our people were ready to establish a mission in it."

"Aug. 9. Met a congregation, yesterday, in the Court House of St. Hyacinthe, numbering about thirty. They paid very good attention; some even wept. Just before dismissal, a gentleman passed the plate, and as I was going out, called me back, and gave me the proceeds of a small collection, several voices exclaiming, 'The laborer is worthy of his hire.' The congregation would have been larger, had more notice been given. Was informed, that four individuals were in attendance who expected me to preach in French, they not understanding English. That's just the way a stranger gets taken in. Regretted very much that I did not know it. Promised them, if I came again, I would give them a sermon in French. It is so understood, in case I visit St. Hyacinthe again."

"Yesterday afternoon, visited Mr. — again. Saw the new convert from Romanism. She seemed filled with fears, in view of establishing missions in this country. Her friends who turned her out of doors, are very bitter in their opposition. One of them, however, is becoming more friendly. My visit the day before, and my preaching yesterday, led to a conversation between Mrs. — and one of her Catholic neighbors, who finally accepted the loan of a French Testament, and promised to read it. Good may come of it. Before leaving, sang and prayed with the family en français."

"Mr. — informed me of two men, living four or five miles from town, who are anxious some Protestant should visit them. He himself is very anxious that our Society should commence a mission here, so as to have a school, and the gospel preached."

"In the afternoon, Mr. —, the gentleman from whom I had received such courteous treatment at first, called, and gave me two French letters of introduction to gentlemen in Quebec; and, on leaving, requested me to send him any thing I chose in the way of publications, and he would read them."

"I would have staid longer at St. Hyacinthe, but for a previous engagement to go to Saguenay. A gentleman from New York wanted the company of some one who could speak French and English. I wanted some one to accompany me, on account of ill health. So we agreed to go together. I am happy to say, that my health is now better than it has been. My spirits, too, are refreshed by the kind reception I met at St. Hyacinthe. At my first visit, I was favorably impressed with the appearance of things there, and now am still more so. I think there is an open door for us in that city—(it is a city corporation, through containing but 3,500 inhabitants)—more so than there was at Port de Paix, when I first went there, and as much so as we can expect to find, at first, in Canada."

According to arrangement, Bro. J. took passage for Grand Bay, on the Saguenay river, about 420 miles north-east from Montreal, and on his passage, enjoyed several opportunities, with some of the passengers, for religious conversation, and for presenting our views upon the Sabbath question. Arriving at Grand Bay, he found a village of some fifty houses, and left tracts with some few families, and a copy of the Sabbath Recorder. He also visited Cacouna, some thirty miles further up the river, near lake St. Johns. There he preached to about a dozen persons, and two or three gentlemen contributed enough to pay for the use of the room for the meeting. He also distributed French and English tracts among the people. One lady, a Baptist from Quebec, requested a copy of the Address to the Baptists. A French Canadian of some intelligence, and a strict Catholic, conversed a long time with him on the merits of the Catholic and Protestant doctrines."

Bro. J. also visited Quebec, and Indian Lorette, nine miles north-west of Quebec, of which he says, "It is one of the healthiest and pleasantest places I have seen in Lower Canada. I am of the opinion, that it would be a good place for a mission station."

"The vicinity of Quebec attracted my attention, as being very healthy and beautiful in scenery, as well as containing a dense population. In fact, it is the prettiest and most attractive part of Lower Canada that I visited. The country, on each side of the St. Lawrence, rises gently, till it terminates in hills and mountains. The farm houses are so arranged, that they present the appearance of one continuous village. At Indian Lorette, one has a fine view of the country on both sides of the river. This village is reached, from Quebec, by a daily omnibus, for twenty-five cents, over a first-rate macadamized road. It is situated on both sides of the falls of St. Charles river, and about four miles from Lake St. Charles. The mountains in the rear are within three or four miles. The village on one side of the river is inhabited by half-breed Indians; on the other, by French Canadians. Each have a Roman Chapel. Old, or Ancient Lorette, is within three or four miles. The country around is quite thickly inhabited. The winter there is said to be two or three weeks longer than at Montreal. There is a section of country north of the St. Lawrence, between Montreal and Quebec, which I very much wished to visit; but did not, for want of time."

On his return, Bro. J. visited St. Hyacinthe again, and preached there twice, once in French, and once in English. He says—

"In case the Board establish a mission in Canada, I should advise a still further exploration. The missionary could employ, very profitable, four or five months in visiting those principal points which have, as well as those which have not, been visited. St. Hyacinthe should be made the central stopping place, or home temporary, till it should be determined more satisfactorily where to make a permanent station. For my own part, I see not why St. Hyacinthe is not the place for us."

"I heartily wish the Board was able to establish a mission in that country. I think you have reason to feel enlisted in its behalf, and am sometimes amazed at the stupidity of the denomination about a mission among Catholics. But I would by no means keep them from reinforcing the China mission, nor from entering Palestine. If they are ripe for a mission to Palestine, (as I think they are), then for one to Canada, go to Palestine first, and to Canada afterwards. Let us commence somewhere in earnest. It does seem to me that the Board would be sustained in occupying either of the proposed fields. I do feel, that the time has come for farther and more enlarged action. May the Lord of missions arouse us to the great work before us."

MASON'S REPLY TO THE SCOFFER.—To a young infidel, who was scoffing at Christianity because of the misconduct of its professors, the late Dr. Mason once said: "Did you ever know an uproar to be made, because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then don't you see," said Dr. M., "that by expecting professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The young man of course had no reply to make.

THE LAW DIVINE.

Say not the law divine
Is hidden from thee, and afar removed;
That law within would shine,
If there its glorious light were sought and loved.
Soar not on high,
Nor ask who thence shall bring it down to earth;
That vaulted sky
Has no such star, distant thou but know its worth.
Nor launch thy bark
In search thereof upon a shoreless sea,
Which has no art,
No dove to bring this olive-branch to thee.
Then do not roam
In search of that which wandering cannot win;
At home! at home!
That word is placed thy mouth and heart within.
O! seek it there;
Turn to its teachings with devoted will;
—Watch unto prayer,
And in the power of faith that law fulfill.

PROF. THOLUCK AND DR. CHALMERS.

It fell singularly in with the current of Dr. Chalmers' thoughts, that when engaged in the study of the German philosophy, Professor Tholuck, of Halle, visited Edinburgh. He took an early opportunity of spending an evening with him, at the house of the friend with whom he resided. "Dr. Chalmers," says this friend, "seated himself on a low chair close to the learned German, and listened with an air of genuine docility to all he said, throwing in a stray characteristic observation now and then, always, however, in the way of encouragement, never in the way of contradiction. Dr. Tholuck had published some verses of a religious character, which had given umbrage to some sect or other. He showed the lines to Dr. Chalmers, who, admiring them, observed that he had often been taken to task himself for a similar latitudinarianism; 'for, my dear sir,' he added, 'some people have a very fine nose for heresy.' While Dr. Chalmers was sitting in this posture, drinking in all that was said to him, Tholuck turned to his host, and said in German, that he had never seen so beautiful an old man. The words coming out so suddenly, in an unknown tongue, instantly changed the whole expression of Dr. Chalmers' face from that of happy acquiescence to one of puzzled amazement, which was in the highest degree comic, and this effect was not lessened by his eager putting of the question, 'What is it, sir, that he says?'—a question impossible to answer, and yet not easy to evade. The result of this interview was an amount of mutual confidence and esteem, as deep and sincere as it was sudden. Dr. Tholuck took an early opportunity of returning the visit, and spent some hours with Dr. Chalmers, urging upon him in the most direct and homely way, the necessity of directing his mind to the study of the German Theology, for, as it was from that quarter the bane had come which was poisoning the simple faith, so it was there alone that the antidote could be found. The day before Tholuck's departure, Dr. Chalmers called upon him, and found him at his mid-day repast. He sat with him only for a few minutes; and said little, but looked at him constantly with an expression of earnest interest and affection. He rose to take leave; and instead of taking him by the hand, he threw his arms round his neck and kissed him, while 'God bless you, my dear friend,' broke with apparent difficulty from his overcharged heart. After he was gone, it was noticed that a tear had gathered in the eye of him who had received the apostolic benediction and seal of brotherhood from one he loved and venerated so much. His only observation was a half-muttered, half spoken, *eben ein kuss—even a kiss.* [Hanna's Memoirs.

MIRACLES IN THESE DAYS.

The following anecdote was related at the Congregational Association, at Pittsfield, by Rev. Mr. Ellis:—

He went recently, he said, four miles before breakfast, in Franklin, to see John Colby, 89 years old, who had lived till 86 an infidel. He then fell into great distress of mind, and was impressed as with a voice from heaven—"Go to the Bible." "Go to the Bible?—why, I have never learned to read." But he went, and learned to read by slow process from the first elements, and obtained peace in Christian hope, to the wonder of his neighbors, and the vexation of his wife and family. Daniel Webster, hearing of the facts, visited his early acquaintance. "John," said he, "what is this I hear of you?" "O, Daniel," he replied, "you are a great man; you make laws in Congress; but this book contains better laws than what you make." He returned to his tenant's house from the interview much impressed and very thoughtful. He was informed of with solicitude, "Mr. Webster, what is the matter with you, are you sick?" "Ah, Taylor," said Mr. Webster, "there are miracles in these days—John Colby is converted."

"UNCLE TOM."

In the many criticisms on Mrs. Stowe's great work, no objection is so common as that of exaggeration, or overdrawing in the finale of Uncle Tom's death. All who read the newspapers agree that whippings to death do occur, but all will not or cannot believe that any one, for conscience's sake, has died by the lash here in this glorious nineteenth century. Those 'niggers' who are whipped to death are desperate characters—persons who have worn out the patience of overseers and masters by crime and laziness.

WILLIAM GOODELL.

The aged Mr. John Adams, for many years preceptor of the Academy at Andover, Mass., and now a Sabbath-school missionary in Illinois, writing a letter to a Sabbath-school in New York, gave the following facts in the early life of Rev. Mr. Goodell, the well-known missionary in Turkey.

"The first time I saw him was at my door, as I was leaving the house to open the academy, after a short vacation. He addressed me modestly, and inquired, 'Are you Mr. Adams?'"

"'Yes.' 'Well, I want to enter your academy.' 'Very well, go with me.' 'Can I have 'charity?' 'That will depend on circumstances.' If, upon trial for one quarter, you are found worthy, you can receive aid from our 'charity fund.' I can give you no other encouragement at present.' 'I wish I had not come.'

"Upon this, I perceived the tears were dropping; he was evidently disappointed. I said to him, 'You are poor, your father cannot aid you in obtaining an education, you say. If it be so, do you expect to be fitted for college, then to pass through college, and then to complete your preparation for the ministry—all this without trials?' This had the desired effect. He recovered himself, taking his handkerchief, which his good mother had manufactured, to wipe away his tears, and followed me along till we entered the academy."

"I took his name, age, and residence; gave him a Latin grammar, and assigned him a seat. Before the close of the morning session, I called him to recite his lesson. He repeated all the first page 'verbatim,' notes and all; then the second, then the third. I said, 'You must have studied the Latin grammar before.' His reply was, 'I never saw a Latin grammar before you gave me this.' He went on in his studies with great rapidity and accuracy. In our daily spelling exercises, I never knew him to misspell a single word. In short, he proved himself to be an excellent scholar, a pious and devoted youth. He obtained all the charitable aid he needed. He had no more tears to shed but those of gratitude."

"When he came to Andover, he did not come by railroad, for at that time there were none. Neither did he ride in the stage, for this would have cost money, of which he had none. But he came a journey of several days on foot, bringing his all with him, in a wooden trunk or box made by his own hands, and lashed to his back."

"After he had been in the academy about a year, I consulted him about my writing to Mr. Solomon Goodell, a wealthy uncle of his in Vermont. He said, 'It will do no good. Uncle is a hard-working man, and is careful of every copper. He thinks that boys ought to work, instead of idling away their time in getting learning.' After several weeks, notwithstanding this discouraging account, I wrote to his uncle as good a letter as I could, commending to his favorable notice his very worthy nephew."

"After several months, a stranger rode up to my door and handed a scrap of paper in the form of a letter to me, in nearly the following words: 'Sir, I send you a pair of fald oxen for William Goodell, in your school.' This present was unexpected, and may have led the way in opening his heart to give very generously to the Education Society, and to other benevolent objects. He gave by hundreds of dollars in his life-time, and finally bequeathed the bulk of his property to charitable institutions."

"William Goodell, though poor and depressed at first, was sustained in the academy, and then in Dartmouth College, and through a three years' course at the Theological Seminary, Andover; and, soon after, entered upon his missionary labors. These, for about 20 years, I shall not attempt even to name. They are well known to the churches. After he had finished the last verse of his translation of the Bible into the *Armeno-Turkish* language, I seem to see him fall upon his knees, agitated and grateful with pious emotions, the tears rolling down his cheeks, and fervent prayer ascending to God from a full heart, that he would now bless his own word, put into a language which the common people could read, and could understand." [Am. Mess.

JEWISH PRINCIPLE.

The Jews sometimes display lofty principles, which show that the divine light exists among them, although frequently concealed by the old incrustations of Rabbinical institutions. In my own family, an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility and of a warm heart, but easily excited to wrath. He had a brother whom he dearly loved. One day they fell into a dispute, and each returned to his home in anger. This happened on a Friday. As the evening drew near, my good grandmother, who was another Martha, full of activity, began to make preparation for the Sabbath day. "Come, dear Joseph," she exclaimed, "the night is approaching; come, and light the Sabbath lamp!"

But he, full of sadness and anguish, continued walking up and down in the room. His good wife spoke again in anxiety: "See, the stars are already shining in the firmament of the Lord, and our Sabbath lamp is not yet lighted."

Then my grandfather took his hat and cane, and, evidently much troubled, hastened out of the house. But in a few moments he returned with tears of joy in his eyes. "Now, dear Rebecca," he exclaimed, "now I am ready."

He repeated his prayer, and with gladness lighted the Sabbath lamp. Then he related the dispute which had occurred in the morning, adding: "I could not pray and light my lamp before becoming reconciled with my brother Isaac."

"But how did you manage to do it so soon?"

"O," he replied, "Isaac had been as much troubled as I was; he could not begin the Sabbath either, without becoming reconciled with me. So we met in the street; he was coming to me, and I was going to him; and we ran into each other's arms and wept."

Might not we end this anecdote with these simple words of Jesus, "Go and do likewise?"

future freedom from punishment were offered again, and before he was done, we do not think there was a dry eye, except our own, in the house. Our pulses all stood still with horror, but the speaker did not appear to dream that his story had any bearing against the institution with which we were surrounded."

"We cannot remember how he and the particulars came to his knowledge, but think the martyr had been under his pastoral care, and that he got the minutiae from the slave witnesses in 'love-feast.'"

He gave us the story simply to show what a good thing religion was. Of those who heard it, and the many persons there to whom we related it, we found not one who appeared to doubt it. Any indignation felt and expressed, was against the individual actors of the tragedy. [Mrs. Swishelm.]

PERPETUITY OF CHRISTIAN LIFE.

President Woolsey makes the following truthful remarks:—

"The tendency of the renewed nature is to be uniform and unwavering, like the truth on which it feeds and the spirit which gives it life. Perpetuity, then, is the law of Christian life, and that state of the affections, at any one time, which secures the performance of the statutes, is the evidence that such a law is reigning in the soul. The apostle recognizes this law when he says, 'If they had been of us, they would have continued with us.'"

"A temporary religion, then, is a religion without a root, which derives no nourishment from the Divine Word through the heart, but is sustained, while it continues, by something which is consistent with the reigning power of sin. It may be built upon hopes, and may have the form of a conversion for the groundwork of those hopes; and may look to God with joy and thankfulness as the author of the pleasant feeling which it entertains; and may cherish some kind of sympathy toward the people of God; and, besides influencing the feelings, may exert some slight power over the temper and moral character. But in a little time, when the fire has gone out, which made such a blaze, and the life has left the tree which seemed so fair, the worthless nature of such religion is manifest to all men; for all men of a sound mind estimate the value of religious character by the faithful performance of the statutes; and argue, from the short-lived existence of such religion, that it was not of the true kind."

EDWARD IRVING.

A touching illustration of the singular character of Edward Irving, the celebrated pulpit orator, is furnished in a letter in the *Presbyterian*, as follows:—

"After sitting with him perhaps an hour, I rose to come away, and he said to me, 'Stop one moment, if you please;' and then offered, in tones the most affectionate and melting, the following prayer: 'Thou Saviour, who holdest the stars in thy right hand, take this, my brother, under thy special care; be thou his guide, his strength, his consolation; and his salvation. Let his preaching be accompanied by the power of God; and let those to whom he ministers be found among the saved. Do thou confirm his health; watch over him as he prosecutes his homeward journey; carry him safely to his friends; and his flock; and honor him with a long and useful ministry, and take to thyself all the glory.' He then gave me his hand, and we parted. It was one of the most touching and patriarchal scenes with which I had ever anything to do."

The Sabbath Recorder.

New York, October 28, 1852.

EDITORIAL ARRANGEMENTS AND RESPONSIBILITIES.—In answer to inquiries which are frequently made, it is deemed proper to state that Thomas B. Brown is employed by the Board of the Seventh-day Baptist Publishing Society to prepare for the Sabbath Recorder one article each week, which is always indicated by the initials T. B. B.; and to him, of course, are referred such communications as relate to his articles. For all other matter, both original and selected, Geo. B. Utter is responsible.

BIBLE REVISION.

The multiplicity of commentaries may be regarded as an argument for a revised translation of the Scriptures. Let the Scriptures be presented in such language as shall, clearly and unequivocally, convey to the English reader the same ideas which the inspired originals conveyed to the people to whom they were addressed, and more than half the commentaries in existence might be committed to the flames, without damage to the community. But because learned theologians, of every persuasion, are sensible that King James' translation is a failure in this respect, they have undertaken to rectify the evil by their annotations. Is not this the true reason, and almost the only one, why commentaries are multiplied, so that not a year now passes without giving birth to some new effort in this line? Undoubtedly it is. Presbyterians, Baptists, Methodists, Congregationalists, have all been more or less dissatisfied with the common version, and have all set forth their respective commentaries by way of remedy. Episcopalians, too, have not unfrequently expressed their dissatisfaction in the same way, notwithstanding the version in use was "framed by themselves, and hammered on their anvil." Indeed, we may say of those in English Christendom, who have in this unmistakable manner declared the translation to be, in many respects, dark and unintelligible, that their name is legion.

It is a strange fact, however, that the very people under whose auspices these commentaries have sprung into existence, the very people who give them patronage to the fullest extent, and do their utmost to get them into circulation, as 'helps for understanding the Scriptures,' will resist, with an almost popish intolerance, any attempt to supersede their necessity by striking at the root of the trouble. Nay, as if to burlesque all consistency, the very writers of these commentaries, after having made what display of their own critical sagacity in exposing the errors of King James' translation they could, have not unfrequently wound up by the most extravagant encomiums upon its excellence, deprecating all efforts at superseding it by an amended version. Ministers in the pulpit, too, have done the same thing. Scarcely a Sabbath passes, without some attempt at an amended translation of such passages as they suppose to be wrongly rendered; and the people who witness such things, are made to feel that, in some respects at least, King James' version might be altered for the better.

This course of things has been going on for two hundred years. And is it any wonder that it has, at last given birth to a systematic organization for compassing the very object which the accumulated criticisms of so long a period have demanded, and rendered absolutely necessary? Certainly, a sane mind could not have expected any other result. And though the attempt is made to prejudice the undertaking, by setting forth that the proper time for it is not yet come, we would ask, when it may reasonably be expected to come? If two centuries have not sufficed to mature the season for so important an enterprise, how much longer must we wait? Such objections are simply foolish; for, if we believe that the human race is progressive in knowledge and mental development, the investigations of the last two centuries must have served to prepare the world for just such an enterprise as is now proposed by the American Bible Union.

That the men into whose hands this work has fallen are not competent for it, is an objection which, for argument's sake, may be admitted in all its force. All that need be said in reply is, that if men of sufficient ability cannot be found among the friends of the enterprise, they must be among its opposers. For that the literary world contains men abundantly competent to give us a pure translation, or one at least which will approach much nearer perfection than that now in use, will hardly be disputed, except by some Rip Van Winkle, who is ready to swear that the world is no farther ahead now than it was when he first went to sleep. Therefore, if the objection has any force, it is because of the unworthy attitude assumed by those who make it. The friends of revision may very properly say to such, 'Why, then, do not you who are competent lend us your aid? Why do you now, with whom the wisdom and learning of the Church resides, engage in the undertaking?'

It may indeed be true, that the original projectors of this enterprise are by no means competent as translators; and if they have ever professed any such competency, it has escaped the notice of the writer of this article. The boldest claim they have made is, that they were able to seek out and employ competent translators, and to take the general oversight of the work, till it should be brought to a successful issue. And in respect to this, it is perhaps true, as of other reformatory movements, that "not many wise men after the flesh, not many mighty, not many noble, are called" to be pioneers. Such things usually commence with the common people. Christianity itself, at its first promulgation, enlisted not many of the rulers and Pharisees. Indeed, if the higher portions of society, and especially

those occupying stations of trust and profit, should to any considerable extent volunteer, to promote a cause which contemplated important changes, it would be a strange spectacle, such as the world has never yet witnessed. It speaks nothing for the honor of mankind, that it should be so; nevertheless, so it is. Men in high stations have a reputation to take care of, and no important enterprise can enlist their sympathy, till they have determined how it will affect their standing before the public. They are the last to come into measures which look to great changes, and not till the honest-hearted yeomanry have adopted them, and made them popular, do they modify their ground. Then, lest they should lose their reputation altogether, they think it best to drop their horns. Men in humble stations, however, feeling that they have no reputation to lose, and actuated solely by a desire to do good, throw themselves into reformatory enterprises with all their heart. Their whole-souled earnestness is blessed of God, and so it turns out, that the foolish things of the world are made use of to confound the wise, and the weak things of the world to confound the things which are mighty. And should it be so in the Revision enterprise, it would be in strict accordance with God's general method of bringing about his purposes. The projectors of the enterprise will be well content to forego a reputation for scholarship, claiming to act only with integrity of heart, and from a desire to glorify God.

Protestants claim that the Holy Scriptures are amply sufficient to determine all matters of faith and practice. But the force of this claim is impaired, to precisely that extent in which the translation fails to express the meaning of the inspired originals. If the term *Baptism*, for example, does not express to the understanding of every English reader the exact meaning of the Greek *baptisma*, then, most unquestionably, King James' translation is not sufficient to guide the believer in every duty. Whether it does express the meaning of the original, we know, is much disputed. To those who have been trained under Baptist teaching, and have always used the Baptist vocabulary, it does, without doubt, express the idea of immersion, and nothing else. And such constitute, it is true, a very large community. But to those who have had another sort of training, the term conveys precisely that idea which their training has taught them to affix to it; and these, again, constitute a large community. As a mere English term, therefore, the actual meaning of it is uncertain, the meaning of words being determined not so much by their etymology, as by general usage. Hence, the whole controversy is, at last, resolved into a dispute about the meaning of the term *baptisma*; and should that be conclusively settled, general usage would, no doubt, soon determine the meaning of the English term in accordance with Baptist views. In the mean time, the Baptist zealously avails himself of this unhappy state of things, and vauntingly asks for a practical illustration of the Protestant principle respecting the sufficiency of the Scriptures.

The fact is, that the principle is not true with regard to any existing English version of the Bible. And if we say that it is true of the inspired originals, we make a claim which is of no practical value, since the common people are not able to read the originals. Nay, we virtually abandon the principle, and make Baptists of ourselves, the strong point of the Papal argument being, that the common people are unlearned, and therefore incapable of judging for themselves, in view of which a learned priesthood is appointed to regulate their faith for them. In short, the Protestant principle is invulnerable, only in proportion as the common people are furnished with a translation which is a *daguerreotype* of the originals.

Whether the Bible Union will succeed in bringing out a version in all respects satisfactory, is a question about which we may differ. But we see no reason to doubt, that very great improvement will be made upon the version now in use. The lovers of truth, at all events, have nothing to fear from the enterprise. T. B. B.

CHURCH IN PALESTINE.

A meeting was recently held at Manchester, England, for the purpose of hearing a statement from Rev. Dr. Gobat, Bishop of Jerusalem, relative to the position and prospects of the Church of England Mission to the Holy Land. His lordship stated, that intellectually and spiritually the Jews of Jerusalem were in a degraded state, although it was quite true that all who could read Hebrew generally made the Old Testament one object of their study. He spoke with commendation of the efforts made by the American missionaries, in 1824, to sow the seeds of Protestant truth in Jerusalem.

Efforts had been made by Bishop Alexander, and by himself, to establish friendly relations with the Greek Church in Palestine, so that they might prosecute in amity the common mission of Christianity, as opposed to the errors of the Jews and Mahometans; but the bigotry of the priests of the Greek Church was such as to render all these overtures unavailing. He (the speaker) had invited the Patriarch of the Greek Church to an amicable interview; but finding that he did not come, he went to that dignitary, who laughed at the project, refused to hold any terms with the Protestants, whom he would not recognize even as heretics, or as in any way entitled to more respect than a band of heathens. The speaker detailed cases of conversion from the Greek Church which had blessed his own labors, and expressed his solemn conviction, that in every instance the proselyte who had been received into the Protestant

Church had been sincere in his motives. He wanted funds to establish more schools. In 1847 he had founded a school in Jerusalem, to which he invited the children of Jews, Mahometans, Greeks, Latins, and in which no word of religion would be taught but the pure word of God. It opened in November of that year with nine or ten children, chiefly proselytes, and it increased by small degrees, until recently it was found necessary to have two schools, one for the boys, numbering forty-five, partly children of Jews and partly proselytes; and another for the girls, who numbered thirty. Witnessing his success, the Sultan's firman gave full liberty to Christian missionaries throughout his dominions to pursue their sacred calling.

BRITISH CORRESPONDENCE.

Sunday Railway Trains.—The Sunday in Great Britain and on the Continent. GLASGOW, October 8, 1852.

At the recent meeting of the Shareholders of the Edinburgh, Perth and Dundee Railway, a motion by Mr. Maitland Heriot for the discontinuance of the Sunday trains was rejected by a majority of 1024 to 261 votes. No other result was to have been expected, after the frequent similar result of the same motion; but it proves the fallacy of the statement often made, that the running of Sunday trains on Scottish railways arises wholly from the influence of English proprietors—for on this Railway the shareholders are chiefly Scottish.

The alarm of Sunday observers as to the prospects of the day of their adoption continuing to receive legislative sanction, is every year becoming greater. The promised royal charter to "the People's Crystal Palace," formally sanctioning its being opened on Sunday afternoon, is at present regarded as the most unfavorable movement in this respect that has been made in modern times. The religious newspapers and other prints are therefore stirring themselves most zealously to prevent its execution. They have unwarranted confidence in the influence of public demonstrations, and at their prompting meetings continue to be held, and memorials to be prepared, deprecating the threatened desecration. It is scarcely to be expected, that those who have given the promise will be ready to renege it, after the promoters of the undertaking have expended large sums in preparation. But while we grieve to observe how religious men can wrestle for the maintenance of their own institutions, and be regardless of God's, there is ground enough to believe that their anticipations will be realized as to the influence which this place of amusement being opened on Sunday is likely to have in the way of secularizing the day. There is no more reason for the population of the metropolis being permitted to amuse themselves, than for the population of provincial cities and towns doing the same—no more reason, either, why those who have not glass-covered places of exhibition should not be allowed to employ in a similar manner those they have, although covered in more common form. This is perfectly understood; and, in reality, therefore, the question is not merely whether the Crystal Palace shall be opened on Sunday, but whether the Tea Gardens, the Museums, the Theaters, and other places of amusement, throughout the country, are to be thrown open on Sunday, after canonical hours, and whether railways and steamboats, and omnibuses, and all other modes of conveyance, may not be employed in transporting the millions to the allowed places of entertainment? The ultimate result, we believe, will be, that all this will be done, and done with the sanction of the Government. When men desire not to retain God in acknowledgment. He often allows them to reap the fruit of their own ways. When Israel executed not God's judgments, and despised His statutes, He gave them statutes that were not good, and judgments whereby they should not live. (Ezek. xx. 24, 25.) So, also, when the church has shown its disregard for God's Sabbath, even their substitute for it may be taken from them.

Contemporaneously with their withdrawing human liberty, and preventing the utterance of opinion, the Continental Papal nations are interposing their authority for Sunday observance. We have noticed this connection in France, and now the Austrian Government is prohibiting throughout its dominions the employment of laborers on public and private works, as well as shutting shops, upon that day—places for the retail of provisions, during certain hours only, excepted—while she has established a censorship upon literature more severe and arbitrary than has ever hitherto been exercised, even in the east of Europe. No work, even of art, science, or imagination, is to be allowed to circulate without sanction of the Emperor or his Minister of Police. The police are to examine bales, and are instructed not only to seize and detain every volume entered in the formal list of prohibitions, but every other work that may appear to them in any way objectionable—the loss falling on the bookseller. Nothing more arbitrary could be enacted. The books they are permitted to read, even on Sunday, therefore, when they begin to observe it better than they have hitherto done, will be very select. None known to advocate the observance of the true Sabbath, it may be fairly presumed, will receive the Imperial or Police sanction. Yet the Word of God is not to be bound by men, when its author has a purpose of blessing to serve, for hearts that may be yearning to know His will, with desire honestly to obey it. Glory be to his name, He hath determined the bounds of our habitations, whether in lands bond or free, that we should seek the Lord, if haply we might feel after Him, and find Him, though He be not far from every one of us. J. A. BEGG.

YEARLY MEETING OF N. J. CHURCHES.

To the Editors of the Sabbath Recorder:—

The Seventh-day Baptist Churches of New Jersey, comprising the Piscataway, Shiloh, Marlborough, and Plainfield Churches, convened with the Shiloh Church, for their Yearly Meeting, on the 15th inst., and continued their exercises for three days. A worthy zeal was manifested by the different churches, in endeavoring to increase the interest and render profitable this Anniversary Meeting, which was originally established by the first two mentioned churches, more than a century ago, and by them observed until the present year, when the other churches accepted an invitation to meet with them. There was present a good representation from all the churches. A large attendance was given to all the exercises, and an earnest and encouraging interest was felt by nearly all for securing a higher standard of Christian piety.

The opening discourse was preached by Eld. W. B. Gillette, from 1 Cor. 10: 12— "Wherefore, let him that thinketh he standeth, take heed lest he fall."

We are never secure from the dangers of temptation. The Scriptures are given to teach us our duties, and especially inform us how we can resist and guard against temptations. All are liable to fall. Many of the worthies of our day and of antiquity have fallen—the victims of temptation. We are in danger of falling by reason of our self-confidence. I do not believe in the generally received doctrine of falling from grace, and even being in danger of it after we get to heaven. Neither would I say, that it is impossible, under any circumstances, to sin and be damned, when we have the example of the fallen angels. There can be but one spiritual birth, as there is but one natural birth; then, if we sin so as to lose the favor of God, I believe that person has committed the unpardonable sin. We as a people are fearfully exposed to trial, since the religious principles which govern our private as well as public conduct, differ so materially in some respects from those of other religions; also, by scattering ourselves here and there among other people, thus destroying a concert of action, and exposing ourselves at times to overwhelming temptations. We are enabled to guard against the dangers of temptation, by keeping ourselves well instructed in the truths of God's Word, and applying them to the government of our actions, by observing the duty of watchfulness over our own desires, by appropriating our energies to some useful pursuit or noble purpose, and by preserving that spiritual frame of mind produced by fervent prayer.

On Sabbath Evening, there was preaching by Eld. James H. Cochran, from Luke 9: 23— "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Religion is rendered more valuable, and heaven more blissful, by the many trials and difficulties experienced in attaining them. It is a matter of free choice, whether we serve the Moral Governor of the Universe, or take our bed in hell. It is not only the sinner's duty, but his privilege, now to find peace in Christ. We must deny ourselves of our youthful follies, of sordid selfishness, of the love of worldly gain, and consecrate our all to God—with cheerfulness and humility submit to all his requirements and providences. In following him, it is necessary that we should keep our hearts pure and unspotted from the world, not be ashamed of the love of Christ, spread the gospel at home and abroad, and glory in his service to such a degree, if demanded, as to regard it, as the apostles did, a supreme delight to die for his truth.

The Sabbath Morning discourse was preached by Eld. Cochran. Text Matt. 12: 30— "He that is not with me is against me; and he that gathereth not with me, scattereth abroad."

In religion there is no neutral ground. The moralist, or the man that satisfies himself with the plea that he does no harm, is not in a safe position, but absolutely an enemy of righteousness. Man is by nature depraved. This has become an unpopular doctrine; yet reason and revelation both teach human depravity. Therefore there is laid upon us the necessity of regeneration to enter heaven, as no unclean thing can enter there. There are too many negative professors—those who do not by any good works give decided evidence that they are for God. Many are narrow and selfish in what they do, confining all their labor to their own souls; others have perverted views of their obligations, contracted ideas of God's love, thinking that they can indulge in this or that propensity of our nature, or obey the commandments of God as they interpret them or as best suits their convenience. Against such the threatenings of Heaven are pronounced.

After the morning service, the ordinance of the Communion was administered. This was truly an interesting and solemn scene. Some of the aged fathers in the Church looked, no doubt, upon this season as the last one in which they in company would celebrate the Lord's Supper. In this all the ministering brethren in this State partook.

In the evening following, Eld. Gillett preached from Numbers 21: 4— "And the soul of the people was much discouraged, because of the way."

Much of the old Testament Scriptures typical; instanced in the long and weary journey of the Israelites, which is a forcible illustration of the Christian pilgrimage to heaven. Many of the discouragements opposing our advancement in religion, and the remedies for overcoming them, were pointed out. God's forbearance towards us, even in our rebellion, and his love manifested in the directing cloud of the Spirit and the Word, were shown. Notwithstanding the circuitous route, yet it is the right way, if God so directs. God is always with the Christian; and arms him, so as to overcome the enemies he meets. Though it be through a wilderness, yet it is the only way to heaven.

After sermon, Eld. Jones briefly stated the condition and prospects of the people of his charge, and kindly warned them to awake from their general apathy.

Preaching First-day Morning by Eld. Gillette, from 1 Cor. 9: 12— "Suffer all things, lest we hinder the Gospel of Christ." The Gospel is a system of instruction to

man—the revelation of Jesus Christ—contains glad tidings—is no law of itself—becomes the only correct exercise of true Christian conduct. It gives peace to the troubled heart, and permanence to joy and godly possession. Human laws and systems fail, because they carry the seeds of corruption; hence all the institutions or governments of man perish. It exercises no compulsion, but entreats all to become the willing subjects of Heaven. The Gospel may be hindered by improprieties of ministers, by mixing worldly interests with the advancement of divine truth, by bad management in the discipline of the church, by intention of professors to the means of grace, and by attending to duties improperly, both in manner and spirit.

Owing to illness, Eld. Cochran was prevented from participating in the exercises of this day, and Eld. Gillette also preached in the evening, from Titus 2: 11, 12, 13.

The history of Paul's life and preaching, and the appropriateness of his instruction to Titus, were noticed. The grace of God brings salvation, unmerited favors. Human nature teaches us to claim favor, but the Bible admonishes us with fear and trembling to look to Heaven for aid. Salvation not received by all, yet sufficient for all. The Christian has no will of his own; therefore needful to understand the will of God. Never difficult to do any thing that God requires. Everyone has some besetting sin, over which he must keep constant watch. In a dangerous position, when uncertain of heaven.

A strong desire was expressed to continue yearly the Meeting of our Churches, which in times past has been the efficient means of uniting more intimately the interests of our people, and exciting each other to more diligence and watchfulness.

The meeting, with divine permission, will be held next year either with the Plainfield or Piscataway church, as they shall determine. A Secretary was chosen, whose duty it shall be to record and preserve the minutes of each meeting, and prepare for publication a synopsis of the proceedings of each Anniversary of the New Jersey Churches.

W. C. WHITFORD, Secretary. SHILOH, N. J. Oct. 18, 1852.

MASSACHUSETTS STATE TEMPERANCE CONVENTION.

To the Editors of the Sabbath Recorder:—

The friends of Temperance held a Convention at Boston on the 15th inst., to devise ways and means for sustaining and carrying into more effectual operation the Maine Liquor Law in the State of Massachusetts. The Convention assembled in Faneuil Hall, the Cradle of Liberty and Reform, and organized by appointing Hon. Wm. Hyde, President, with sixteen Vice Presidents, and four Secretaries.

Reports were made concerning the operation of the Law in various parts of the Commonwealth. The Law went into effect last July. There has been considerable difficulty, thus far, in enforcing it in some parts of the State, but more especially in Boston, owing partly to the apathy or opposition of the civil authorities, and partly to the difficulty of procuring evidence against those who sell; most of those obtaining liquors preferring rather to purjare their souls before God and man, than to expose the fountains that supply them with death. The opponents of the Law are making strenuous efforts to secure its repeal during the coming session of the Legislature, some spending their thousands of dollars for that object. The Religious Press of the State has come out almost unanimously in favor of the Law, and is exerting a powerful influence in its support. Most of the Clergy are also its firm supporters; occasionally now and then one, however, has a soul of such a stamp as to enable him to preach against it, and to printed sermons of some such can be found in most of the rum-shops of Boston, for gratuitous circulation. Certainly, these are a new kind of tract repositories, with decidedly an original class of colporteurs. Many of the political papers are either silent or openly oppose the Law, now and then going so far as to advocate open resistance. Personal violence has been offered to several of the leading temperance men, and occasionally the friends of law and order have had to guard the courts of justice, while liquor suits were pending, to prevent them from being broken up by mobs; but on the whole, the reports were very favorable, showing a spirit and a determination on the part of the masses to put down intemperance, that was truly gratifying.

Letters were read from four of the six candidates for Governor and Lieutenant Governor, in respect to their position in regard to the Law. Three were decidedly in favor of it—their letters were received with hearty cheers. One dodged the question—his letter was received with hisses.

Resolutions were passed, in which they return thanks to Almighty God for the favorable auspices under which the Convention assembled—congratulate the friends of the Law for the brilliant victory lately gained in Maine—declare the Law but the practical recognition of the great principles of all government—contemplate with satisfaction its beneficial effects, as far as enforced—call upon the civil officers to manifest official fidelity by doing their duty—and declare their purpose not to vote for any State officer, who is not known, by his acts or expressed opinion, to be favorable to the Law.

Addresses were delivered by several of the leading spirits in the Temperance Reform. The Rev. L. Beecher led the way. He said that he had long been fighting in the temperance cause; but he was now about laying off the armor of life. He wished to cheer those who were just putting on the armor, or were yet strong for battle, affirming that the prospects were bright and cheering. The present was one of the happiest moments of his life, and he

thanked God for the success attending the reform thus far, and for its future prospects. He was followed by Pierpont, Walker, Smith, Walcott, Spooner, Edward Beecher, and others, from Massachusetts. The Hon. Neal Dow, the originator of the Law, and one of its best champions, was there from Maine, with several of his faithful co-workers. They said that several of the Massachusetts men had been over and helped them through with their late struggle. By their assistance, the friends of temperance had come off triumphant, having elected all but four in the Senate, and three-fourths of the assembly. The Liquor Law, henceforth, was a fixed fact, a finality, in the State of Maine, and now they had come to help make it the same in Massachusetts.

The Convention, on the whole, was very harmonious and enthusiastic, and spoke well for the future success of temperance principles—all its members seeming to feel and act as if they were engaged in a great and glorious work. MAZOOM.

ANTI-SLAVERY CONVENTION.

To the Editors of the Sabbath Recorder:—

An Anti-Slavery Christian Convention, held in the Methodist Chapel, (Friendship, Allegany Co., N. Y.) Oct. 13th and 14th, 1852, PETER ROBERTSON was called to the chair, and B. F. Robbins chosen clerk. Prayer was offered by C. T. Champlin. The call of the meeting (signed by about 120 persons) was then read, as follows:—

"We the undersigned, inhabitants of Friendship and vicinity, believing Slavery, and all legislative acts to uphold it, contrary to Christianity and humanity, and desirous of knowing how to act as Christians and citizens, subscribe our names to this paper as a call for a Christian Anti-Slavery Convention, to be held in Friendship, on the 13th and 14th insts., and we invite our anti-slavery friends from other towns to come in and hold with us a mutual and friendly council, how best to do away this great evil."

Four propositions were submitted by Mr. C. Cotton:—

I. That it is the design of this meeting to show what slavery is.

II. How it was introduced into these United States, and what practice is now called by the supreme law of the land.

III. Its effects, not only on the enslaved, but also on the community or government where it is tolerated, together with its abominations and wickedness.

IV. Who are accountable for it, and how they should act to get rid of it, and clear themselves from the curse of its wickedness.

A Committee of three was appointed by the chair, to prepare resolutions, consisting of Dr. B. Babcock, E. Lanphear, and S. P. Witter. The Committee, after consultation, reported the following: The acceptance of the four propositions submitted by Mr. Cotton, and the annexed resolutions, excepting the last three, which were offered by a Mr. Stebbins, E. Lanphear, Dr. B. Babcock, and Rev. Robertson; which were severally adopted, after discussion, in a variety of speeches by several individuals from different parts of the town and county.

1. Resolved, That true religion is to love God with all the heart, and our neighbor as ourselves.

2. Resolved, That it was the mission of our Saviour to relieve bodily and mental suffering, "to break every yoke, and let the oppressed go free," and to teach men to do likewise.

3. Resolved, That christianity and humanity cannot be separated; and if any church or people think to follow Christ, and despise the poor and oppressed, or neglect them, and refuse to remember them as bound with them, they are deceived and deceiving, are unchristian, and as such should be instructed that the requirement of Christ is mercy (humanity) and not sacrifice.

4. Resolved, That American Slavery is a system of the most daring oppression and wrong the sun ever shone upon, and is most fully described by John Wesley as "the sum of all villainy."

5. Resolved, That the professedly Christian Church have the power to perpetuate or abolish it—that we believe in the language of Rev. Albert Barnes, "No power out of the church could sustain slavery, were it not sustained in the church."

6. Resolved, That in view of these facts, the church calls loudly upon us, as its members, to stir up one another to deeds of mercy for the oppressed daily, by prayers, by alms, by teaching, by preaching, by voting, and by all other proper means, by which its overthrow may be hastened.

7. Resolved, That to carry out the plan, we recommend anti-slavery prayer and conference meetings in every town and village, the formation of sewing societies, and other such means, in which we may be brought to remember the slave.

8. Resolved, That we recommend ministers of the Gospel, and other members, to present the cause of the oppressed, and plead it before their people, as we believe that to be their duty.

9. Resolved, That in all our elections, we should have reference to the good of the slave in the use of our ballot and influence, and the destruction of wicked laws.

10. Resolved, That in view of the great fact that slavery is a sin of itself, and of course the slaveholder a sinner, it is the duty of all religious bodies in this country to refuse all fellowship with slaveholders as Christians, because such fellowship quiets the conscience of the man, and tends to make him believe he may be a good man and yet perpetrate a system of most heaven-daring iniquity.

11. Resolved, That we believe the provisions of the late Fugitive Slave Act are far more oppressive and anti-republican in their tendencies than were the acts of the British Government, which gave rise to the American Revolution, and that we are under higher obligation to oppose and repudiate it, than were our forefathers to oppose and repudiate those aggressions of the British Government.

12. Resolved, That there is no power, but of God; that the institution of Civil Government is a delegated right; that its prerogative is only to apply and execute the laws of na-

ture and nature's God—the equal, inalienable rights bestowed by the Creator; and that it is the minister of God for good to all its subjects, and whenever it administers undeserved evil, it is guilty of high treason against the only Potentate, the King of kings and Lord of Lords.

The above resolutions were received, discussed, (except the 9th, which was passed informally,) and adopted, without a division.

It should be stated, that the evening of the first day was appropriated to listening to an address by D. E. Maxson, of Alfred Academy.

How could slavery exist, did men live up to either of the first three resolutions?

B. F. ROBBINS, Clerk.

To the Editors of the Sabbath Recorder:

I wish to submit to the readers and correspondents of your paper, the following query, to be answered by yourselves, or by any of your correspondents who may see fit to reply. It is not submitted for the purpose of stirring up a spirit of controversy, but of eliciting light upon a question of some interest to our churches at this time.

QUERY.—Would a Christian church be justified, by plain gospel teaching and discipline, in withholding or withdrawing its fellowship from a brother for the single reason that he had joined the "Sons of Temperance?"

INQUIRER.

WESTLEY, Oct. 1, 1852.

Reply.

We are not able to see any thing in the simple act of uniting with the "Sons of Temperance," which is either a breach of the Moral Law, or a virtual renunciation of Christ; and therefore do not think that a church would be justified, on this account alone, in withdrawing its fellowship from a brother. At the same time, we think that a brother who values the peace of Zion, would abstain from those associations which would be occasions of grief to his brethren. There are ways enough for a Christian to manifest his cordial detestation of intemperance, without connecting himself with the organization above named. We submit the question to our correspondents, however, being too much occupied with other duties to go into any extended discussion of it, at present.

T. B. A.

TRADING IN MEETING-HOUSES.—A brisk trade in meeting-houses has been going on in New York of late. A few weeks ago, it was announced that the Universalist meeting-house of Rev. E. H. Chapin, corner of Murray and Church-sts., which the Society bought for less than \$20,000, had been sold for \$46,000, the site being in demand for business purposes. That society has since bought Rev. Dr. Bellows' "Church of the Divine Unity," on Broadway, near Prince-st., for \$90,000; the latter society having taken steps to erect a new and beautiful edifice on Fourth-Avenue. The Broadway Baptist Church recently sold its meeting-house, and has purchased lots for building on 23d-st. Several other transactions in this line have been mentioned by the daily papers within a few weeks.

THE JAPAN EXPEDITION.—The long-talked-of expedition to Japan is in a fair way of getting started. The flag-ship of the expedition sailed from New York last Sabbath for Annapolis, where two or three weeks will be required to complete preparations for final departure for the East. The whole fleet of thirteen vessels is expected to assemble at Hong Koo some time in May, prior to setting sail for Jeddo. "A fleet of such magnitude, coming from the great Republic of the New World, with intentions of peace and proffers of friendship, can hardly fail to make a profound and beneficent impression upon the Japanese, while the specimens of art, invention, and industry, which are taken out as presents for the authorities, ought at least to convince a people so intelligent that there is much to be learned from the civilization which they cannot well afford to despise and reject."

EPISCOPAL BOARD OF MISSIONS.—The annual meeting was held in Trinity Church, Boston, Oct. 5th. The sermon was preached by Rev. Dr. Lee, of Rochester, from Luke 24: 47—"Beginning at Jerusalem." The Committee on Domestic Missions reported that their receipts were \$30,595, of which \$7,583 were from legacies; the appropriations are about \$25,000 per annum, and they employ two missionary bishops, Drs. Kemper & Freeman; and 86 presbyters and deacons. The Committee of Foreign Missions report their income at \$41,408, and appropriations \$39,785. They employ two missionary bishops, Dr. Boone in China, and Dr. Payne in Africa; 12 presbyters and deacons; 18 lay assistants, male and female; and 11 native teachers; total, 43 persons.

ILLUSTRATED "UNCLE TOM."—Messrs. Jewett & Co., Boston, publishers of "Uncle Tom's Cabin," are preparing to issue for the holidays a gilt edition of the work entire, in one 8vo volume, with one hundred superb engravings, from designs by Billings, engraved by Bohn & Smith, of Boston, in connection with other eminent engravers. They intend to make it one of the most splendid books ever published in America. One of the engravings will be an elegant steel-plate portrait of Mrs. Stowe.

SAILING OF DR. BRIDGEMAN.—Rev. E. C. Bridgeman and his wife sailed from New York for China, via San Francisco, on the 11th of October, in the ship Wild Pigeon. They are expected to proceed from San Francisco to Shanghai as soon as practicable, to resume their labors in that city.

DEATH OF MISSIONARIES.—At Salonica, Turkey, Sept. 10, Harriette Gertrude, wife of Rev. Homer B. Morgan, missionary of the American Board of Commissioners for Foreign Missions, aged 30 years. At Bombay, Aug. 20, Mrs. Fairbank, wife of Rev. S. B. Fairbank, of the American Mission.

Death of Daniel Webster.

DANIEL WEBSTER, Secretary of State of the United States, died at his family residence, Marshfield, Mass., at 2 o'clock on Sunday morning, Oct. 24, aged seventy years and nine months. He had been ill for nearly a week, but was not considered in danger until the afternoon of Fifth-day, when his disease (which was of the bowels, accompanied by a dropsical affection of the stomach) took an unfavorable turn, leaving little room to hope for improvement. The following account of Mr. Webster's last hours is prepared from the telegraphic dispatches to the daily papers.

During the early part of the afternoon of Saturday, there was some decrease in the swelling of Mr. Webster's abdomen, and fewer symptoms of nausea, but there were no signs of rallying.

Repeatedly in the course of the forenoon and the early part of the afternoon, he conversed freely and with great clearness of detail in relation to his private affairs and the condition of his farms, stating his plans fully, and the manner in which he wished to have them carried out.

About 5 1/2 o'clock Mr. Webster was again seized with violent nausea, and raised considerable dark matter, tinged with blood. His exhaustion now increased rapidly, and the physicians held another consultation, which resulted in a conclusion that his last hour was fast approaching.

He received the announcement, and requested that the female members of his family might be called in, viz.: Mrs. Webster, Mrs. Fletcher Webster, Mrs. J. W. Paige, and Miss Downs, of New York. To each, calling them individually by name, he addressed a few words of farewell and religious consolation.

Next he had called in the male members of his family and the personal friends who had been there within the last few days, viz.: Fletcher Webster, (his only surviving son) Samuel A. Appleton, (his son-in-law) J. W. Paige, Geo. T. Curtis, Edward Curtis of New York, Peter Harvey, and Charles Henry Thomas, of Marshfield, and Messrs. George J. Abbott and W. C. Zantinger, both of the State Department at Washington. Addressing each by name, he referred to his past relations with them respectively, and one by one bade them an affectionate farewell. This was about half past six.

He now had Mr. Peter Harvey called in again, and said to him: "Harvey, I am not so sick but that I know you—I am well enough to know you. I am well enough to love you, and well enough to call down the richest of Heaven's blessings upon you and yours. Harvey, don't leave me till I am dead—don't leave Marshfield till I am a dead man." Then, as if speaking to himself, he said: "On the 24th of October, all that is mortal of Daniel Webster will be no more."

He now prayed in his natural voice—strong, full and clear—ending with "Heavenly Father, forgive my sins, and receive me to thyself, through Christ Jesus."

He then addressed himself to his physicians, making minute inquiries as to his own condition, and the probable termination of his life. Conversing with great exactness, he seemed to be anxious to be able to mark to himself the final period of his dissolution. He was answered, that it might occur in one, two, or three hours, but that the time could not be definitely calculated. "Then," said Mr. Webster, "I suppose I must lie here quietly till it comes." The retching and vomiting now recurred again. Dr. Jeffries offered to Mr. Webster something which he hoped might give him ease. "Something more, Doctor, more—I want restoration."

Between 10 and 11 o'clock he repeated, somewhat indistinctly, the words, "Poet, poetry, Gray, Gray." Mr. Fletcher Webster repeated the first line of the elegy; "The curfew tolls the knell of parting day." "That's it, that's it," said Mr. W., and the book was brought and some stanzas read to him, which seemed to give him pleasure.

From 12 o'clock till 2, there was much restlessness, but not much suffering. The physicians were quite confident that there was no actual pain. A faintness occurred, which led him to think that his death was at hand. While in this condition, some expressions fell from him indicating the hope that his mind would remain to him completely until the last. He spoke of the difficulty of the process of dying, when Dr. Jeffries repeated the verse, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." Mr. Webster said immediately: "The fact, that fact. That is what I want. Thy rod, Thy rod; Thy staff, Thy staff."

The close was perfectly tranquil and easy, and occurred at precisely 22 minutes before 3 o'clock. The persons present were Mr. and Mrs. Fletcher Webster, Mr. and Mrs. Paige, Mr. S. A. Appleton, Miss Downes, Mr. Leroy, Edward Curtis, Peter Harvey, George T. Curtis, Charles Henry Thomson, (or Thomas), Esq., George J. Abbott and W. C. Zantinger, of the State Department, Drs. Jeffries and J. Mason Warren, and the personal attendants and domestics of Mr. Webster. Mrs. Webster being unable to witness the last moments, awaited the event in her own apartment.

We learn that Mr. Webster, by his own special direction, will be buried in an unostentatious manner. The funeral services will be performed by the clergymen of the parish of South Marshfield, at which place the remains will be interred in the tomb.

The Case of Shooting at Milwaukee.

The Milwaukee Wisconsin of the 14th gives the following particulars in relation to the shooting of Luce in that city:—

This forenoon, between 10 and 11 o'clock, John M. W. Luce, well known in this city, was shot, while standing looking at the prints in the window of Hopkins's book-store on Wisconsin-st., by a woman who came up silently behind him, and fired a pistol close to the back of his head. He fell dead without a groan, his blood gushing out and forming pools upon the pavement. His body was raised by those who happened to be near, and borne to his lodgings. The woman who committed the deed is named Ann Wheeler, an American, and formerly of Cleveland, Ohio, where her parents and friends now reside. She is a mantua-maker and milliner, having rooms in the basement of No. 12 Wisconsin-st. She did not speak to her victim when she shot him, and he could not have known her intention or presence. She drew the pistol from her dress, and held it firmly, as the result shows.

When she saw him fall, she offered the pistol to those who surrounded her, and declared her readiness to submit herself to the authorities, declaring that she had accomplished her object. She was immediately conducted to the Jail by Officer Page, to whom she delivered a dirk, which she had held in reserve. It is said that she had met a few minutes before, and demanded whether he intended to marry her, and received a negative answer. Such an act as this argues great depravity, or some grievous wrong which the laws do not redress. The dirk was purchased by the perpetrator of this awful deed, yesterday, at one of our hardware stores. It is, more properly speaking, a dirk-knife. She went to the store in the morning and examined the article, and returned in the afternoon to complete the purchase, thus showing a fixed determination. The pistol is double-barreled and apparently new, and the second barrel contains a full charge.

European News.

The following summary embraces the principal items of European News which have been received since our last.

Destructive freshets have occurred in the northern parts of Scotland.

Rev. Patrick Torrey, D. D., the oldest Bishop of the Episcopal Church in Scotland, died at Peterhead, Sunday, 3d inst., aged 90.

Earl Somers is also dead, at the age of 65. The exports of gold from Sydney and Melbourne since the discovery of it, are estimated to have reached £4,000,000. Gold has been discovered about the Cape of Good Hope.

Madame Jenny Lind Goldschmidt has purchased a house in Dresden, and will reside, in future, in that city. She does not intend to sing publicly during the ensuing winter, but is reported to have said, that her next public appearance will be in England.

Destructive floods had happened in Piedmont. A diligence, containing passengers, floated down the River of the Levant, and had to be anchored for four hours to a tree.

The return of the French President to Paris was fixed for the 17th inst., when it was proposed to give him a grand reception that shall outvie the recent demonstration at Strasburg. There is a story going round—but it seems apocryphal—that among the papers of a young man who recently committed suicide, was found a letter in his hand-writing, stating that he belonged to a secret society having for its object to assassinate Louis Napoleon—that the lot had fallen upon him, and his courage being too weak to kill the President, he had compromised the matter by killing himself.

A fearful disaster took place recently, on the occasion of a high Jewish festival, at Kolmed, in Galicia. Some thousand Jews were assembled in the Synagogue, when a cry of fire was raised in the women's gallery. In the rush that followed to the narrow staircase, many were thrown down, and thirty-six ladies, several of whom were of high rank, were crushed to death. The fire was the work of a gang of thieves, who availed themselves of the confusion to snatch the pearl and diamond ornaments worn by many of the ladies.

Letters from Tauris, of August 28, bring the news of an attempt to assassinate the Shah of Persia. While he was hunting, four men approached him under pretense of presenting a petition, which he refused to accept. Two of the men then seized his horse by the bridle, while the other two discharged two double-barreled pistols at the Shah, who received three shots in the thigh and in the mouth. He was able, however, to keep his assailants at bay until his suite came up, by whom two of the assassins were literally cut to pieces, while the other two were taken alive. They stated that they had no accomplices, but they belonged to the order of Babis, and had sworn to avenge their chief, who perished some time since. At last accounts the Shah was expected to recover, and two of the bullets had been extracted.

Cholera is making terrible ravages in Persia.

MADAME SONTAG IN PHILADELPHIA.—The following extract from a notice, by one of the Philadelphia papers, of Madame Sontag's fourth concert in that city, shows that she is gaining an enviable popularity there:—"Madame Sontag's fourth concert took place last evening, and was as brilliant, and as numerously attended, as any that preceded it. It seems almost superfluous to speak further in praise of these charming entertainments; but where commendation is so richly merited, it is awarded spontaneously, even at the risk of repetition. Madame S. was in excellent voice, and, of course, acquitted herself of her portion of the performances to perfection. At each successive concert she regales us with novelties from the rich stores of melody at her command, which seem, indeed, to be inexhaustible. She does not confine herself so strictly to the modern Italian school as the majority of the singers who visit us. She does not disdain either English, Scotch, or German music, in each of which her versatile powers render her equally at home and effective."

ARREST AND RESCUE OF FUGITIVE SLAVES.—At Sandusky, Ohio, Oct. 20th, great excitement was occasioned by the arrest and subsequent rescue of some fugitive slaves. It appears that, during the morning, a number of fugitives from Kentucky arrived in that city, en route for Canada. Immediately on their arrival they were escorted by their friends to the steamer Arrow, but just as the boat was about to leave, the fugitives were arrested by some slave-catchers, who attempted to take them ashore, in which they were defeated by the combined efforts of a number of persons of both colors, after a sharp struggle. The slave-catchers then left the boat, and the fugitives went on their way to Canada. The Kentuckians were much chagrined, but console themselves with the reflection that the citizens are responsible.

JOHN P. HALE IN NEW YORK.—The Mayor and Aldermen of the city of New York, have tendered the use of the Governor's mansion to Hon. John P. Hale, who is expected soon to visit the city. There was considerable opposition to the measure, on the part of some would-be-considered friends of "union and safety."

On Tuesday night, Oct. 19, the dwelling of Mr. Taylor, at Alton, N. H., was destroyed by fire. Mrs. T. and her three children perished in the flames. Mr. Taylor was absent.

SUMMARY.

Died, at Northfield, Vermont, October 18th, Elder Nathaniel King, aged 85 years and 6 months—nearly half a century an acceptable and useful preacher of the gospel, of the Baptist denomination. He was for twenty out of thirty years, a member of the General Assembly of Vermont, and made himself, many years ago, a life member of the American and Vermont Bible Societies, and of the latter, constituted some twenty or more of his children and grand children members for life by the payment of twenty dollars for each into the treasury, for the gratuitous circulation of the Scriptures. He was a man of wealth, and used it as one who must give an account of his stewardship.

An extra from the Journal office, Watertown, N. Y., dated Saturday, Oct. 16, states that a fire broke out about 3 o'clock that morning, which consumed the buildings extending on Washington from the Arcade to Stone-st. The buildings consumed were occupied as office of the Watertown Bank and Loan Co., the express office, several law offices, two boot and shoe stores, and grocery store. The Arcade and Paddock's block were in much danger. The buildings burned were owned by the Hungerford estate, John Clarke, J. C. Dann, and Geo. C. Sherman. Total loss \$20,000.

The New London Chronicle says the cars of the New London, Worcester and Palmer Railroad came down to the joint depot on Monday, thus connecting with the New Haven and New London Road. There is now, therefore, uninterrupted railroad communication from New York to Norwich, and as soon as the very short track is laid down in the latter city—a quarter of a mile being all that is wanted to complete the connection of the two Southern roads with the Norwich and Worcester—the line will be continuous from New York to Boston.

Different journals have assigned a different value to Jenny Lind's donation for the establishment of free schools for girls in Sweden. The Paris correspondent of the Boston Atlas says it was \$200,000, or 400,000 rix dollars banco in all; that \$60,000 of it was sent while Jenny was in this country, and that \$140,000 have now been sent from Hamburg in the form of a bill of exchange on London, drawn in favor of M. Themaauer, Arch-Priest, and Dr. Wieselgreen, Pastor of the Cathedral of Stockholm.

Judge Grier, in the U. S. Circuit Court, Philadelphia, Wednesday, Oct. 20, 1852, charged the Jury in favor of the heirs of Stephen Girard, who claimed eleven tracts of land in Schuylkill county, valued at \$1,100,000, on the ground that when Girard's will was made he did not own the entire title to the lands, therefore the will was inoperative. The Jury rendered a verdict in favor of the heirs. The case will probably go to the Supreme Court.

A monstrous elk was killed a few days since near Port Orford, which weighed as follows: carcass, 674 pounds; tallow, 95 pounds; hide, 61 pounds. His horns were five feet and seven inches in length, and there were six antlers on each horn, the longest of which measured one foot and eleven inches, and the shortest, one foot and two inches. The meat was sold at the Port Orford market for 25 cents per pound.

The Erie Railroad Company have recently set an example, in the management of their affairs, which is worthy of praise and of imitation by all other similar corporations. They forbid entirely the sale of intoxicating drinks in any of the refreshment-houses along the road, or on any of the grounds of the company, and absolutely refuse employment to any person who makes use of such drinks.

The Tribune publishes a list of the principal crimes against life that have come to light in New York within the last four weeks. The following is a summary of the frightful record: Murders, 4; supposed murders, 2; attempts to kill, 6; stabbing, 9; shooting, 3; savage assaults, 20; making a total of 44, not to speak of a host of minor offenses, the record of which would fill columns.

The Directors of the Association for the Exhibition of the Industry of all Nations, having invited his Excellency, Gov. Hunt, to assist at the ceremony of erecting the first column of the building being constructed on Reservoir-square, the Governor has consented to be present "if practicable," and says, "You may except me unless official duty should compel me to remain at the capital."

The Albany Northern Railroad extends from the City of Albany to Eagle Bridge, Rensselaer Co., N. Y., a distance of 32 miles, the whole of which is in a forward state of construction. The section between Albany and Cohoes, 11 miles, is nearly finished. The rails are being laid, and it will be completed in about 30 days. The remainder will be completed in April next.

A writ is said that the widow of the great Mormon leader, Joe Smith, is married to a tavern-keeper, who keeps his rum-mill in Smith's old residence, in Nauvoo; that one half of the houses built by the Mormons are torn down, and the other half are tenanted; and that out of former 20,000, there are now only about 200 Mormon population left. About 400 French Socialists own a great part of the city, including the ruins of the temple.

We have accounts from Prince Edward's Island of a tremendous gale there on the 15th inst. A great number of vessels were wrecked, and twelve sunk at anchor, with all hands on board. The gale was also very severe at Sydney, N. S., and a number of vessels were driven ashore. Numerous vessels were also driven into Sandy Cove, and several went ashore.

The old United States Bank of 1791 is now paying out its very last dividend of 70 cents on a share. The last previous dividend was in 1834, some eighteen years ago, when about 2 per cent. was paid. The whole amount paid to stockholders since the expiration of its charter, is about \$109 per share.

The Boston Traveler says: "Among the clearances yesterday, we notice the ship George Raynes, Capt. Penhallow, for Califormia, with 900 tons of office, besides other merchandise. This is said to be the largest cargo of ice ever shipped to the Pacific or the East Indies, and is for the supply of ice-houses in San Francisco and Sacramento."

The many friends of Rev. Albert Barnes will be gratified to learn that his eye-sight is improving. A recent letter, written in his own hand, has been received from Bavaria, whither he had gone to consult an eminent German oculist.

John C. Klinek, the oldest cartman in the city, being at present in his eightieth year, renewed his license on Wednesday at the Mayor's office as public cartman. Mr. Klinek received his first license from De Witt Clinton in 1803, when that distinguished man was Mayor of New York. He was employed to cart the wood from the Old Fort at the Bowling Green, when it was demolished, and the lumber was distributed among the poor. Up to the present time he has enjoyed excellent health, and is still able to attend to his business, although he occasionally complains a little of the infirmities of age.

Henry, a slave, was convicted at Charlottesville, Va., on Tuesday, of attempting to kill Mr. Harrison Anderson. The Free Press says: "A majority of the Court thought that he ought to suffer the extreme penalty of the law, but as this required a unanimous agreement, he was sentenced to receive five hundred lashes, not more than thirty-nine at any one time. The physicians of the jail was instructed to see that they should not be administered too frequently, and only when in his opinion he could bear them."

It is stated in Boston, that the owners of the vessels sent out from there to gather cargoes of Guano at the Lobos Islands, have sent out orders to their commanders not to attempt to take it, but to seek freight elsewhere, looking to the United States Government for redress for the losses incurred thereby.

Havana advices of Oct. 18, report that the passengers by the bark Millaudon, from New Orleans to Havana, had been arrested and confined for having copies of the New Orleans Picayune in their pockets. "One of the most influential citizens of Havana was imprisoned for having a copy of the Delta in his possession."

At Albany, Oct. 21, the case of Enoch Reed, indicted for aiding in the Jerry rescue, was called up, and a motion was made to quash the indictment, on the ground of irregularity in summoning the Grand Jury finding the indictment. The Court was occupied the whole day in hearing arguments.

Rev. E. R. Fairchild, Secretary of the American and Foreign Christian Union, died suddenly in the depot at Charlestown on the 16th inst. He was waiting for the stage for Springfield, Vermont, complained of being unwell, and was soon after found dead, sitting in a chair.

At Milwaukee, Oct. 20th, a German named Nofsin, 25 years of age, committed suicide by taking morphine and opening a vein in his arm. He was of a respectable family, and worth \$20,000. The cause is said to have been a love affair.

Thompson's Reporter quotes Land Warrants active and prices unvaried.

Table with 3 columns: Quantity, Buying prices, Selling prices. Includes 160 acre Warrants \$146, 80 acre Warrants 73, 40 acre Warrants 36 1/2.

MARRIED.

In Hayfield, Pa., August 15th, by Eld. A. F. Randolph, Mr. ORNIS CARL to Miss HARRIET CURTIS. By the same, Sept. 21st, Mr. ARNOLD F. STELLER to Miss GABRIELLA F. RANDOLPH.

On the 16th inst., at Marlborough, N. J., by Eld. D. Clawson, Mr. EPHRAIM R. MAUL, of Bridgeton, to Miss SELWHA A. DAVIS, of Beebe Run.

DIED.

In Leonardville, Madison Co., N. Y., on the 18th inst., Mrs. EUSTICE WEST, widow of the late Benjamin West, in the 84th year of her age. The subject of this notice was a native of Cumberland Co., N. J., where, in her early life, she became a member of the Seventh-day Baptist Church at Shiloh. For over twenty years her residence has been in Leonardville, where she became a member of the 1st Seventh-day Baptist Church in Brookfield, and remained a member thereof until death. Sister West has been a devout and exemplary Christian. At all times, and on all occasions, she seems to have been intent upon doing what she deemed the will of her Divine Master. For many years she has suffered much from an asthmatic affection, which finally brought her to the close of her pilgrimage. Her confidence in Christ as her covenant Redeemer was steadfast, and her patience in suffering, and submission to the Divine will, have given us pleasing assurance that she died the death of the righteous, and that her last end is like his.

In Berlin, Marquette Co., Wis., August 29th, 1851, NANCY M. HUBBELL, youngest daughter of Deacon Charles and Nancy Hubbell, aged 27 days. September 2, 1852, Lewis F., only son of the same parents, aged four years and nine months, after four days of extreme suffering, his young spirit took its flight to dwell forever in the presence of Him who said, "Suffer little children to come unto me, and forbid them not; for such is the kingdom of heaven."

In Hopkinton, R. I., of paralysis, August 20th, ARSAC G. GREEN, aged 30 years. Bro. Green was a worthy member of the Pawtucket Seventh-day Baptist Church. He bore a lingering illness with true Christian patience, and now rests in hope of awaking in Christ's likeness.

In Almond, N. V., Oct. 1st, AMANDA MALVINA, daughter of John and Malvina McDougal, aged 7 years. This lovely bud, so young and fair, Called forth by any doom, Has gone to show how sweet a flower In paradise may bloom." D. E. M.

In Genesee, N. Y., on the first inst., of dysentery, DANA MARCELUS, aged two years and two months; and on the fourth inst., EMILY MIRETT, aged eleven months and sixteen days, only children of Henry and Sarah Ann Rogers.

Not enough of earth for sinning; Always gentle, always winning; Never needing our reproving; Ever lively, ever loving; Slips eyes, and sunset tresses; Lays that knew no word of doubting. Often kissing, never pointing; Beaten even in completeness; Over-full of childish sweetness; That's the way our little baby, Far too pure for earth, it may be, Seemed to us, who, while about her, Deemed we could not do without her."

LETTERS.

D. E. Maxson, J. M. Allen, J. Maxson, E. G. Champlin, A. B. Burdick, J. C. Green, A. F. Randolph, D. O. Clavin, W. B. Maxson, D. E. Lewis, S. R. Clarke, W. A. Rogers, Charles Potter, Joseph Goodrich, E. B. Clarke, C. R. Burdick, W. C. Whitford, J. W. Wells, B. Drake.

RECEIPTS.

FOR THE SABBATH RECORDER: Henry W. Green, Milton, Wis. \$6 00 to vol. 9 No. 52 Samuel Hamilton 4 00 10 16 J. E. Davis, Berlin, Wis. 2 00 9 39 Amoson Tabler 4 00 9 39 Green & Brown, Covington, Ky. 1 00 9 46 D. L. Moxing, New London, Ct. 2 00 9 52 Joseph Burdick, West Edmeston 2 00 9 52 Joseph Green, Adams Center 2 00 9 52 N. J. Besse, Adams 2 00 9 52 Mrs. J. Hull 2 00 10 13 Paul Clarke, Oxford 2 00 10 10 Bennet Oberster, New York 1 00 9 39 A. M. Whitford 2 00 9 52

FOR SEVENTH-DAY BAPTIST MEMORIAL: A. M. Whitford, Adams Center \$1 00 BENEDICT W. ROGERS, Treasurer.

New York Market—October 25, 1852. Ashes—Pots #4 68; Pearls 5 56. Flour and Meal—Flour, 4 50 a 4 56 for common to straight State, 4 50 a 4 75 for mixed to fancy Michigan and Indiana, 4 75 a 4 94 for fancy Ohio and Genesee. Rye Flour 2 5 a 4 50. Corn Meal, 3 02 for Jersey, 3 75 for Brandywine. Buckwheat Flour 2 12 a 2 25 for 100 lbs. Grain—Wheat, 1 00 for new Canadian, 1 04 for old white Ohio and Michigan, and 1 03 for prime new, 1 06 for good Genesee. Rye 85c. Barley 70 a 77c. Oats 45 a 49c; for Western and State. Corn, 76c for Western mixed. Provisions—Pork, 18 00 for new prime, 17 12 for new mess. Beef 5 00 a 5 50 for country prime, 9 50 a 10 00 for country mess. Lard 11 a 12c. Butter, 16 18c for Ohio, 20 a 23c for State. Cheese 8 a 9c. Hay—1 00 a 1 12 for 100 lbs. Hops—14 a 17c for old, 18 a 20c for new. Seeds—No change in Oliver and Timothy. Flaxseed, 1 32 for Southern, 1 36 for State. Wool—42 a 50c for Domestic Fleece. Pulled in scarce, and selling at 36 a 38c for No. 1.

A Proclamation.

By WASHINGTON HUNT, Governor of the State of New York.

The varied blessings enjoyed by the people of this State during the past year, call forth the grateful tribute of praise and devotion due to our heavenly Benefactor. An abundant harvest, crowning the labors of the husbandman, and filling the land with plenty; peace with all nations; the maintenance of social order and free institutions, imparting fresh vigor to the cause of civil liberty; the diffusion of religion and learning; the general prevalence of health; the merciful deliverance of the towns and cities which were visited for a season by the destroying pestilence, and the innumerable benefits which have been conferred upon our commonwealth, proclaim the infinite goodness and protecting care of the Creator and Supreme Ruler of the Universe. In compliance with established usage, I respectfully recommend to the people of this State, the observance of Thursday, the 26th day of November next, as a day of prayer and thanksgiving. In witness whereof, I have hereunto signed my name, and affixed the privy seal of the State, at the City of Albany, this 16th day of October, in the year of our Lord 1852. By the Governor, WASHINGTON HUNT. JAMES F. ROGERS, Private Secretary.

The Best Youth's Magazine.

For 75 Cents a Year, including Postage. THE postage on "Woodworth's Youth's Cabinet," to any part of the Union, by a late act of Congress, is now only 6 cents a year! We hope our present number, published in a minute, and tell their friends that they can get a magazine, well calculated, containing nearly 600 pages, profusely illustrated, for One Dollar and six cents, including postage; and where 7 copies are sent to one address, for seventy-eight cents a year, including postage, which will be paid in advance at the office of publication in the country. Specimens of the magazine sent gratis. Please form your clubs, and send orders (by mail at our risk) to D. A. WOODWORTH, Publisher, 118 Nassau-st., New York.

Light.

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

1,000 Book Agents Wanted.

To sell Pictorial and Useful Works for the year 1852. \$1,000 DOLLARS A YEAR! WANTED in every county of the United States, active and enterprising men, to engage in the sale of some of the best books published in the country. To men of good address, possessing a small capital of from \$25 to \$100, such inducements will be offered as to enable them to make from \$3 to \$5 a day profit. THE Books published by us are all useful in their character. No Obsolete, Tattered, and worn-out books are offered. For further particulars address (postage paid), ROBERT SEARS, Publisher, 4w 17, 181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Duns & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobe on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, JOHN D. TITSWORTH, R. M. TITSWORTH.

Miscellaneous.

American Grape Culture. Correspondence of the N. Y. Tribune.

CINCINNATI, Thursday, Sept. 30, 1852.

The vintage of the present season is now nearly completed, and, according to promise, I will furnish you with a brief statement of its results, together with a description of the process of manufacturing wine in this vicinity.

During the past fortnight I have spent considerable time among the "vine-clad hills" about Cincinnati, and have had the pleasure of witnessing the interesting process of wine manufacture. It was to me a pleasing sight to see the busy groups of women and children engaged in gathering the luscious, tempting clusters of the grape, which had, during the brief summer, wood and imprisoned the bright sunshine in its transparent bosom, to be set free again in years to come, when the sparkling champagne is uncorked to illuminate the festive board.

The Catawba is now the principal, and almost the only grape cultivated by the vine-growers of Cincinnati. It is found to be the most hardy, and possesses a flavor which gives it the preference over all other varieties. The Catawba is a native of North Carolina.

Frost and the rot have destroyed fully one-third of the crop this year, but, notwithstanding this, it is estimated that the yield will reach at least 400,000 bottles of first-rate wine. Of course, in addition to this, a large amount of inferior wine will be put up.

The grapes are gathered as soon as they are "dead ripe," and all decayed and unripe berries are carefully removed. This is very important, and the wine-grower who is anxious to give a reputation for his wine, is obliged to give as much attention to cleanliness as a Yankee housewife bestows upon making butter. Some go so far as to stem the grapes before placing them in the press.

After the grapes are gathered and assorted, they are bruised in a mashing tub (a vessel similar to our inverted churn) for the purpose of breaking the skin and pulp, but not the seeds. Then, if the stems are to be separated, the mass is placed upon a wire screen and shaken, when the pulp and skins fall through into a receiving tub. The fruit is now ready for the press.

The wine-press resembles, somewhat, the Yankee cider-press, and is very simple in its construction. An iron screw in a strong upright frame, a box-platform of stout plank wedged into heavy timbers, and within this a box made of boards, five or six feet square, and perforated with holes near the lower edge, is placed to contain the mashed grapes. Boards to fit loosely inside this box, to receive the pressure and follow the mashed grapes, (or "cheese," as cider-makers would call it) complete the apparatus. The box is so constructed as to be easily taken to pieces, and when the cheese is pressed, the outside are cut off, placed on top, and pressed again. The power is applied by a strong lever, and the juice, (or "must," as it is called,) runs out through a spout into a large receiving tub in front of the platform. The "pummies," when pressed dry, is thrown away, or distilled to make brandy.

The important process of fermentation is the next to receive attention. The juice is emptied into clean, sweet casks, which are filled within five or six inches of the bung, and the bung placed on loosely. The gas escapes in the course of two or three weeks, when the casks are filled up, and the bungs tightened. After four or five months the wine is drawn (or "racked") off into clean casks, after which a second slight fermentation takes place. It is then placed in the wine cellar, and remains one or two, sometimes four years, before bottling for use, during which time it continues to improve in flavor and quality. No brandy or sugar is used in the manufacture of the Catawba wine.

The "sparkling Catawba," or champagne, is now made here in great quantities from the same grape. The juice which runs from the mashed grapes, before pressure, is reserved, fermented, and ripened with great care, and sweetened with the purest rock candy. It ripens ready for market in about eighteen months. Mr. Nichols Longworth produced accidentally the first champagne from the Catawba grape in 1842, and immediately erected a building and sent to France for a manufacturer of this species of wine. This year a hundred thousand bottles will be added to his stock. The sparkling Catawba possesses a delicious flavor, and is regarded by many as superior to the most celebrated imported champagne.

A variety of wines are made from the same grape by keeping separate the "must" extracted by the different pressings, and a rich claret-colored wine is produced by fermenting in the skins, which is very palatable when mellowed by age. But the common practice is to put all the "must" together in the same cask, and thus the whole juice and flavor of the grape remains, imparting to the wine that fine grapey aroma which has established the reputation of the American Catawba.

The ground selected for a vineyard is usually a hillside, with a southern aspect, though the vine does nearly as well on an eastern or western exposure. A dry calcareous loam, with a porous subsoil, is the soil best suited to the culture. Many small vineyards are owned by Germans in moderate circumstances, and afford profitable employment for their families. These sell their wine to the more wealthy dealers, who sell it again under their own label, if it proves of good quality.

Mr. Longworth's wine-cellar is the most capacious that have yet been erected, being 105 feet long, an average of 45 feet in width, and 18 in height. The wine of each vintage is kept separate, in casks holding from 2,000 to 2,500 gallons each. Several new wine cellars will be built here during the next season.

Greatly as the manufacture of native wine has increased during the last few years, the supply scarcely keeps up with the increasing demand. All the still wine, more than five years old, is now out of market; and the "sparkling" is greedily taken off as soon as it is fit for market. The prejudice which at first existed against it on account of its activity is fast disappearing, and many wine drinkers will use no other.

There are those, doubtless, who will not agree with the lamented Downing, that "the temperance cause has every thing to gain and

nothing to lose by the general production and consumption of the pure Catawba wine as a beverage."—or with Thomas Jefferson, who said that "no nation is drunken where wine is cheap; and none sober where the dearthness of wine substitutes ardent spirits as the common beverage." But, in a commercial point of view, all must agree that the introduction of wine manufacture into the United States will prove of immense benefit to the country. When the French Jesuits planted a vineyard at Kaskaskia, on the Mississippi, shortly after the first settlement of the country, the French Government ordered it to be destroyed, for fear that vine culture might spread in America and hurt the wine-trade of France. Now that a single individual in Cincinnati has a hundred thousand dollars invested in the business, and American wine has attained a popularity beyond all calculation, the French wine merchant may well begin to fear for the welfare of his traffic.

Singular Case of Instinct in a Horse.

We do not remember ever to have heard of a more remarkable exhibition of equine intelligence than was communicated to us a few days since by Mr. Allen, of this place. The circumstances, as they were narrated to us, are as follows: Mr. A. has had for a considerable time a span of sprightly little horses that he has never separated. In the stable, in the field, in the harness, they have always been together. This has caused a strong attachment to grow up between them. A few days ago, he went with them out to Lake Minnetonka, on a fishing excursion. Taking them out of the carriage, he led them down to the lake, and tied them with stout ropes, several rods apart, on a strip of grass that grew upon the shore, and left them to feed. Returning to the shanty, he threw himself upon the floor to await the return of the party who had repaired to the lake to fish. Not much time had elapsed before the sound of an approaching horse's feet attracted his attention, and a moment after one of his span appeared at the door. The animal put his head in, and giving one neigh, returned at a slow gallop, yet under evident excitement, to the spot where, but a few moments before, he and his companion had been seemingly safely fastened. Surprised to find his horse loose, and struck with his singular conduct, Mr. A. immediately followed, and found the other lying in the water, entangled in the rope, and struggling to keep his head from being submerged. While Mr. A. proceeded to disengage the unfortunate horse, his noble benefactor stood by, manifesting the utmost solicitude and sympathy, and when his mate was extricated from his situation, and again upon his feet on terra firma, the generous creature exhibited the most unquestionable signs of satisfaction and joy. That this intelligent animal should have noticed the misfortune of his mate—that he should know where to go to his rescue, and in his efforts should sound a three-fourths of an inch rope, and finally, that he should exhibit so high an appreciation of the event—are circumstances to astonish us, and commend themselves to the thoughtful consideration of those who would limit the power of reasoning to the "genus homo." [St. Anthony's Ex.]

The Manufacture of Wood Gas.

A late number of the Allgemeine Zeitung gives some interesting details in regard to lighting the city of Munich with gas made from wood.

"The contract between the magistrates and the Coal Gas Company provides that a regular flame shall be rendered consuming 4 1/2 cubic feet of gas in an hour, and giving light equal to seven wax candles, of four to the pound. The wood gas, with a flame of the above description, produced a light equivalent to that of eleven wax candles of the same size. Upon this, and in order to show that the coal gas was preferable to the wood gas, a flame of coal gas was shown to the commission which gave a light equivalent to twenty-four of the wax candles. Such a capacity for giving light, under the most favorable circumstances, is the same as of a good oil gas, but never that of coal gas of the usual quality. The coal gas which is generally used in England is equal to nine wax candles, with a flame consuming 4 1/2 cubic feet in an hour. The coal gas used in Munich has been repeatedly examined, both by the commission and by other intelligent individuals, but its power has never been found to exceed that of ten wax candles. It would not be difficult, by using a very hard wood, or other processes, to obtain a wood gas equal to oil gas; but it would not be correct to take this as the general power of wood gas. Another advantage of the wood gas is its entire freedom from sulphur. Every city, even the smallest one—nay, every village—can avail itself of the benefit of an admirable mode of illumination at a small expense for the first fixtures. It is probable that, before many years, in such cities as Bremen and Hamburg, where the best English coal is easily obtained, coal gas will be entirely superseded by wood gas, inasmuch as all the collateral products of the manufacture are valuable, and command a sale in any quantity. The residuary coal is nearly equal in value to the wood; the tar is far superior to that of coal, and cannot be replaced by it for painting; and the vinegar always commands a high price. In point of national economy, the manufacture of wood gas has a special importance, as it partly takes the place of burning charcoal in pits, in which process the gas, the tar, and the vinegar are lost."

A Race of Red Men in Western Africa.

The Nouvelles Annales des Voyages for June contains a translation by Cherbonneau, Professor of Arabic at Constantine, of the journey of a traveler named Tuggurt via Timbuctoo to the Mountains of the Moon. These mountains, however, according to this account, do not lie in Middle, or rather Eastern Africa, as laid down in our geographies, but among the Western highlands, which fill the space between the middle course of the Niger and Atlantic Ocean. The route taken was from Timbuctoo to Dschenne, up the Niger, then for sometime upon the Niger, and finally by land to Bambara, Sakay, Maika and Sakat. Then follows the ensuing passage: "Beyond the circle of Sakat begins, so to speak, a new world; the people have a red color, of whom a part are herdsmen, possessing innumerable herds of camels and flocks of sheep; the rest are husbandmen. One travels some two months upon the territory, and then comes to a great salt lake, called Sebkat, Schanakkha. This lake loses itself in the sands of a boundless desert, in which one finds no trace of vegetation. Across this desert, the passage of which occupies five weeks, dwell nations of a

red color, living in tents made of buffalo skins, and subsisting on dates and camels' milk. Then comes a second waste, which can be crossed in fifteen days; after which occur the first oases, which belong to the Mountains of the Moon, and are inhabited by red men." Are these accounts actually based on facts? The journey, as described, is long enough to bring one to the Atlantic.

The Stereoscope.

This singular instrument, the application of which was discovered several years ago by Prof. Wheatstone, has been brought again into public notice by the daguerreotype artists in this city, some of whom are now making pictures to be used with it. The stereoscope (a word derived from the Greek, signifying "solid view") is composed of two glasses, (one to each eye) fitted in tubes something like the eye-glasses of a lorgnette. At about five inches distance are placed two pictures, one before each glass. They are of miniature size, exactly alike, except that they are taken at slightly different angles. Looking through the lenses as you would look through an opera glass, and fixing an eye upon each picture, you find in a few seconds that the pictures move together, form a single one, and come out as it were from the plate, standing in bold relief, so as to present all the appearances of life, every limb and feature, every projection or depression of dress, every hair, seeming to stand exactly as they did upon the original. This optical delusion is quite startling, and it is for a long time difficult to realize that you are not looking upon a person instead of a picture. There is, however, one serious defect, and that is a peculiar ghostliness of the picture or representation. There is a wax-work appearance of the flesh, which is very unpleasant, and conveys to the beholder a constant idea of death. Could this be remedied, the stereoscope would be a valuable aid to the eye and the mind in giving correct ideas of portraits or pictures of any kind. Daguerreotypes of statuary viewed through this instrument are not subject to the ghastly appearance referred to, and as faithfully represent the creations of the sculptor as if the real statues were before the eye. [N. Y. Tribune.]

Persian House-keeping.

The usual mode of living in one house seemed pretty nearly (says Household Words) the same in all that fell under the range of Mr. Burton's observation. They get up at sunrise, when they have a cup of coffee. The few hours in the day, in which the Persians descend to labor in any way, are from sunrise until 8 o'clock in the morning. After that the heat becomes so intense (frequently 103 or 109 degrees in the shade) that all keep within doors, lying about on mats in passages or rooms. At 10 they have their first substantial meal, which consists of mutton and rice, stewed together in a rude saucpan, over a charcoal fire, built out of doors. Sometimes, in addition to this dish, they have a kind of soup, or "water-meat," (which is the literal translation of the Persian name,) made of water, mutton, onions, parsley, fowls, rice, dried fruits, apricots, almonds, and walnuts, stewed together. But this, as we may guess from the multiplicity of the ingredients, was a dainty dish. At four o'clock, the panting Persians, nearly worn out by the heat of the day, take a cup of strongly perfumed tea, with a little bitter orange juice squeezed into it; and after this tonic they recover strength enough to smoke and lounge. Dinner was the grand meal of the day, to which they invited friends. It was not unlike breakfast, but was preceded by a dessert, at which wine was occasionally introduced, but which always consisted of melons and dried fruits. The dinner was brought in on a pewter tray; but Mr. Burton remarked that the pewter dishes were very dingy. A piece of common print was spread on the ground, and cakes of bread put on it. They had no spoons for the soup, "water-meat," but soaked their bread in it, or curled it round into a hollow shape, and fished up what they could out of the abyss. At the Mirza's they had spoons for the sour goat's milk, which seemed to be one of their delicacies. The ice is brought down from the mountains, and sold pretty cheaply in the bazaars. Sugar and salt are eaten together with this iced sour goat's milk. Smoking narghilies beguiles the evening hours very pleasantly. They pluck a quantity of rose-blossoms, and put them into the water, through which the smoke passes; but the roses last in season only a month. Mirza Oosan Koola had a few chairs in the house, for the use of the gentlemen of the embassy.

A Mad Wolf.

Letters from Smyrna gives an account of a terrible disaster which occurred at Adalia some days before. A furious wolf suddenly appeared in the midst of a market-place, and bit several persons most severely, but, taking fright at the cries which arose on all sides, he jumped over a wall, and got into a large garden, where several hundred persons, who had come to town on account of the silk crop, were sleeping in the open air. Here he wounded 128 persons, but, being again frightened away by the cries of the people, he got into a sheep-fold, where he killed 35 sheep and wounded 75. Unfortunately, the Governor had caused the whole population to be disbanded a few days before, so that the unfortunate people were without the means of defense; but on the following day arms were distributed and the wolf killed. According to the report of the physician of the place, the wounds inflicted by the animal are hideous; but the most horrible circumstance in this disaster is, that several of the wounded have already died of hydrophobia, so that the whole population is in the utmost consternation. [N. Y. Obs.]

JAPANESE GARDENING.—The gardeners of Japan display the most astonishing art. The plum tree, which is a great favorite, is so trained and cultivated that the blossoms are as big as those of dahlias. Their great triumph, however, is to bring forth plants and trees into the compass of the little gardens attached to the houses in the cities. With this view they have gradually succeeded in dwarfing the fig, plum, and cherry trees and the vine to a stature so diminutive as scarcely to be credited by a European, and yet these dwarf trees are covered with blossoms and leaves. Maylon, whose work on Japan was published at Amsterdam in 1830, states that the Dutch agent of Commerce in Nagasaki was offered a snuff box one inch in thickness and three high, in which grew a fig tree, a bamboo and a plum tree in bloom. Some of the gardens resemble pictures in which nature is skillfully modelled in miniature—but it is living, natural.

THE NEW YORK PRESS.—There are in New York 20 daily papers, with a circulation of above 200,000, and the yearly value of which must exceed half a million of dollars. In Boston, in 1845, there were 15 daily papers, with a circulation of 53,172, and yearly value of \$256,776. There were 350 papers in the United States in 1850, having a circulation of 2,000,000, so that New York furnishes one-third of all the daily papers circulated within the Union. In a year, the circulation of the daily papers in New York numbers, exclusive of extras, and all editions after the first, about 60,000,000 copies; while for the empire of Great Britain the number of stamps issued for newspapers of all kinds, in 1849, was but 72,447,707. The total circulation of papers of all sorts, published in London, in 1850, was 21,269,840, only about one-third the circulation of the daily papers of New York. [Hunt's Merchant's Magazine.]

THE WRECK OF THE ATLANTIC.—Speaking of the wreck of the Atlantic, the Oswego Journal says that Mr. Green is now constructing, in Buffalo, a new sub-marine armor, which will enable him, if necessary, to remain under water two hours at the depth of the wreck, 162 1/2 feet, which will avoid the repetition of frequent ascents. The same paper adds the following interesting facts:—"Mons. Maillfert has made some curious experiments to ascertain the pressure of the water at the depth of 160 feet. An empty junk bottle, corked and sealed airtight, sunk beneath the surface at the above depth for seven minutes, takes in, by some phenomena unexplained, a large quantity of water. "A piece of iron attached to a scale by a piece of wire, weighing 18 lbs., sunk at the same depth, loses 3 lbs. and 1 oz. One may judge from this the pressure sustained by a human being at the same depth. Mr. G. is sanguine that he can attach fastenings to the wreck by which it can be raised. The diving of 162 1/2 feet below the surface is the greatest performance on record by 36 feet."

CALIFORNIA AS IT IS.—Under this heading Jesse Hutchinson writes to the N. Y. Tribune as follows:—"The more I see of glorious California the more am I delighted with the land; yet the more I see the need of incessant labor in her behalf, and of cautioning friends at home not to rush foolishly and unbidden into this wilderness of novelty, excitement and trial. It may be most truly said of California, that 'tis the best and the worst country to emigrate to on the face of the earth. Sometimes my heart aches in keener sorrow and pity at the tales of suffering I hear and the personal sufferers I often meet. While at Hangtown last week, (where I spent three days,) scarcely an hour passed but some dozen and scores of men, women, and children, in ox-wagons and overland teams, came into town, almost every one of whom had more or less of sorrow and suffering to reveal. The accounts all agree that there has been immense suffering on the Plains this year, and death has made mournful havoc among the emigrants all along the weary way. In one train some twenty children were bereft of their fathers and mothers by cholera. I met a young man from St. Louis, who told me he saw ten persons buried in one grave; and within the space of 20 miles he had counted between 50 and 60 new graves."

TO STOP THE "RAPPINGS."—They seem to have discovered a means to put a stop to "rappings" in Boston, judging from the following, which we cut from the Traveller:—"A day or two since, quite an excitement was caused in one of our Grammar Schools by the spirits, who at the present time are rapping in this part of the world. One of the pupils, a miss about 12 years old, suddenly left her studies and began to write on various subjects, when she should have been engaged with her book. Mysterious noises were also heard, which were traced to her, and she was at last called to account for her strange conduct. She assigned as a reason that she was a medium of the spirits, and that she was impelled to write, and could not prevent the rappings. The master immediately informed her that he should find it necessary to try another system of rappings, if the spirits were allowed to perform their raps in school, and as for impulsion he was also impelled not to write, but to expel her from school, if she persisted in writing when she should study. The remedy was complete, and the spirits have not troubled the school since."

THE OLD TRAP.—Rev. Henry Ward Beecher makes the following shrewd reply to those disinterested people who ask temperance men why they don't enforce the old laws against rum selling, instead of framing new ones like that of Maine:—"It is said, Why don't you execute the present laws? This puts me in mind of an old rat, who, sleek and fat, comes out of his hole and sees a new trap. He walks around it, peeps into it, nibbles at it, and finds that it is not like the old one—it is all wire, and there is no getting out of it. So he goes to the keeper of the house and says: 'Why are you not satisfied with the old trap with wood bottom, through which I have crawled forty times?' So with these old liquor laws, they know how to evade them, they can crawl through almost any thing, but they don't like the Maine law. These men can tell what the law means. The outcry that they now make, leads me to think that they smell fire. I never was so much in favor of the law as when I found out that the rum-sellers opposed it."

THE POLICE SYSTEM OF LONDON.—The London Police consists of 2 Commissioners, 1 Chief Superintendent, 18 Superintendents, 124 Inspectors, 585 Sergeants, and 4,797 Constables—making in all 5,525 persons. Of these about 3,700 are on duty all night, and 1,800 in the day time. The patrolling of the beats is so regularly done that, unless something unusual has occurred, the Sergeant always knows just where to find his men. The Police District covers 218 parishes, being 90 miles in circumference, and having an area of 700 square miles, or more than thirty times the surface of the County of New York, and embracing five times the population. Within a circle of six miles from St. Paul's—a space considerably larger than Manhattan Island—the beats are traversed in minutes varying from seven to twenty-five minutes; and there are large districts which are never free from inspection. The entire Police District is formed into 18 divisions, with 121 stations. An Inspector and a reserve force are present at every station. The system of transmitting orders (by telegraph and otherwise) is so arranged that the entire force of 5,500 men may be brought into one place in less than two hours. Concentration of force is now so easy and certain that, since the establishment of the Metropolitan Police, the military power has never been required to preserve order. The entire cost of this extensive establishment in 1850 was \$1,900,000; the cost of the New York Police in 1851 was \$534,000, for less than 1,000 men—or 50 per cent. more than that of London.

ROTHSCHILD AND JERUSALEM.—A correspondent of the National Era relates the following anecdote:—"The rumor is that the Sultan has ceded Syria to M. Rothschild for 500,000,000 francs, say one hundred millions of dollars, and that this prince of millionaires proposes to invite the Jews to return to the land of their fathers, rebuild the temple, &c. I do not believe it. About fifteen or twenty years ago, an estimable citizen in Ohio, who had after long study and meditation persuaded himself that the description of the latter-day glory by the prophet Ezekiel was to be literally fulfilled by the Jews in Syria, went to London with a view to persuade Rothschild to purchase that country, which, he had been informed, could, in the state of the Sultan's exchequer at that time, be done at less than ten millions of dollars. It was several days after his arrival before he obtained an interview with him. And when, after so much pains-taking, he at length stood face to face with the rich Jew, and announced his errand, the baron said to him, 'Damn Jerusalem! The poor man, grieving and shocked, quitted London, returned to his native land, pined away, and died. I received from his own lips an account of the interview.'"

"UNCLE TOM'S CABIN."—The Edinburgh News says that anything in such universal demand has never before been known in the history of literature. Many booksellers aver that they are selling nothing else, the trade for the time being seemingly centered in this one book, which, unlike almost all others, presents equal attractions to both old and young. Of the work probably not less than twenty different editions, ranging in price from 6d. to 7s. 6d., are floating over the country, and others are advertised as in preparation. The total sale of these different issues must be something enormous and unparalleled, even in times when we are accustomed to hear of some periodicals circulating to the extent of 120,000 copies. One edition before us is stated to be its 112th thousand. Of the total extent of the circulation in this country we can form no idea—it may amount to half a million or a whole million of copies; but a single fact will suffice to show that it must be something altogether unknown, even to our most popular novelists. One bookseller in Glasgow assures us that his sales of the book in different forms will in a few days amount to 20,000 copies; and we learn from two of the largest agents in Edinburgh, that their joint sales have already reached more than 12,000. Here is a cheering fact for the philanthropist.

CURE FOR SCALDS AND BURNS.—Reese's Medical Gazette gives a cure for scalds and burns, the knowledge of which, for humanity's sake, should be as widely known to the people as it is to the medical profession. It says:—"In any case of burn or scald, however extensive, all the acute sufferings of the patient may be at once and permanently relieved, and that in a moment of time, by sprinkling over the injured surface a thick layer of wheat flour, by the hand, or, what is better, by a dredging-box. Every vestige of pain produced by such injuries is instantly removed, and the sufferer not only escapes the shock to the nervous system accompanying such torture, but will generally fall into a quiet sleep the moment the atmospheric temperature is thus excluded from the wounds. Multitudes are annually perishing by scalds in steamboats, and from burns by camphene, spirit-gas, and otherwise, nearly all of whom might be saved from a fatal result if this simple practice were adopted immediately after such accidents. We hope that every individual will remember this remedy, and adopt it when occasion requires."

Macauley gives the following as the medical treatment of Charles the Second, during his last sickness. All the medical men of note were summoned, and one of the prescriptions was signed by fourteen doctors. "He was bled largely, a hot iron was applied to the head, and a volatile salt extracted from human skulls was forced into his mouth." He survived this treatment four days.

The Duke of Wellington once left his umbrella, by accident, on the stall of a lady of rank at a Fair. On returning to look for it, he was told that the umbrella had just been sold for twenty-five guineas, by the lady, who could not resist the temptation of disposing of so valuable a relic for charitable purposes.

The telegraphic wires were struck near Galena, last week, by atmospheric lightning, and melted for about three hundred yards, and more or less injured half a mile. A spectator who saw the scene, describes the electrical exhibition as a chain of fire stretched both ways as far as he could see across the landscape.

There is a little boy in England, only twelve years old, whose income, or allowance, is \$200,000 a year. He is the Queen's eldest son, the Prince of Wales.

An Irishman being asked why he left his country for America, replied: "It wasn't for want, for I had plenty of that at home."

Church Bells. CHURCH, FACTORY, AND STEAMBOAT BELLS (of any number) cast to order. Improved cast-iron bells with movable arms, the attachment of the clapper so that they may be adjusted to ring easily and properly, and Springs also prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel) furnished if desired. The Hams by which the Bell is suspended, admit of the Yoke being changed to a new position, and the attachment of the clapper in a new place; which is desirable for some years' use, 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 N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Church of New York was completed at this Foundry, where the Liberty Bells 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, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the need of a level. ANDREW MENNELLY'S SONS. West Troy, Albany Co., N. Y., 1852.

Election Notice. STATE OF NEW YORK, SECRETARY'S OFFICE. Albany, August 1, 1852. To the Sheriff of the City and County of New York: Sir—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; A 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 Lazarus 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. Kingsland; A Sheriff, in the place of Thomas Carnley; A County Clerk, in the place of George W. Riblet; 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 Ives, 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 E. Cowley, and Count of New York; 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. Sanford, deceased. Yours, respectfully, HENRY S. RANDALL, Secretary of State.

American Sabbath Tract Society's Publications. THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz: No. 1—Reasons for introducing the Sabbath of the Fourth Commandment, and 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. 38 pp. No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 62 pp. No. 5—A Christian's Caveat to the Old and New Sabbatharians. 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, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatharian; Counterfeit Coin. 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—Misuse of the Term Sabbath. 8 pp. No. 13—The Bible Sabbath. 24 pp. No. 14—Delaying Objections. 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 Stonington Ct., in 1802; now republished in a revised form. 68 pp. The Royal Law Contended For. By Edward Stennett. First printed in London, in 1658. 60 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a periodical sheet, quarto, "The Sabbath Vindicator." Price \$1 00 per hundred.

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. UZZAN, 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.

\$2 00 per year, payable in advance. Subscribers not paid till the close of the year, will be liable to an additional charge of 50 cents. Payments received will be acknowledged in the paper so as to indicate the times to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders and remittances should be directed, post-paid, to Geo. B. UZZAN, No. 9 Spruce-st., New York.

Rates of Advertising. For a square of 16 lines or less—one insertion, 50 cents; two insertions, 75 cents; three insertions, 1 00; four insertions, 1 25; five insertions, 1 50; six insertions, 1 75; seven insertions, 2 00; eight insertions, 2 25; nine insertions, 2 50; ten insertions, 2 75; eleven insertions, 3 00; twelve insertions, 3 25; thirteen insertions, 3 50; fourteen insertions, 3 75; fifteen insertions, 4 00; for each additional square, one-third of the above rate.

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