

The Sabbath Recorder.

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

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

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 42.

NEW YORK, FIFTH-DAY, MARCH 31, 1853.

WHOLE NO. 458.

The Sabbath Recorder.

CHRIST THE BELIEVER'S LIFE—DEATH THE BELIEVER'S GAIN.

Abstract of a Sermon preached on the death of Eld. James H. Cochran, at the First Church of Alfred, Feb. 19th, by Eld. N. V. Hall.

Reported for the Sabbath Recorder by a Hearer.

"For to me to live is Christ, and to die is gain." Philippians 1: 21.

The church at Philippi was called into existence by the labors of Paul and Silas. While at Troas, a man of Macedonia stood by Paul, saying, "Come over into Macedonia and help us." He went and preached to the Philippians. Excitement and disturbance ensued, and Paul and Silas were cast into prison. The jailor, Lydia, and others were converted, and a church was organized. The history of this church shows it to have been one of the most important and flourishing of the early churches. There ever existed between its members and the apostle Paul deep and abiding affection and sympathy. In writing to them the epistle from which we have taken our text, he takes occasion to speak of their many good deeds to him, as well as the trials and afflictions to which he was subject. It certainly must have been deeply interesting to them to learn of his joys in tribulation, and his confidently looking forward to the joys of heaven, preferring rather to die than to live, save as living would be for the glory of Christ.

It is proposed to consider the doctrinal and practical points of the text, and then apply it to the case of the brother whose death we mourn.

I. Christ was the author of the life of the Apostle. The important idea connected with this is, that Christ is divine as well as human.

1. He was the author of his natural life. "All things were made by him, and without him was nothing made that was made." John 1: 3. Christ is here evidently spoken of as "Yet to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him." 1 Cor. 8: 6. Here the same divinity is manifested, as also in Col. 1: 16, and other passages, to which we might call your attention. All these point to the same great truth, that Christ is divine; hence the author of our natural life.

2. Christ was the author of the Apostle's spiritual life. This is a clear and prominent truth of revelation. "In him was life, and the life was the light of men." John 1: 4. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." John 11: 25. "When Christ, our life, shall appear, then shall we also appear with him in glory." Col. 3: 4. These, with various other passages, prove that Christ is the life and the light of those who believe in his name.

II. Christ, or his glory, was the great object of the Apostle's life.

1. He labored for the glory of Christ. His very mission required this. He calls himself the apostle of Christ. He was bought with a price, and was the property and servant of his Lord. His sole object was to glorify God. Thus it is with all Christians. "For ye are bought with a price; therefore glorify God in your body and spirit, which are God's." 1 Cor. 6: 20. Christ having died for us, we ought not to live for ourselves, but for him. 2 Cor. 5: 15. We are not our own, but Christ's, and are bound to give the service of both body and soul to him. The Christian cannot separate between the works of body and mind—between his prayers and his labors—between his affections and his hands. We are to be religious in our heads, hands, and hearts, and we render acceptable service only when these are properly and harmoniously united.

2. The Apostle suffered for the glory of Christ. Phil. 3: 10. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." He joined labor and suffering—suffering a great part of his ministry—being often in perils, imprisonments, and persecutions. As Christ suffered, so must his followers. These sufferings are to be borne willingly and cheerfully. "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy." 1 Peter 4: 13.

III. Death gain to the Apostle.

Death was universally considered as the end of all delight. No one, unless enlightened by Christianity, could say that death was gain. All heathen philosophers and poets were wont to represent death as the end of all joy. Some, indeed, oppressed with evil, have sought death as a mitigation or release, but not as a positive gain. No other religion than the Christian makes death anything more than simply endurable—nothing positive. True, in their uncertainty, they sometimes picture death as connected with some indefinite reality—some elysian prospects are imagined; but nothing is certain, save borrowed in some way from revelation. The Apostle sets death in a new and positive light—it is gain—absolute gain. What a light

this was to the world! Mankind had been like a vessel tossed upon an unknown and dangerous sea, without any haven of hope and rest that could be entered. A deep and ardent longing of the human heart was satisfied when this truth was revealed. Its outgushing desires, like a hungry man presented with food, were supplied. Mankind were blindly groping after light, but found it not until Christianity came; then, all embracing it were supplied with light and life—were perfectly satisfied. It opened a fountain where we may drink and find new sweetness the longer we drink. No other religion ever did or could do this. No perfect satisfaction was ever found, save in the religion of Christ.

1. It is gain, because the Christian ceases from his labor. Every man has his labor to perform. The apostles had a peculiar and onerous labor. Paul entered upon this labor with his whole soul. He was brave and daring, vehement and persevering, whole-souled and devoted. Thus is every minister bound to labor. Ease, safety, and quietude are not for him. Every Christian must, likewise, be zealous and laborious. He who waxes fat in the service of the Lord, is not fit for the service of Christ. Some think they have done about their whole duty, if they laud the labors and sacrifices of others. But it was not so with the early Christians. All that enter the Christian service, enter a service full of labor, privation, and sacrifice; but when death cometh, then they are released and taken home to the Lord, there to rest forever. "And I heard a voice saying unto me, Write, blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13.

2. Death is gain, because it releases the Christian from suffering. It is the Christian's lot, not only to labor, but also to endure sufferings incident to his profession and situation. But these all end at death. There will be to him no more weepings or dungeons, persecutions or lacerations of body—no more separations, flames, beatings, or martyrdoms of any kind. "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4.

3. Death is gain, because the Christian will then be with Christ, and behold his glory. There has been a sentiment abroad in the world, that the soul has no more consciousness after death till the resurrection. But no just interpretation of Scripture will substantiate such a belief. Such a sentiment degrades Christianity and approaches infidelity. We will refer to a few passages relating to this point. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John 17: 24; also, 14: 3, and 12: 26. These passages affirm that the disciples of Christ are to be with him. In 2 Cor. 5: 1—8, we have the spirit represented as inhabiting an earthly house, but if this were dissolved, it would have a building of God, a house not made with hands. In this earthly house we groan—the spirit groans, not the body—groans to exchange the earthly for the heavenly tabernacle. At death, mortality is swallowed up in immortality. The spirit is not represented as lying dormant, but as exchanging its mortal immediately for its immortal house. The Apostle was confident that while we are here in the body we are absent from the Lord; but he was no less confident, that to be absent from the body was to be present with the Lord; hence his willingness to depart, feeling assured that he should not have to pass through long ages in a dormant state, but would immediately be with Christ. So, also, we find him, in Phil. 1: 23, saying, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." He was like a vessel, tossed between this world and the next. Why was he thus tossed?—why did he have those desires, those longings? Was it that he might leave this world to slumber on to the judgment?—No, verily—a far brighter view animated him—no view of glory, near at hand—a heavenly state, upon which he was soon, very soon, to enter.

4. The Christian is not only to behold the glory of Christ, but is also to be a partaker of his glory. "The elders which are among you, I exhort, who also am an elder, and a witness of the suffering of Christ, and also a partaker of his glory, that shall be revealed." 1 Pet. 5: 1. Christians may sometimes mourn and repine at their lot; but when they look to heaven, who are not willing to suffer all that is in store for them? What can be too much to endure? What parent is not willing to watch and suffer through long nights of weariness for the sake of seeing the bloom of health again upon the cheek of his child? The patriot labors, fights and bleeds for his country, animated by the prospect of sharing her prosperity and receiving the benedictions of his countrymen. This it should be with Christians. They should willingly and cheerfully toil, and suffer, and die if need be, for their Master; for soon they shall sit in his presence—their souls bathed in an ocean of glory, and enjoy the unalloyed pleasures of heaven, and the companionship of Christ.

APPLICATION.

It remains to make an application of this subject to him whose death now afflicts us. It is a most difficult task for me. Hard it was for me to bring myself to the duty; for Bro. Cochran had been to me like an own brother, ever since our acquaintance. He was a frequent inmate of my family for several years. Neither during that whole time, nor since, did there ever exist between us any thing other than the most cordial feelings. His death comes home to me as the death of one of my kindred.

Bro. Cochran was born in Lanark, Scotland. His father was a wealthy magistrate. There is no evidence that he was a pious man; but he was noted for his remarkably open and generous nature. He devoted himself, during the last thirty years of his life, almost exclusively to reading. His mother was a devoted Christian. She labored and prayed for the

spiritual interests of her children. Carefully did she instruct them in the things of religion. Under her care they learned many devotional hymns, the Psalms, and other portions of Scripture. Deep were the impressions made by those lessons—deep the channels of truth worn in their hearts. She died, and the boys, left to themselves, became infidel in their principles. Some, if not all of them, received a liberal education. Their father supplied them lavishly with money, never asking what was done with it, but whether more was wanted. The natural consequences followed.

After completing his education, Bro. Cochran came to this country, spending a while in the Canadas, and thence passed over into the States. During this time he was taken very sick, and lay for weeks in the extreme suffering and destitution, having none but strangers to supply his wants, as charity might impel them. After his recovery, he was one evening wandering through the streets of Albany, when he was attracted towards a Methodist chapel by the voice of the preacher. He had been taught to despise the Methodists above all other denominations. He entered the chapel reluctantly and sily, and took his position in an unobserved part of the house, feeling all the while as if he were performing some degrading act. The preacher was at that moment addressing young men, saying, that perhaps there were some young men now present, whose mothers had wept and prayed for them, had besought them to turn to Christ, and whose pure spirits were now looking down with deep solicitude upon their wandering, erring sons. He felt as if the preacher was addressing him directly. The case described was precisely his own. The words of the speaker sank deep into his soul, and made an impression that he could not remove. The prayers and tears of his sainted mother came up before him. They were with him wherever he went, or in whatever business he engaged. They haunted him by day and by night, until he was constrained to give his soul to Christ. He was baptized at Paterson, N. J., and united with the First-day Baptists.

After several changes, he came to Clarence, where I first became acquainted with him—he becoming a member of my family. He was, at first, very strongly opposed to the sentiments of our denomination. But he was sincere, and felt it his duty to investigate—to search for truth. The more he investigated, the more he became perplexed and dissatisfied with his own ground. His conflict was long and severe, fighting faithfully and earnestly every point. I discovered, however, that the truth was gradually gaining upon him. One Sixth-day afternoon I went to where he was at work in the field, and said to him, "Bro. Cochran, it is nearly sunset, and the Sabbath is at hand; what are you going to do?" With tearful eyes, he replied, "I have made up my mind never to work another Seventh-day."

After embracing the Sabbath, it was a long time before he united with us as a people. During this time his struggles were severe. Other denominations saw that he was a man of talent and promise, and wisely used every means in their power to prevent his uniting with us, and to secure him to themselves. At length he united with us, and afterwards became a minister.

His life from that time is well known to you all. You can witness how he won upon our hearts. Those of you, especially, who are members of the Second Alfred Church, can testify to his ardent desires and unremitting labors for the prosperity of Zion. His frankness, love, and zeal, are all deeply stamped upon your hearts. He lived emphatically for Christ. He was one of the most conscientious men that I ever knew. Whatever he thought was right, he did. Whenever conscious of fault, he was ready and anxious to confess it, and equally ready to forgive faults in another. He labored for Christ with his whole soul.

As he drew near the end of his life, his lot was cast among a people that were prepared and willing to do for him every thing that human aid could do—a people that knew how to sympathize with him, and to mitigate his sufferings—that smoothed for him the pillow of death. Surrounded by such a people, and in the midst of a revival of religion, and spiritual prosperity, he breathed his last. His sun did not set behind a cloud, but in gorgeous light. For him to die was gain.

He is gone. Never more shall we enjoy his society on earth—never more behold those sparkling eyes or energetic movements—never more listen to his rapid, earnest utterance, with its rich Scotch brogue. But let us imitate his virtues. May we, like him, live for Christ, that like him, we can feel that to die is gain. May his mantle fall on others. May many young men of our denomination be led to devote themselves to the work of the ministry; and may those who have already consecrated themselves to that work be imbued with a spirit that will not permit them to turn aside, or be diverted to other professions. But may they like our deceased brother, willingly and cheerfully labor and suffer in the cause of Christ, that like him, they can feel, when death shall come, that their labors and sufferings are over, and they prepared to enter upon the blissful state of an eternal rest—beholding and partaking of the glory of Christ.

THE WISDOM OF THE IGNORANT.

Some short time ago I spent a very pleasant evening in the study of a brother in the ministry. Some facts we had both been reading in the *Watchman and Reflector*, led us into a conversation on the striking remarks of a religious kind, which are often made by the most ignorant persons, "who come to the knowledge of the truth."

He told me that a few years since he traveled in the South, and on one evening preached to a congregation where he was a perfect stranger. "When he came out of the pulpit, among others, who seemed greatly interested in the sermon, was an old man, a slave, who was not a little eulogistic relative to the new minister and his sermon; my friend checked him somewhat by saying that he should best be the great Master for the message, rather than the messenger, for that, after all, unattended

the Holy Spirit, he was a poor creature. "Ah, massa," said the poor old slave; "ah, massa, never mind about being poor, so long as you have got such a rich Father." Noble sentiment! What doctor of divinity could have uttered a better?

Another fact he heard about this old man. His one subject was the love of Jesus Christ. One day some person said to him, "Well, you are always talking about Jesus Christ; which would you rather do, go to heaven and never see Christ, or go to hell to be with him forever?" The old man for a moment seemed astonished with the impiety of the inquirer, but thinking a little, he replied, "Ah, massa, there can be no hell where Jesus Christ is." [Watchman and Reflector.

For the Sabbath Recorder.

"I WOULD NOT LIVE ALWAYS."

Job 7: 16.

"I would not live always," on life's troubled ocean, Remote from my home and my haven of rest, To conflict forever with strife and commotion, Borne on by the tempest, with watchings oppressed. "I would not live always," for God has determined The time for his wanderers to linger below, And kindly relieves them from suffering and peril— Affliction and sorrow the aged must know. "I would not live always," though life is a treasure, And childhood has dreams that are bright like the sun, And youth full of hope has its visions of pleasure, And manhood on missions of glory may run; And age is the garner of life's recollections, When the bright dreams of childhood may come up anew—

The visions of youth, and the glory of manhood, May cheer the lone heart, as they pass in review. Still, "I would not live always," for age has its sorrows, None others can pity, none others can know. No prospect relieves it with hope of the morrow, For the foreboding shadows still darker must grow. To-morrow the bark of the voyager may founder; No dangers await him on each coming day; He may break on the rocks or the quicksands asunder, For no voyager returns from this perilous way. Though the joys of past life may his memory retain, And oft, when recalling, will light up his soul, Yet how transient the pleasure, how mingled with pain, From scenes of affliction, which sadden the whole. For he thinks on the blessings his life has received, As the source of his joys, of existence a part— How the choicest of comforts his soul had conceived, Made sharpest the arrows that pierced his heart. His memory is faithful, and will true record keep. On the heart's living tablets, of pains it endures; For the loved and the lost, he in secret will weep. Though his tears may not tend his bereavements to cure.

"I would not live always," for life would debar me Of treasures my broken heart longs to embrace; It is Heaven alone can those treasures restore me, And the impress of sorrow completely efface. As an oak of the forest, I would not be left, To contend with the tempest that howl o'er the waste— Unclothed of its verdure, of branches bereft, Devoid of its strength, and its beauty defaced. How could I alone drink the cup of my sorrows! How low, when the tempest of my loved ones is over! Like a sparrows to dwell on the house-top alone! My Saviour, O, take me to thee, in the land of the blessed; With companions, and loved ones, that entered before me In Heaven to lave in the ocean of rest. J. M. February 26th, 1853.

THE CAPTIVE MILLERS.

A True Story.

BY S. WEEDEN.

It was on a delightful day in the early period of the American Revolution, while the British were in possession of Newport, R. I., that two men—one by the name of Hubbard, and the other by the name of Reed—started in a small boat for one of the adjacent islands. They had not proceeded far, however, before they were hailed by one of the British ships, and ordered to come on board immediately. When they reached the deck, the officer in command demanded of them whether they were going, and what was their occupation. They replied, that they were millers, and had started for one of the adjacent islands for the purpose of obtaining grain. The officer in command then ordered that they should be detained, notwithstanding they represented to him that, according to general custom, he ought not to capture and detain a miller. But to all their entreaties he remained inexorable. "You are only rebels," said he, "and deserve not your liberty." Finding it useless, therefore, to appeal to him, they tried to content themselves as well as they could, hoping they should be released in a short time. But day after day passed, and still they remained captives.

As soon as the news of their whereabouts reached their homes, Mrs. H., a most beautiful and amiable woman, and Mrs. R., went to visit their husbands, and, if possible, to obtain their release. They implored the commander, if he had any humanity, to grant their request, portraying in the most touching language how the British had already destroyed their property and made their once cheerful homes desolate and dreary. He listened to their touching appeals with apparent interest, but replied, "I cannot release them." They then left the ship, and returned to their cheerless homes, thinking, perhaps, that they had taken a last farewell of their beloved ones.

After this interview, the ship did not remain long in harbor before preparations were made for her departure to Halifax. During the passage thither, they suffered much from the want of food and water; for the small quantity of the latter which they were allowed, was so impure and filthy that they could hardly bear to taste it. Under such treatment, Reed soon became melancholy and dejected; but Hubbard was quite the reverse, for he had of late seemed to be a favorite with the commander, notwithstanding he was ever ready to vindicate the cause of the Colonies; whenever the subject was touched upon by any on board. One evening, however, while they were engaged in rather a warm debate than usual, he let fall some remark, which highly incensed the commander, who turned deadly pale, and started immediately for the cabin to obtain his sword. While he was gone, one of the men handed him a knife, and remarked, "What you have to do, do quickly. He comprehended at a glance what he meant, and started immediately for the deck, closely followed by Reed. As quick as thought, they cut one of the boats loose, jumped into it, and started for the shore, which was but a short distance from them. But owing to the darkness of the night, they be-

came bewildered, and when the morning at length dawned, they discovered that they had been sailing around the ship, instead of gaining the shore. They now became alarmed, and plied their oars with renewed energy, while they were consulting as to where they should go when they reached land. They soon decided to proceed directly to a house occupied by a miller, where the British were in the habit of sending daily for milk. It was not without some misgivings, however, that they made this decision, for fear of a betrayal. But knowing that something must be done, they determined to make the attempt. They soon gained the house, and asked for admission. The man inquired who was there, and they replied, "Two brother millers; whereupon he arose quickly, and invited them in, calling at the same time to his wife to prepare them a bed, where they might gain a little repose. As soon as they had retired, the good lady went busily to work washing and mending their old clothes, showing them as much kindness as if they were Britons instead of rebels. They had not remained long in bed, however, before the miller came in with some of his apparel, and requested them to put it on, and repair to a wood near by, for the British were then coming to the house, and he feared they would make a search for them. Thereupon they arose and proceeded to the wood, though not exactly in the direction pointed out by the miller; for they still feared a betrayal. They lay concealed but a short time, however, before their kind host came to the wood and informed them that they could now return in safety, as the British had departed without even inquiring if they had seen them. We need scarcely add, that with hearts overflowing with joy and gratitude, on meeting such friends where they had nothing to expect but enemies, they accepted his kind offer to make his house their home, until they started for their own homes, which they reached in safety.

From the Puritan Recorder.

A PARAGRAPH ON HANDSOME WOMEN.

"As a jewel of gold in a swine's snout, so is a fair woman without discretion."—Prov. 11: 22.

This is one of Solomon's gems, albeit its setting may be deemed somewhat homely; but remember, ladies, some of the best nuts have very unsightly envelopes. Let us crack this one, and see if it has not a palatable, or at least a nutritious, meat.

Liberal paraphrased, our proverb would run thus: Were some rich swine-owner senseless enough to ring his porkers' snouts with jewels, the ill-keeping, the inappropriateness of the thing would shock us, and beautiful as might be the jewels, we should not regard them as ornamental to swine; and the same reasoning may be applied to their jeweled snouts into the mire. So when a woman is "fair"—has a pretty face, a fascinating exterior, but is without discretion—without that delicate perception of what is fit, and that maidenly circumspection which will enable her at all times to demean herself becomingly; when it is apparent that within exists an intellectual waste, and that her face constitutes her sole capital; we instinctively feel that *her beauty is in truth not beauty*—that it is misplaced and valueless like the jewel of gold in a swine's snout. But were that jewel transferred to the forehead or neck of a comely woman, it might enhance her external loveliness. So if a handsome woman is likewise "discreet"—if a charming face is associated with a well-balanced mind, and attractive manners, it is a jewel so located as to be really ornamental and useful.

And now, fair reader, if you are blessed with personal beauty, be thankful—not elated; and improve this gift of God, as every other, to His glory in your own augmented usefulness. Remember that being a "fair woman," though it may prove a blessing, may often do more harm than good; while to be "without discretion" is a deficiency for which nothing can atone. Remember, moreover, that there is a *moral beauty*—not innate, but imparted by the Holy Spirit—which is worth infinitely more than personal comeliness; for it is only "the pure in heart,"—the spiritually beautiful, who shall "see God." "Beauty is vain; but a woman that feareth the Lord, she shall be praised."

Has this article caught the eye of any young man, casting about him in search of "an helpmeet for him" in his pilgrimage through life? and is some pretty face laying siege even now to the citadel of thy heart? Before surrendering, make sure of one thing—that the jewel, which dazzles thine eye, be not found at last to bedizen only a swine's snout.

THE PLAIN OF BETHLEHEM.

Dr. Aiton, a Scottish traveler, of marked power as a writer, speaks thus of the Plain of Bethlehem, recently visited by him:—

The Plain is mainly under pasture, fertile and well watered, and there I saw shepherds still tending their flocks. These shepherds have great influence over their sheep: Many of them have no dogs. Their flocks are docile and domestic, and not like the black-faced breed in Scotland, scouring the hills like cavalry. The shepherd's word, spoken at any time, is sufficient to make them understand and obey him. He sleeps among them at night, and in the morning he leads them forth to drink by the still waters, and feedeth them by the green pasture. He walks before them slow and stately; and so accustomed are the sheep to be guided by him, that every few bites they take they look up with earnestness to see that he is there. When he rests during the heat of the day in a shady place, they lie around him, chewing the cud. He has generally two or three favorite lambs, which do not mix with the flock, but frisk and fiddle at his heels. There is a tender intimacy between the Ishmaelite and his flock. They know his voice, and follow him, and he careth for the sheep. He gathereth his lambs, and seeketh out his flock among the sheep, and gently leadeth them that are "with young," and carrieth the lambs in his bosom. In returning back to Jerusalem, I halted on a rugged height to survey more particularly, and enjoy the scene where Ruth went to glean the ears

of corn in the field of her kinsman Boaz. Hither she came for the beginning of barley harvest, because she would not leave Naomi in her sorrow. "Entreat me not to leave thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if I ought but death part thee and me." How simple and tender! Here, when looking around me, I honored I felt forever be her memory, not only for those touching sentiments, worthy of our race, even before the fall, and when the image of God was not yet effaced; but also in respect that she who uttered these words was the great-grandmother of David, and was of the generation of Jesus. Here, also, I looked back to the city of Bethlehem with lingering regret, uttering a common-place farewell to the scene, but never to its hallowed recollections.

THE BIBLE.

How comes it that this little volume, composed by humble men, in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all the other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind—has banished idol worship—abolished fanaticism—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and made its other triumphs by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched upon the tide of time, and gone down, leaving no trace upon the waters. But this book is still going about doing good, leaving society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

JEWISH NEGROES.

The Rev. Dr. Phillip, missionary in the North of Africa, gives the following details concerning that country. A Russian Jew, resident at Madaea, gave him information concerning a great number of Israelites inhabiting the oasis of the Sahara, and dwelling also at Bathour, Bis-Wrabi, Tauggur, Bousara, Bein-Uzab, Loquaz, etc. There are in each of these places as many as a hundred families, with numerous synagogues, and about a hundred copies of the Law written upon parchment, some of which were more ancient than any he had ever seen.

"But this is not all; other curious details reached Dr. Phillip from another source. A Jew who had accompanied a German traveler as far as Timbuctoo, found near the boundary of the kingdom of Bambara a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the Prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment stitched together, and containing various passages derived from the Psalms. These Jews have mingled some of their superstitions of 'oral law,' (which they have not committed to writing) with those of their neighbors, the Mahomedans; and the heathen. They enjoy equal liberty with other subjects of African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves; in connection with their black skin, is this: that after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors, having neither goods nor lands, fled to the desert. The fatigue which they endured was so great that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage, with their daughters, who were black, communicated that color to their children. These children became, generation by generation, a distinguished race, the children of Shem; and those of Ham. The form of their features, however, is very different from that of the negroes around them."

These are highly interesting facts, and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than any others now extant, would be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages. What a door of hope for Africa would be opened by their conversion to Christianity.

Advertisements and notices on the left margin, including "The Sabbath Recorder," "The Bible," "The Captive Millers," "The Plain of Bethlehem," "Jewish Negroes," and "The Wisdom of the Ignorant."

"JEWISH AND CHRISTIAN SABBATH."

Whoever attended the lecture of the Rev. Dr. Potts, on the evening of the 20th inst., in the expectation of hearing a discussion of the questions naturally involved in his subject, was most egregiously hoaxed. We must say, that we were never more thoroughly disappointed. His text was, "The Son of Man is Lord also of the Sabbath," (Luke 6: 5) and we did expect some attempt at showing how the Son of Man, in the exercise of his authority as Lord, instituted a Sabbath of his own, to take the place of the one which had always been observed by the Jews. Certainly, this was what the announcement of his subject virtually promised. But, in our opinion, he took the most effectual method he possibly could have taken to show, that the Sabbath is now just what it was from the beginning. "In supporting the authority of the Christian Sabbath," said he, "I plant myself upon the morality and immutability of the fourth of the moral laws of God." "I take my stand upon the original, absolute, and immutable nature of the law itself. Moses did not originate it, but merely republished it. I claim for it all the authority which belongs to its associate laws, all of which have been held as universally true, as suitable, and as binding, as if there had never been a Jewish nation or a Jewish economy." "Like all the other laws found in company with it, the design and operation of this law proves its moral, perpetual, and obligatory character." "The Christian Church is bound by the sabbatical law, and that law has not been abrogated by any authority. There is no principle of limitation. It was recognized by Christ, and observed by the Apostles, and has been transmitted to the Church of all ages."

Certainly, principles like these would lead any logical mind to the inference, that the popular distinction of Jewish and Christian Sabbath is a mere fiction—a distinction which has no real existence. If the Sabbath which binds the Church is the Sabbath of the Decalogue, then it never was Jewish, nor is it now Christian; and the most charitable thing that we can say of those who are always mouthing these epithets is, that they use terms without meaning any thing by them. For if the terms do mean any thing, they must mean that the Jewish Sabbath is not the Christian Sabbath. For whatever analogy or similarity there may be between them, they are as different as a sour apple is different from a sweet one, or as a green apple is different from a ripe one. Two apples may correspond to each other very closely in appearance, size, weight, color, and structure; yet they are certainly different apples; one is sweet, the other sour—one is ripe, the other green. And even Dr. Potts himself might demur, if we should argue, from a law binding him to eat the sweet one, that he was therefore bound to eat the sour one; or, from a law binding him to eat the ripe one, that he was under obligation to eat also the one that was green. He certainly would, if the fruit were persimmons instead of apples.

We say, the Sabbath never was Jewish, nor is it now Christian. It would be more correct to say, it is *Human*; for it was made for man. Strange it is, that our Puritan Divines will plant themselves upon the Saviour's declaration, and contend like giants that the Sabbath was made for the human race—for man as man, not as Jew, or as Christian—and then immediately face about, and talk of a Jewish Sabbath, and of a Christian Sabbath! True, their meaning is, that Jews had one day for sabbatizing, and that Christians have another; and by making a distinction between the holy rest itself, and the day which is appropriated for it, they fancy that they avoid all inconsistency. But this distinction is purely imaginary; it is borne out neither by Scripture, nor by good reason. All that we know about a Sabbath at all—all the reason we have for saying that one was ever instituted—is found in the fact, that God sanctified a certain definite and clearly specified period of time. That period was the seventh day of the week. Destroy this fact, and we have no Sabbath. Destroy it, and the Fourth Commandment means nothing. The sanctification of a rest, without including the particular period of time occupied by it, is an impossibility. Rest necessarily includes the portion of time through which it extends; and in order to secure the rest, the time itself must be sanctified.

Now, if any one looks attentively at the inspired record, he will find that God's rest occupied the last day of the first week of time. That day was, on that account, constituted holy in its weekly returns. The blessing of God did not fall upon the rest, but upon the day. "God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had made." That he blessed the holy rest, apart from the day, is not in the record. And as it was for man's sake that the blessing was given, it must have been given to, or taken effect upon, something of which man could avail himself. To avail himself of rest abstractly—that is, of rest without time—is impossible.

It appears, then, that the distinction between the holy rest itself, and the particular day on which it is to be observed, is a mere abstraction; practically, it is out of the question. Our Puritan Divines do not, and cannot, by this abstraction, relieve themselves of inconsistency. If the Sabbath is perpetual, it is perpetual because the time which was ori-

ginally sanctified is holy still. For as the sanctification of the time was what gave existence to the Sabbath in the first place, so the continued holiness of that time is what renders the Sabbath perpetual. The holiness of the time being destroyed, the institution itself is destroyed.

For these reasons, we consider that the great body of Dr. Potts' discourse was a complete refutation of his own practice, and of all he said, or possibly can say, in behalf of the so-called Christian Sabbath. But as he tells us that the Sabbath is perpetual, and insists upon it, it must be that, when he talks of Jewish and Christian Sabbath, he does not mean what he says. He must mean Jewish day of the Sabbath, and Christian day of the Sabbath. But as 'day of the Sabbath' and 'Sabbath-day' are terms so nearly synonymous that we cannot see the difference, it would seem to follow that, in contending for the Sabbath as a perpetual and unchangeable institution, Dr. P. does not mean to contend for the Sabbath-day, but only for the Sabbath rest. Does he contend for the Fourth Commandment, then? For that says, "Remember the Sabbath-day, to keep it holy." A pretty spectacle, truly! A Rev. Doctor of Divinity contending with all his might for the Sabbath institution, and yet not contending for the Sabbath-day!—for the holy rest, and yet not for the Fourth Commandment which says "Remember the Rest-day!"

We must give Dr. P. the credit, however, of so far noticing the question involved in his subject, as to say, that whoever objected to the Christian Sabbath, on the ground that the day was different from that of the old Sabbath, offered a very trifling objection, and one that was justified neither by the letter nor by the spirit of the Fourth Commandment. We do not pretend to give his precise words, as we took no notes, and have to rely wholly on our memory; but we think this was his language substantially. If he really believed what he said, (and he seemed to,) we hazard nothing in saying, that the Rev. Doctor never thoroughly investigated this question. He averred that even the letter of the commandment required nothing but the consecration to God of one day in seven, or the seventh part of time. But let him look at the commandment again. It requires the commemoration, in its weekly returns, of "the Sabbath-day"; that is, of the Rest-day. Of what rest-day? "Why, of that rest-day which God has appointed," you will answer. No, sir, that is not the meaning. The language points definitely to that particular day upon which God himself rested, as the day to be remembered and kept holy in its weekly return. Whoever makes the language refer to any other day, wrests it from its proper meaning. The attempt to make it refer to the first, or to any other day of the week except the last, is an attempt to make the Fourth Commandment utter a lie. "Remember the Sabbath-day, to keep it holy," means simply this: "Remember the day of the week on which Jehovah the Creator rested, to keep it holy in its weekly returns."

One thing we took notice of; the Rev. Dr. seemed to be somewhat vexed, that there was a class of persons so unreasonable as to demand an express law for every observance imposed upon them. Indeed, his feelings waxed quite warm while discussing this point. And, conscious, probably, that the great body of his hearers were thorough-going Pedobaptists, he took good care to avail himself of the *ad captandam* argument, found in their prejudices against those who reject infant baptism. This was a master-stroke, and was, no doubt, considered very conclusive. All we have to say is, that when we are called to practice that which involves downright disobedience to a plain law of God, we shall demand "an express law." Infant sprinkling has led to the displacement of believer baptism, as far as it has obtained currency, and is therefore downright rebellion against the law of Christ's house. So has Sunday keeping led to the rejection of the Sabbath, and is such a manifest rebellion against "the fourth of the moral laws of God," that no efforts to promote Sabbath reformation can be of lasting benefit, so long as it continues. When we are called upon to keep holy the first day of the week, we feel that we are called upon to disobey the law of the Sabbath, and we do demand an express warrant for it. T. B. B.

REVIVAL AT INDEPENDENCE.

INDEPENDENCE, March 22, 1853.

It may be interesting to the readers of the Sabbath Recorder to know, that the Church in Independence, Allegany Co., N. Y., is enjoying a season of refreshing from the presence of the Lord. The revival influence first manifested itself in the established prayer and Sabbath meetings. About this time, Elder H. W. Babcock came here, from a point on the field of his missionary labor, where he had recently been attacked by a severe sickness, intending to remain a short time to regain his wasted strength. As soon as he became able to preach, that part of the labor was committed to him; and during his stay, God prospered the word in his hand, making him an instrument to promote the work of his grace. The leading of Providence seemed to indicate the propriety of assembling more frequently for worship, and we were not slow to respond to the indication, in the appointment of evening meetings; nor was our Heavenly Father slow to pronounce his approval and blessing upon the response. Sinners were at once "pricked in their hearts," and said, "What must we do to be saved," and being assured of the strong consolation which God has offered, "sied for refuge to lay hold of the hope

set before them in the Gospel." Thus, the awakening of the drowsy, the return of the prodigal to his Father's house, and the conversion of sinners, were simultaneous.

It is an interesting fact, that nearly all the scholars in the Sabbath-School, that are old enough to understand the effects of sin upon the heart, give evidence of being born again. The circumstance that they were among the first awakened to a sense of their hopeless condition while out of Christ, is calculated to encourage those who are laboring in the Sabbath-School enterprise. From these, the work spread to a wider circle, including stout-hearted sinners; and though, in their opposition to the Gospel, the struggle was fearful, God humbled their pride, changed their hearts, and attuned their tongues to speak his praise.

The Church, quite generally, have partaken of the spirit of awakening, and twenty-four have been added by baptism, three of whom embraced the Sabbath. There are a number of others that have professed hope, who, we trust, like Saul, inquiring what the Lord would have them do. May they be guided, in their search for truth, by "the wisdom which cometh down from above." There are others, with whom, we hope, the Spirit is striving. Our daily prayer is, that the good work may be extended in every direction, and that God's name be glorified in the conversion of many souls. T. E. BARCOCK.

BRITISH CORRESPONDENCE.

Sunday Meetings—Bible Jubilee Meeting—The Madiai—Jewish Disabilities, &c.

GLASGOW, March 11th, 1853.

A few petitions, and only a few as yet, against the Sunday opening of the Crystal Palace, have been presented to the House of Commons, with little comment. The Bill relative to the powers of the Palace Co. has not yet been brought into Parliament, although there was an expectation that it would have been, and doubts expressed as to whether any clause authorizing the Sunday opening would then be proposed. The fears as well as the discussions on the question are exposing some of the inconsistencies, both in the church's creed and the church's practice. The editor of the Recorder this week confesses that the question so often put by the working men at the meetings relative to Sunday observance, "Why do not you find fault with the Bishops for riding about in their coaches on Sunday?" is a pertinent question, and that success, if not consistency, demands that the occasion for the question shall be removed.

Another effort was yesterday made, at the meeting of the Edinburgh, Perth, and Dundee Railway, to put a stop to its Sunday traffic. An attempt had been made by the church party to take the meeting by surprise. They had previously prepared the way by secretly sending out proxies to those of the proprietors believed to be friendly to their views—at a period so nearly approaching that of the meeting, that proxies could not legally be issued by their opponents. They outwitted themselves, however. The motion, as previously entered, was "that the officials of the Company shall not be worked on the Sabbath"—meaning thereby, of course, Sunday instead. Their Act of Parliament, however, makes it compulsory upon the Company, that a certain number of passages be made by their steam ferry-boats between Granton and Burntisland, and also that there be certain trains on the line, on Sundays. The Chairman, therefore, declared the motion incompetent; and the mover was not permitted to alter it from what was set down, although desirous of rendering it more in accordance with their act of incorporation.

A meeting of the British and Foreign Bible Society, and termed their "Great Jubilee Meeting," it being fifty years since its commencement, was held in London on the 8th instant. The Earl of Shaftesbury was in the chair, and the principal speakers were the Duke of Argyll, the Earl of Carlisle, and the Rev. J. A. James, and A. Stowell, the Bishop of Winchester, and Doctors Duff and Cumming. It was stated, that the Scriptures have been printed in 148 languages or dialects, 121 of which languages had not before appeared in print. Forty-three millions of copies of the Scriptures, in whole or in part, have been circulated. All the speakers urged the right of private judgment, and individual responsibility to do so; and the case of the Madiai was referred to, in proof that the Church of Rome is afraid of the light.

All the efforts made to prevent the reading of the word of God, in Papal and despotic states, seem to fail. In his addresses to public meetings, Captain Trotter, who was one of the deputation that went to Tuscany in behalf of the Madiai, states that after careful inquiry and diligent search, he believes that there are in Tuscany 20,000 at present Protestants who, four years ago, were Roman Catholics. An executioner has been appointed at £10 a month, and a machine erected in a part of Tuscany for the execution of such offenders. The Captain does not expect that the Madiai can survive their imprisonment. Rosa herself, in a letter at the beginning of the year, remarking that they then had been confined seventeen months, adds, that they "are reduced to skin and bone." M. Colombe, chaplain of the Prussian Embassy at Florence, speaks favorably of the kindness of the governors of the two penitentiaries in which they are confined; that the food given to Francesco is of good quality and suitable to his state of health; and that Rosa has, through the doctor's interposition, been excused from the regulation prison food, and that both prisoners are allowed, from time to time, some delicate food. Mr. C. sees the husband only once a month, but the friends of the wife are allowed to visit

her four times a month. Their religious convictions, he adds, are respected, and no effort is made to bring them back to the Church of Rome. He testifies to the faith, hope, and charity of both. In the March number of *Evangelical Christendom*, however, their Florence correspondent, of date Feb. 14, remarks, that the prisoners are refused their demand "to have the Bible and their books of devotion." He states that "the laws concede to Protestant criminals the use of their own books of devotion; but in the case of the Madiai, the government made a distinction between Protestants who were born such, and those who had become Protestants by apostasy."

It does not appear as if the Grand Duke were disposed to yield the point of the release of these faithful ones, not even if, as Sir John Russell desired Sir H. Bulwer to inform him, "throughout the civilized world this example of religious persecution excite abhorrence." In such circumstances, seeing that all remonstrances prove unavailing, Protestant states, if they were really such, would surely be justified in intimating that they would withdraw from diplomatic relations with a government that would persist in such a course.

Our Jewish Disabilities Bill, which passed the second reading in the House of Commons, has now been published. It seems simply to afford opportunity for Jews getting into Parliament. They are not to be permitted to hold certain offices in the State, nor to advise in the appointments of offices in the Church.

The death of the Bishop of Lincoln has led to the appointment of Dr. Jackson as his successor. The appointment is said to have been the occasion of much dissension in the Cabinet—the Tractarian members, of whom Mr. Gladstone is chief, having fought hard to obtain the dignity for Dr. Hook, of Leeds. J. A. BEGG.

CHINA MISSION.

From a letter of Bro. Carpenter, recently received, dated Shanghai, Nov. 9, 1852, we make the following extract:—

"The 5th, 6th and 7th days of last month we spent in a trip to the hills, which lie in a nearly western direction from Shanghai, at a distance of about thirty miles. Although the highest is scarcely four hundred feet in height, there is nothing that we have met with in this monotonous country, that has awakened such home-like feelings as the sight of these hills, even in the distance. And when we came to ramble upon their summits, it was truly exhilarating. There are about a dozen of them, and all within a circle of perhaps fifteen or twenty miles. The sides of some of them were covered with forests of bamboo, and other trees, in their wild state. But, for the most part, they were bare of trees, and covered with a light pasturage, and in many places the bare rocks were visible. They rise abruptly from the midst of a vast plain as level as a house floor; and that plain is an immense rice field. The rocks at the base of the hills, and the rice, stand in juxtaposition. The top of the highest is occupied with an idol temple, and is so steep that ascent and descent are somewhat difficult. The almost giddy height once gained, the landscape below is most delightful. It is every where sprinkled over with thrifty-looking hamlets, and marked with canals winding in every direction. But all else, excepting the few hills around us, were fields loaded with a heavy crop of rice, just ready for the sickle, and stretching out on the north, east, south, and west, till they were lost in the distant horizon. Never did the sun, it seemed to us, shine on a more beautiful prospect. Never was a people blessed with a richer heritage. O, when shall this vast garden of the world raise the grand chorus of praise to Him who is, as yet, its unknown Husbandman? The time will come. But let us see; what have we to do in this matter? Are the people friendly and approachable? We found them so. We found numerous opportunities of introducing religious conversation, and our message was listened to, sometimes by small groups, and sometimes by large ones, and generally with better attention than in Shanghai. Had we the men and means, we might have a hundred men threading these numerous canals, hunting out the lost ones, and laboring to lead them back to God.

"On the 18th of last month, Mrs. C. and I, in company with Le-Chong and Ur-Lo, took a sail past Wo-Sung, up the mouth of the Yang-Tee-Kiang, to the village of Lee-oo. It is the home of Le-Chong, and about forty English miles by water from Shanghai. It contains upwards of twenty thousand inhabitants. Immediately upon our arrival, which was about 4 o'clock P. M., our cook conducted me to the court of the temple of the Queen of Heaven, as the most convenient place for a large concourse to assemble. In a few minutes there were nearly a thousand people, of all grades except the mandarins, assembled, and all stood as near me as their bones would permit them. They behaved so orderly that, although there were so many, I had but little difficulty in being heard by the most of them for the space of about half an hour, and when done, I appointed another meeting at the same place, at early candle light, in the evening. On returning to the boat, I had the pleasure of addressing about two hundred attentive listeners, who stood on the shore. Then we went a little way into the country, to visit the family of our cook. An elephant would not probably have attracted so much attention as a foreign woman. When we had walked more than a mile, we came to our destination, and were cordially received, but so thronged that visiting was out of the question. Here I ad-

dressed about two hundred more. After a few friendly words with the family of Le-Chong, we left them, not without anxious hearts for their salvation, and returned to the boat. After tea, I went out to meet the appointment, and found two or three hundred, but not quite so orderly as in the day-time. I called upon those present to defend the claims of the Queen of Heaven, before whose temple we were assembled. But as no one volunteered, I went on to speak of One whose claims upon our regard could be set forth in order. Next morning we left very early, and arrived home at about 2 o'clock P. M., having been absent about thirty-two hours.

"Nov. 2d, at 12 o'clock in the night, I delivered to the proper authorities, for correction, a young man, a near neighbor of ours. We had been annoyed for some time in a way that made it evident that somebody was trying to have a little sport at our expense. That night I set a watch, and having caught this fellow in the act, we immediately took him to the office of the city magistrate. He was let off next day with a fine of a few dollars, and since that the trouble has ceased.

"I preach in the Chapel, sometimes once, sometimes twice a week. Our congregations are generally small, from twenty to sixty. But we have this for our encouragement, that when we do our part well, we are generally listened to with attention, at least by a part of the congregation. In this department of our labor, we have to walk by faith, not by sight; for no one seems really to believe our report.

"On the evening after last Sabbath, I went to Sa-hwa Jau, the tea-shop out in the country, formerly spoken of in my letters. There seems to be some advantage in having an acquaintance of some standing; for I could hardly expect to receive such attention, even in a new place, unless at a greater distance from Shanghai. The farmers of the neighborhood had assembled to take their tea, and have a social time at a game resembling the game of dice among western nations. Here they play for money. There were about sixty thus employed. But by a few gentle requests, and becoming interested in the thread of my story, they were induced, one group after another, to knock off and listen; and I have not often been better gratified with the attention paid."

BRITISH AND AMERICAN SLAVERY.

Considerable notice is taken in England of the letter recently published in this country, purporting to be the reply of the women of America to the address of the women of England on the subject of Slavery. The Earl of Shaftesbury, in a letter to the *Times*, says, that if it had been the production of American ladies, he "would have regarded it with much respect and deference;" but from the general character of the document, he infers, "that no woman had any share whatever in its spirit and composition." The general doctrine of the letter—that England has evils as glaring as those of American slavery, and therefore English ladies had better expend their sympathies at home—is not admitted by the Earl. On this point he says:—

"We have had, and we still have, in England, many evils, but we are now doing our best to remove them. They have had, and they still have, in America, a great evil, which they not only will not endeavor to remove, but they make it daily worse (witness their Fugitive Slave Law), reviling, moreover, and persecuting, every one who ventures to jog their memories on things of vital importance to the temporal and eternal interests of the human race."

Of Lord Shaftesbury's claim to be heard with kindness and respect by right-minded Americans, the London *Christian Times* says:

"Admitting for a moment that the Englishman must be dumb on witnessing human degradation and suffering, however intense, if beyond his own shores, because there is a degree of suffering and degradation in England, even then we would humbly submit, that the silencing 'Look at home' cannot fairly be applied to those who originated this address. Who, let it be asked, was it that successfully led the movement against the factory abuses of former years? Who has shortened the hours of labor and cared for the interest of the young employed in factories? Who is it that has descended into the mines and carried inspection there? Who has been foremost among the members of the Church of England to promote Church Reform, and to protest against mere Ritualism? Who has cared for the children of the outcasts of society, and founded Ragged Schools? Who has aided in the establishment of City Missions and Christian Instruction Societies? Who was it that separated himself from political connexions, and surrendered the representation of his own county, rather than be one to uphold 'protection,' which taxed the food of the people for the supposed interests of his class? Who but honored Lord Ashley—the Earl of Shaftesbury—and he it was that prompted those noble but like-minded ladies to address, in the gentlest spirit of Christian charity, their sisters, the women of the United States?"

PROMPT RESPONSE.—On the 25th of March we received a letter dated Westerly, R. I., March 24th, saying: "Inclosed please find two dollars, contributed by a few sisters, who request you to send twelve copies of the Sabbath-School Visitor to the Sabbath-School at Dakots, Wis., noticed in the Sabbath Recorder of this date. If the request has been responded to before this reaches you, please send them a copy of the Recorder for one year, as we think the information derived from that will benefit them more than so small an amount invested in Sabbath-School books."

RETURN OF A MISSIONARY.—Mr. Jacob Rambo, formerly of Woodbury, N. J., has returned to that place from Africa, where he was sent as a missionary of the Episcopal Church three or four years ago. He says that the cause of Christianity is flourishing there, and the missionaries are enjoying good health. He will return in a short time to the field of his efforts.

LECTURES ON POPYERY.

Father Gavazzi, the Italian orator, after awakening much interest by his lectures in England, has come to this country, and commenced a series of lectures at the Broadway Tabernacle in New York. His watchword is, *Destruction to Popery!* The scope of his lectures may be learned from the following list of subjects on which he proposes to treat:

- The Bible and the Papal System.
- The Pope and his Double-headed Supremacy.
- Monks and Nuns.
- Transubstantiation.
- Popedom.
- Auricular Confession.
- The Worship of the Virgin Mary and Saints—St. Patrick especially.
- The Papal System, its Intolerance and Slavery.
- The Inquisition.
- Italy.

A meeting to welcome Gavazzi to this country was held at the Tabernacle one evening last week, when speeches were made by Drs. Cox, Cheever, and Dowling, and a paper was read, giving a brief statement of some of the principal events in the life of Father Gavazzi. He was the second son of a family of twenty children, and became a monk at the early age of sixteen. When but twenty years of age, he filled the chair of rhetoric and belles-lettres in a college at Naples. Soon after this he was ordained preacher, and removed to Leghorn. From there he went to Piedmont, where his peculiarly earnest and eloquent style of preaching attracted to him immense numbers of hearers. Here he incurred the jealousy of the Jesuits, and being obliged to leave the place, went to Parma, where he continued to preach with eminent success, speaking frequently as many as ten times a day. About this time, his liberal views having attracted the attention of Pope Gregory XVI., and somewhat aroused the attention of this pontiff, he was imprisoned, and was allowed to preach only to the prisoners, of whom there were a large number confined. Being finally released, he went to Rome, where he commenced preaching again. While here, a day was set apart by some of the citizens for the purpose of celebrating and commemorating the memory of those who fell at Padua. Father Gavazzi turned out and joined this party. For this cause, and for his liberal manner of preaching, he was imprisoned. Being at last released, he was the first to move in the great cause of Freedom, which was at that time waking up. He was the first man who paraded in the streets of Rome with the emblematic colors upon his breast. He carried the cross, which was his sole defense, and exposed himself fearlessly in the cause of truth. He preached the crusade of freedom to all men. He did much toward combining the forces of Italy against the Austrian armies. When the French army entered Rome, he was a proscribed man; but, under the protection of the American flag, he was got away from Rome, generous hearts welcomed him in England, and from there he has come to our shores.

LIQUOR LAW OF 1801.—The following very strong oath was prescribed to the Commissioners of Excise by the Statute of New York State in 1801:—

"I do solemnly swear, in the presence of Almighty God, that I will not, on any account or pretence whatsoever, grant any license to any person within the said town of _____, for the purpose of keeping an inn or tavern, except where it shall appear to me to be absolutely necessary for the benefit of travelers."

Under this law (says the *Christian Advocate*) all mere grog-shops were impossible, unless the Commissioners perjured themselves. Half the fine for violating the law went to the complainant, and all the costs were to be paid by the defendant. Such a law, if administered by a conscientious man, would be equivalent to a total prohibition of the retail traffic, because he could not swear that intoxicating liquors are ever "absolutely necessary for the benefit of travelers." If any class of people ought to be protected from the loitering and crime incident to the liquor traffic, travelers constitute that class. Of all places in the world, taverns are the last that should be allowed to embark in this nefarious business.

LIBERAL BEQUESTS.—Among the public bequests of the late Samuel S. Howland, Esq., of this City, whose decease in Italy has recently been announced, are the following to charitable institutions in the City of New York:—

Institution for the Blind	\$1,000
Institution for the Deaf and Dumb	1,000
Society for the Relief of Respectable Aged and Indigent Females	1,000
Orphan Asylum	1,500
Half-Orphan Asylum	1,500
Colored Orphan Asylum	1,500
American Bible Society	2,500
American Tract Society	2,500
American Home Missionary Society	2,500
Foreign Missions	2,500
Central Education Society	2,500
Total	\$20,000

DEATH OF A VENERABLE LADY.—Mrs. Ruth Ballou, widow of the late Rev. Hosea Ballou, died on the 1st March, in Boston, aged 74. She was married at 18, and was 55 years a loving and exemplary wife. Six children, two sons-in-law, and one daughter-in-law, stood by her tranquil and happy death-bed. One of her sons said of her to a friend:

"I never heard my mother speak ill of a human being! If people were blamed for manifest wrong-doing within her hearing, she always found some palliating circumstance, and pitied more than she blamed! I never heard my mother speak one harsh word to one of her children, or to any one else!"

Mrs. Stow.—Some time ago it was announced, that Mrs. Stow would sail for England in the steamer Glasgow, March 26th. She did not go, however, and the *Independent* of last week says that her health is not now adequate to the voyage, but she hopes to be well enough to sail in a few weeks. The voyage is not given up. "The Key" to the Cabin is finished, and will be published in a few days.

General Intelligence.

European News.

We have European news to March 12, being one week later. The substance of it will be found below.

Two more members of the British Parliament, Messrs. Heyworth and Horsfall, of Derby, have been unseated for election bribery.

There is a bill pending in the House of Lords to make the vaccination of children compulsory.

The Greenland Whale Fishing fleet, amounting to twenty-six, sailed from Peterhead on the 27th and 28th ult.

Four men were killed by the explosion of a locomotive at Longsight Station, near Manchester, and an accident happened to the Birmingham and Bristol Railway train on the 9th, by the breaking of an axle of the locomotive. Two or three persons were killed and a good many injured. There have been numerous railway casualties in England of late.

A woman was taken sick lately, and carried to the Hospital of La Salpetriere, where, believing that she was on the point of death, she disclosed to a sister in attendance that her mind was burdened with a political secret—that, in fact, she was acquainted with the man who, in the insurrection of 1848, shot the Archbishop of Paris. As the woman persisted in the accusation, the person she named, a retired gentleman, has been arrested, and is to be immediately brought to trial on the charge of having taken part in the insurrection of June, and of having assassinated, or taken part in the assassination, of the Archbishop.

Almed, Caliph of Medjana, in Algiers, lately came to Paris to pay his respects to the Emperor, but on the way back to Africa died of apoplexy. His obsequies were celebrated at Marseilles with great military pomp.

Typhus fever and influenza are raging in the provinces at present, as well as in Paris. In Germany, the eminent philosopher of Heidelberg, Gervinus, has been acquitted of treason and found guilty of sedition, and sentenced to two months imprisonment. His crime is the writing and publication of a book, to prove that the best political constitution is that of a federal republic.

Baron Christian Leopold Von Vock, the celebrated Geologist, died at Berlin on the 4th inst., aged 79.

The Emperor of Austria has got well of his wound, but it is said that his mind, never beyond the usual strength of the Hapsburg family, is seriously affected.

The King of Naples has been shot in the leg by an assassin, and the limb so injured as to render amputation necessary.

Mazzini has got off from Genoa on an English steamer bound for Malta, and several other revolutionists have been taken on board the American frigates Cumberland and St. Louis.

From Pesth, 1st inst., it was stated that Nospoly, chief of guerrillas, and three of his accomplices, one of whom was tutor to Kosuth's children, were to be executed on the 3d. Accounts via 5th, say that the execution took place at Pesth on the day specified, the victims being Charles Jubbal, ex-tutor to Kosuth's family, Charles Andrasffy von Devenyujfalva, Caspar Nospoly, and Samuel Sarkozy.

The North of Portugal has been visited by an immense fall of snow. Several wine carriers and their mules have perished in the drifts. The wolves had descended from the mountains in search of prey, and in country places many of the houses were snowed over. At Lisbon the weather was unusually cold for the season, and much sickness prevailed.

The Berlin Police have just done a smart thing. A Jew, occupying an old, dilapidated house in an obscure street, and suspected as a receiver of stolen goods, was secretly arrested during the night and carried off to prison. His shop, however, the Police opened next morning, as usual, and a Policeman, disguised as a Jew, took up his position behind the counter, while several others of the force secreted themselves in the cellar. It was not long before customers began to make their appearance. They were politely requested to step into the cellar, where the owner of the store was busy, and would make the trade. There the unsuspecting customers were seized, gagged, and handcuffed, and kept till they could be conveyed, at night, unobserved, to prison. By this stratagem, the Police succeeded in entrapping not only the chief professional thieves, with full evidence against them, but also several employees who were in the habit of robbing their masters.

THE PHILADELPHIA MURDER.—The atrocious murder of two women in Philadelphia, was announced some three weeks ago. The supposed murderer has been tried and found guilty. His name was Spring, and the principal witness against him was his own son, a lad of seventeen years, upon whom the father attempted to fix suspicion. Some years ago Spring was charged with the murder of his wife, but escaped the gallows because the only positive witness against him was this son, whose evidence was rejected on account of his extreme youth. Circumstances have transpired since Spring's conviction which fix upon him suspicion of other awful deeds.

Mr. Lynch, the husband of one of the murdered women, had recently been paid off for services in the U.S. Navy, and had gone to New York. Mr. Carroll and wife, the only other occupants of the house in which Lynch's family lived, had gone to a party. On returning, the Carrolls found Mrs. Lynch and her sister lying dead on the floor, with numerous wounds upon them; and the house had been fired, but the fire had gone out. The following are the main links in the chain which connected Spring with the tragedy.

On the evening of the murder, Spring tied his head up, under pretence of indisposition, and induced his son to believe that he had gone to bed. He went out, however, and returned home late in the evening. Young Spring was up stairs. The father came up in the dark, with his boots in his hand; he imposed silence on the boy, and handed him some pieces of gold, which he told him to put away and say nothing about. Spring and the son were meanwhile in the dark together; he

told the boy to get him a basin of water, which he did, and the father took it and washed his hands in the dark. The father afterwards returned to the room occupied by his son and himself, and walked the floor; he was much agitated, and could not rest. After a time Spring struck a light, and the son then saw blood upon the wristbands and bosom of his father's shirt! In the morning the miserably man gave his son a \$10 gold piece, and directed him to go out and buy two shirts—one for himself and the other for the boy; this was done, and his father divested himself of his bloody garment. To make assurance doubly sure, the storekeeper who sold the shirts has been found, and his recollection of the circumstance comports precisely with the boy's statement. Spring told his son (so the latter declares) that he had stolen the gold from Carroll's house; he said he knew Lynch had it in the house, and he was also acquainted with the fact that the Carrolls were going to the ball; he had watched the house, he said, until no person but the females were in it, when he went in and took the money.

NEWSPAPER BY-LAWS.—A cotemporary lays down the following pithy code of newspaper by-laws. They are the best we have seen drawn up:—

- 1. Be brief. This is the age of telegraphs and stenography. 2. Be pointed. Don't write all around a subject without hitting it. 3. State facts, but don't stop to moralize. It's a drowsy subject. Let the reader do his own dreaming. 4. Eschew prefaces. Plunge at once to your subject, like a swimmer into cold water. 5. If you have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family. 6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quintessence. 7. When your article is completed, strike out nine tenths of the adjectives. The English is a strong language, but won't bear much "reducing." 8. Avoid all high-flown language. The plainest Anglo-Saxon words are the best. Never use stilted words when legs will do. 9. Make your sentences short. Every period is a milestone, at which the reader may halt and rest himself. 10. Write legibly. Don't let your manuscript look like the tracks of a spider half-drowned in ink. We shan't mistake any one for a genius, though he writes as crabbedly as Napoleon.

TRANSPORTING GOLD.—The free and easy manner in which our people transmit immense sums of gold, is a matter of much surprise to strangers. Not long since, one of the Southern Express Companies was requested to bring from Philadelphia to this City, one million two hundred and fifty thousand dollars in newly minted gold, weighing over forty-six hundred pounds. Three wagons backed up to the door of the mint, having no guards or watchmen, except a driver for each. The gold, which was in bags, was thrust into the wagons like so many bags of salt, and driven to the office of the Company, where it was put in a large chest and sent to the boat. The weight of the mass should break the gang plank, the chest was unlocked, and the bags handed out in the midst of a promiscuous multitude, without even the apprehension of danger. On arriving at New York, the yellow dirt was carted to its owners in the same unpretending manner, none of the persons concerned in its transmission seeming to feel any unusual responsibility or importance from the fact of having two tons of gold in their charge. In Europe, this would have been carried in solemn procession, between double ranks of police or gendarmes, while in Mexico it would have demanded for its protection a regiment of soldiers. [Tribune.]

EXPRESS FACILITIES.—The N. O. Crescent, in an article noticing the facilities of the Express system, extracts the following item from one of Harnden's way bills:—

"One young lady, as per telegraphic order, charges \$169 08, freight \$80."

On inquiry, we learned that the express had been employed by telegraphic message to find this lady's residence, pay all her outstanding debts, and forward her without delay, and had fulfilled the commission to the letter. We submitted to the agent of the express the difficulty of securing the payment of the charges on such movable freight; but he pointed to the mysterious letters, C. O. D., appearing on the margin of the way bill, signifying "collect on delivery," and hinted that, in the event of difficulty with the consignee, the express might legally detain the baggage.

BLIND HARRY GONE AHOY!—Henry Franklin, the Blind Sailor, who used to be seen selling cigars from the steps of public buildings in this City, (led and guided by his faithful dog Jack, who, with the most devoted attachment to his master's interest, caught or picked up the coppers or the silver which the curious or the charitable had thrown to him for his master's dependent family,) died on Sunday evening, March 20, of the disease with which he has been afflicted for years past, aneurism of the heart. His death was peaceful and happy; his faith firm and unflinching. He remarked but a few hours previous to his death, "I am waiting to go; I am all right; my anchor is in the right place; it holds good." As a friend bade him farewell, he said, "I shall be gone before you return; but I will see you on the other side. Once I was blind, but now I see."

A MUTE CONVENTION.—The Montpelier Watchman gives an account of the proceedings of a Mute Convention, which assembled in that village on Wednesday week. It was composed of some seventy or eighty deaf mutes, of both sexes, from different States, but principally from Vermont. The objects of the Convention were mutual improvement, and the raising of funds for the erection of a monument to the memory of their much beloved teacher. The Watchman says the proceedings were extremely interesting to themselves, and quite as much so to the inhabitants of the village, who witnessed the silent communication of ideas by signs, and partook of the spirit of devotion as prayer was offered to Him who hears the thoughts of the sincere heart as readily when conveyed by signs, as when uttered by the tongue.

A poor widow was asked how she became so much attached to a certain neighbor, and replied, that she was bound to him by several cords of wood, which he had sent her during a hard winter.

SUMMARY.

The express train from Utica to Syracuse, was thrown off the track near Oneida on Friday evening, in consequence of one of the rails being broken. The engine was thrown nearly upside down, and the tender directly across the track. The fireman, named Joseph Nicholls, was so severely scalded by the steam which escaped from a breach in the dome of the boiler, that he died in about two hours. The engineer, Elisha Everett, was also dangerously scalded, but there is hope of his recovery. No material injury was done to any of the passengers, neither were any of the cars damaged, except that containing the baggage.

The Newark Mercury says that "it is a pretty figure of rhetoric to say that a country is adorned by a net-work of Railroads; but in describing New Jersey, the expression would be more veracious were it changed into 'New Jersey is entangled in a net of Railroads.' In the present crisis of our State Independence, the extent, nature and details of this entanglement become a matter of anxious inquiry. Not one man in a thousand can form any idea of the intricate connections and subterranean ramifications by which the central power in Princeton can direct the movements of its puppets in almost every township."

It appears by the recent report of the Trustees of Mount Auburn Cemetery, that more than \$160,000 have been expended in the general improvements of the place, independent of private operations. The following items are given: cost of gate, \$9,500; do. iron fence, \$28,000; do. wooden fence, \$6,500; do. chapel, \$26,000; do. tower, when finished, \$19,000; do. well-house, \$3,000. To this is to be added the cost of draining, laying out walks, planting trees, embellishing, &c. The Corporation has now an available fund of \$43,637 72, to which may be added about 50 acres of unsold land on the premises.

A heart-rending casualty occurred recently near Portland, Me. A gentleman left the city with his wife and infant child in a sleigh, to go to his residence; a few miles out of town. In order to shield the infant from the weather, it was wrapped up very closely, and as it remained quiet, they supposed it was asleep; but arriving at their place of destination, it was taken from its manifold wrappers, when the fearful fact became apparent that it had been smothered to death. The infant was but four or five weeks old. The anguish of the parents can better be imagined than described.

The Superintendent of the Banking Department has given notice that the notes of the Farmers' Bank of Onondaga County will be redeemed out of the trust funds on hand, as soon as said funds can be converted into money. These funds, according to the last annual statement of the Superintendent, were: Bonds and mortgages, \$50,317; New York State Fives, \$17,000; New York State Sixes, \$5,000; United States Fives, \$17,800; United States Sixes, \$12,000. Total, \$102,117. Circulation, \$1,000.

A man has been sentenced at Paris (France) to three years' imprisonment for selling quack medicines. Among his compositions were "Water of Giants," to hasten the growth; "Water of Financiers," to strengthen the flesh; the "Elixir of Arabs," to fortify the voice; "Prodigal Son Pomatum," composed, suggests The Gazette Tribunaux, of the marrow of the fatted calf; and the "Oil of the Capuchins of Alsatia," to make the beard grow. It was shown that the waters and elixirs were either pure water or scented vinegars.

The Smyrna (Delaware) Herald says, that under the new law "no licenses to sell liquor at stores can be obtained unless the store-keeper procures the recommendation of a majority of the school voters, in the School District in which his store is situated, and he must also be a resident of the district. If we have not obtained a law similar in its provisions to the Maine Law, we have one that will prove prohibitory in many school districts in our State. It will no doubt diminish the number of rum-stores."

The publishers of "Uncle Tom's Cabin" say, in relation to the forthcoming "Key" to that work: "We commenced printing 20,000 copies for the first edition, but orders poured in so largely, that we were obliged to increase the edition to 40,000 copies, and these are nearly all ordered in advance of publication; and, from present appearances, we should not be surprised if we were compelled to increase the number to 60,000, before we can commence answering first orders."

A railroad train from Philipsburg, for New York, came in collision on the New Jersey Central Railroad, with a locomotive coming from Elizabethtown, and Mathias Johnson, baggage master, was instantly killed, and three other persons severely injured—one it is thought fatally. The engines coming toward Philipsburg had been reversed, and was detached from the tender by the concussion, when it went on toward New York at a rapid rate, without a conductor or guide. It however, fortunately, exhausted itself before meeting any other train.

The Banks of Ohio have made up their returns to the Auditor of the State to the first Monday in February. There are now four classes of Banks in the State, viz: five of the old chartered Banks, with a capital of \$1,297,526; forty Branches of the State Bank, with an aggregate capital of \$4,146,675; eleven Independent Banks, capital \$764,180; and thirteen Free Banks, organized under the Free Bank Law of 1851, with a capital of \$575,970.

The brig Yarmouth, Capt. Smith, of Salem, Mass., left Gibraltar for home on the 11th of January. On the 14th she encountered a heavy gale, and on the 15th foundered and sunk. There were twelve persons on board, three of whom—the Captain, steward, and James L. Jennings of New York—were saved by clinging to the floating mainmast until picked up by an English sloop-of-war, which took them back to Gibraltar.

Ice-cutting operations in this vicinity have been discontinued for the season. The result is stated to be, that not more than from one-third to one-half a crop has been housed, and that portion secured is generally of an inferior quality—lacking in thickness and solidity, and consequently more perishable.

The Catholics of Cincinnati are organizing an opposition to the Common School System. There is destined to be a severe struggle on that question. We trust the friends of Common Schools will not be intimidated, but be fully prepared to meet the issue manfully.

The decision of Judge Barculo has been given in a case which has excited great interest at Williamsburg. It relates to certain water grants at Green Point, Williamsburg and Bushwick Inlet, claimed by Samuel J. Hunt, Cornelius Dubois and James B. Taylor on one side, and John J. Schermerhorn and others on the other. The property involved is worth at least \$200,000. The decision is in favor of the plaintiffs, Messrs. Hunt, Dubois & Taylor.

By the arrival of the Isabel at Charleston, we have news from Havana and Key West to the 23d inst. Mr. King's health was no better. There were rumors at Havana of a difficulty between the officers and men of a company stationed in the eastern part of the Island, and of farther landings of slaves. The commercial intelligence differs little from that brought by the Crescent City to this port.

Potter County, Pa., where no intoxicating liquor is sold, is attracting the attention of persons settling in Pennsylvania, as a place where life and property will be more secure, and the County taxes lighter, than elsewhere in that State. The Coroner's fees last year amounted to fifty cents. The expenses of Philadelphia County, caused by intoxicating liquors, would go far to purchase Potter County out and out.

The Cleveland Forest City says: A very considerable reduction of railway fare will take effect after the first of April. Through tickets from here (Cleveland) to Dunkirk, will be only \$2 25, and \$3 to Buffalo. From Cleveland to Cincinnati through tickets will not exceed \$5 50. They are likely to sell considerably lower, as the Mad River Railway contemplates carrying passengers from Cincinnati to Sandusky.

J. D. Taylor, editor of The Times, Cincinnati, was presented, a few days since, with a magnificent service of silver, on which was engraved the following inscription: "Presented to J. D. Taylor for his manly and patriotic efforts in the support of the American system of Common Schools. Cincinnati, March 17, 1853."

Judge Beebe denied the motion to quash the indictment found by the late Grand Jury against Ald. James M. Bard, of the Fourteenth Ward. The Alderman must, therefore, stand trial. Ald. Smith, also indicted, signified his readiness to meet the charge. Both cases may probably come on in April.

The Grand Jury of Logan County, Ky., at the recent term of the Circuit Court, found a true bill against Presley Morris, a free man of color, for migrating to that State. The penalty is confinement in the Penitentiary. Morris gave "leg bail," and left for parts unknown.

The Milwaukee Wisconsin states that about two hundred thousand dollars of the notes of the banks which have lately failed, was in circulation in the interior of that State, mostly along the line of the Rock River Valley Union Railroad, where it had been used in paying off the laborers on the road.

The locomotive Oxford, drawing a heavy train on the Androssoggin and Kennebec Railroad, when near the Danville Junction, burst her boiler, shivering the machine to atoms. Mr. Frank, engineer, Mr. Stowe, conductor, and George Hilborn, fireman, were severely blown many feet into the air, but neither of them was fatally injured.

A course of Agricultural Lectures is to be given in the University of Michigan, (Ann Arbor) commencing April 27, and closing June 28. The Chemistry of Soils and of Plants, Geology, Mineralogy, Botany, &c., will be thoroughly elucidated.

The Amherst (Mass.) Express states that wild-cats still infest the woods of Erving and the neighboring towns. One was recently killed in Erving, measuring from four to five feet in length. It had previously killed a sheep.

The Pittsfield (Ill.) Union states that a marriage recently came off near that town, between a couple whose united ages make one hundred and forty years. The bride is aged sixty-two, and the bridegroom seventy-eight.

The iron foundry of Ranstead, Deborn & Co., Commercial Point, Dorchester, Mass., was destroyed by fire on the night of the 23d. Loss \$45,000, on which there is \$15,000 insurance in the Etna office, Hartford.

The building occupied by the American Carpet Company at Roxbury, Mass., was entirely destroyed on the 20th ult. Loss \$15,000, which is covered by insurance. Supposed to have been the work of an incendiary.

The Palmer Journal tells of a man who came quite a distance to have the death of his wife printed, with the expectation that he should get a shilling or two for his trouble.

Dr. Alexander Duncan, ex-member of Congress, was so severely injured by a wagon loaded with lumber passing over him near Cincinnati, that his recovery is almost hopeless.

Miss Roena Coulson recovered a verdict of \$2,000 against A. B. Farquhar, at the late term of the Columbia County Common Pleas, for breach of marriage promise.

Another paddle-wheel for ocean steamers has been invented at Maumee, Ohio. It is designed to obviate the lift as the wheel leaves the water.

Goodell's "American Slave Code," so recently issued in this City, is already in process of republication by an efficient and enterprising publisher in London.

Elder Knapp has been preaching as an Evangelist, at Zanesville, Ohio, for several weeks, and 165 converts have been added to the church there.

The Maryland House of Delegates passed the bill granting the construction of the Susquehanna Bridge at Havre de Grace. Good news for the traveling public.

The contract for building the Mississippi and Milwaukee Railroad, from Milton to Madison, has been given to Chamberlain & Co., of Cleveland.

California and Australia Ticket Swindling is again rife in New York. Adventures should purchase at the proper offices of the regular lines, if they want to go through.

A case of slander was tried in New York last week, in which Henry C. Bowen was condemned to pay \$6,000 for saying that Richard G. Fowles was a liar, &c.

A Washington dispatch says that Mr. Kennedy, the late Census Superintendent, has been arrested on a charge of abstracting public documents.

DIED.

In Andover, Allegany Co., N. Y., March 31st, 1853, Henry H. OLARK, son of Hazard P. and Phoebe Olark, aged 20 years and 10 months. His disease, at first, was pneumonia. When he was taken sick, he was under serious awakening, having been a constant attendant upon the meetings of the Church in Independence during a revival of religion. Though he had always been remarkable for the gravity of his deportment, when he felt the influence of the Holy Spirit upon his heart, he exhibited a determined opposition to frequently repeating those who approached him upon the subject with an impertinence hitherto unknown in his character. His trouble of mind followed and to his sick bed; but, flattering himself that he should recover, he was to hear nothing upon the subject until he was better. When near the crisis of the disease, he was seized with spasm of the lungs, which rendered him speechless. At this time the danger of his situation flashed upon his mind. When he had so far recovered as to be able to speak, his mind evinced a state of terrible agony. His words seemed to be drowned in the gale of remorse. He reproached himself with having neglected the claims of God, and the interests of his soul, while he had opportunity to attend to them; and now, he said, "it is too late." His mental emotions soon induced delirium, to which they seemed to give character. The spectacle was one which those who witnessed it desire never to see repeated. The case had attracted the attention and absorbed the interest of the whole community; and though an abatement of such a delirium, induced, apparently, by such a cause, at such a stage of the disease, was so little to be looked for, there was in the Church a spirit of fervent supplication to God, that reason might be restored, and the cup of salvation once more pressed to his lips. His reason was restored at intervals. It is generally believed, in answer to prayer. During a part of each of the last three days of his life he was rational. The first time, on being pointed to the promises in the Gospel, he said he was seeking Jesus; and prayed audibly. The next day, on being asked if he had the evidence of forgiveness, he said, "I thought he had asked for it, though he seemed to be much less agitated. His delirium, during intervening periods, was much changed, wearing an aspect of comparative mildness. The day on which he died, he was calm, expressed hope in the Redeemer, and said he felt ready to die. His last audible words were, "I want to be with Christ." T. B. S.

In Pike Township, Clarke Co., Ohio, Feb. 21st, 1853, SAMUEL LEFFINCORT, aged 93 years, 5 months, and 19 days. Father of the late Benjamin Leffincort, of New Jersey. Though but a youth at the time he made a decided stand against the oppressors of his Country. At the age of fifteen years he was taken prisoner by the Tories, and confined in the city of New York. After peace was made between the hostile countries, he was released, and in a few years returned to his native land, where he was engaged in the support of the American system of Common Schools. Cincinnati, March 17, 1853.

In Westbury, L. I., March 18th, ESTHER VERNELLE, wife of Charles A. Stillman, aged 24 years and 8 months. In her early youth she made a public profession of her faith in Christ as her Saviour, and with the Seventh-day Baptist Church in Scott, N. Y. In the month of June, 1845, she became a member of the Seventh-day Baptist Church of Pawcatuck, which relation she sustained to the time of her death. Her piety was of an unobscured character, yet manifested itself in her daily life, which she lived in the most firm assurance that the principles of Christianity were deeply rooted in her heart. Having for a number of months previous to her death felt, and frequently expressed to her friends, a premonition that she should stay but a very short time with them, she manifested a diligence quite unusual to her in order for the approach of death. When it came she met it with resignation, and as we hope fell asleep in Jesus. A. S. A. In Hopkinton, R. I., March 16th, of illious colic, Mr. GEORGE W. HOTCHKISS, aged 53 years. In the death of Mr. H., community has sustained a great loss. He had served his State as Representative and Senator in different sessions of the Legislature, besides the aid he had rendered his own town in several positions of trust. He was ever alive to the wants of his country, and the good of his fellow men. He was a professor of religion, and under its divine influence he was enabled to meet death without fear, being sustained by the approving presence of Him who is "the resurrection and the life." O. M. L.

Near Marlboro, N. J., March 19th, of inflammation of the lungs and typhoid fever, ADLEY AYERS, in the third year of his age. Bro. A. professes religion in early life, and united with the Church in his youth. He afterwards removed to Scott, N. Y., and became a member of that church. After a stay there of about twelve years, he with his family returned to Marlboro, and attended worship, but did not offer his letter, or apply for membership. His illness was short, but severe, and he bled it with patience. On being asked if he enjoyed a hope of acceptance with God, he replied, that for a number of months he had felt a strong assurance of that. Funeral on the 20th: sermon from the 13th chapter of Hosea, first part of the 14th verse—"I will ransom them from the power of the grave; I will redeem them from death."

At Stratford, N. J., March 20th, of inflammation of the lungs, CHARLES FRANCIS, infant son of John and Hannah Ann Richardson.

At Columbia, March 23d, SARAH, wife of Zebadiah Davis. Sister Davis had long been a member of the church, had been much afflicted, and bore her affliction with Christian patience. Sermon from Psalm 73: 26.

At Carlston, N. J., March 23d, suddenly, DEAN JOHN ROBBINS, in the 81st year of his age. He had long been an exemplary member of the Baptist Church. Although he lived at a distance from any of our societies, he was a very strict Sabbath-keeper. His life and conversation had been exemplary, and his death was peaceful and happy. He leaves a large family of children to mourn his departure.

In Verona, N. Y., March 10th, of inflammation of the lungs, CHARLES FRANCIS, infant son of John and Hannah Ann Richardson.

At Columbia, March 23d, SARAH, wife of Zebadiah Davis. Sister Davis had long been a member of the church, had been much afflicted, and bore her affliction with Christian patience. Sermon from Psalm 73: 26.

At Carlston, N. J., March 23d, suddenly, DEAN JOHN ROBBINS, in the 81st year of his age. He had long been an exemplary member of the Baptist Church. Although he lived at a distance from any of our societies, he was a very strict Sabbath-keeper. His life and conversation had been exemplary, and his death was peaceful and happy. He leaves a large family of children to mourn his departure.

In Verona, N. Y., March 10th, of inflammation of the lungs, CHARLES FRANCIS, infant son of John and Hannah Ann Richardson.

At Columbia, March 23d, SARAH, wife of Zebadiah Davis. Sister Davis had long been a member of the church, had been much afflicted, and bore her affliction with Christian patience. Sermon from Psalm 73: 26.

At Carlston, N. J., March 23d, suddenly, DEAN JOHN ROBBINS, in the 81st year of his age. He had long been an exemplary member of the Baptist Church. Although he lived at a distance from any of our societies, he was a very strict Sabbath-keeper. His life and conversation had been exemplary, and his death was peaceful and happy. He leaves a large family of children to mourn his departure.

In Verona, N. Y., March 10th, of inflammation of the lungs, CHARLES FRANCIS, infant son of John and Hannah Ann Richardson.

At Columbia, March 23d, SARAH, wife of Zebadiah Davis. Sister Davis had long been a member of the church, had been much afflicted, and bore her affliction with Christian patience. Sermon from Psalm 73: 26.

At Carlston, N. J., March 23d, suddenly, DEAN JOHN ROBBINS, in the 81st year of his age. He had long been an exemplary member of the Baptist Church. Although he lived at a distance from any of our societies, he was a very strict Sabbath-keeper. His life and conversation had been exemplary, and his death was peaceful and happy. He leaves a large family of children to mourn his departure.

In Verona, N. Y., March 10th, of inflammation of the lungs, CHARLES FRANCIS, infant son of John and Hannah Ann Richardson.

At Columbia, March 23d, SARAH, wife of Zebadiah Davis. Sister Davis had long been a member of the church, had been much afflicted, and bore her affliction with Christian patience. Sermon from Psalm 73: 26.

At Carlston, N. J., March 23d, suddenly, DEAN JOHN ROBBINS, in the 81st year of his age. He had long been an exemplary member of the Baptist Church. Although he lived at a distance from any of our societies, he was a very strict Sabbath-keeper. His life and conversation had been exemplary, and his death was peaceful and happy. He leaves a large family of children to mourn his departure.

In Verona, N. Y., March 10th, of inflammation of the lungs, CHARLES FRANCIS, infant son of John and Hannah Ann Richardson.

At Columbia, March 23d, SARAH, wife of Zebadiah Davis. Sister Davis had long been a member of the church, had been much afflicted, and bore her affliction with Christian patience. Sermon from Psalm 73: 26.

At Carlston, N. J., March 23d, suddenly, DEAN JOHN ROBBINS, in the 81st year of his age. He had long been an exemplary member of the Baptist Church. Although he lived at a distance from any of our societies, he was a very strict Sabbath-keeper. His life and conversation had been exemplary, and his death was peaceful and happy. He leaves a large family of children to mourn his departure.

New York Market—March 28, 1853.

Wheat—No. 1 81 a 87; No. 2 80 a 86. Flour—No. 1 4 1/2 a 5; No. 2 4 1/4 a 4 3/4. Corn—No. 1 3 1/2 a 3 3/4; No. 2 3 1/4 a 3 1/2. Pork—No. 1 16 1/2 a 17; No. 2 16 a 16 1/2. Lard—No. 1 9 1/2 a 10; No. 2 9 a 9 1/2. Butter—No. 1 16 a 16 1/2; No. 2 15 1/2 a 16. Eggs—No. 1 23 a 24; No. 2 22 a 23. Hops—No. 1 20 a 22; No. 2 18 a 20. Seeds—Clover 1 1/2 a 1 3/4; Timothy 16 00 a 19 00 for mowed.

Western Association—Executive Board. THE Executive Board of the Western Association will hold its next quarterly session at Nile, on Thursday evening, April 6. J. BALZER, Sec.

Central Railroad Company of New Jersey. NEW YORK TO EASTON, PA. Fare, \$1 75. All Ball Trains commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Philadelphia at 6 and 9 A. M., and 3.15 P. M.

1,000 Book Agents Wanted. INTELLIGENT and industrious men wanted in every part of the United States, to engage in the sale of the best assortment of Illustrated POPULAR AND USEFUL BOOKS published in the country. Men of good address, having a small capital of from \$25 to \$100, can do well by engaging in the business, as the inducements offered are of the most liberal character. For further particulars, address (postage paid) ROBERT BEARS, Publisher, 181 William-st., New York.

Clothing Establishment. THE subscribers, under the firm of Wm. DUNK & 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 of the most favorable terms. Individuals who desire to renew their wardrobes 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 be promptly attended to. A close examination of our stock will convince us 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 DUNK, A. D. TITSWORTH, JR., JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells. CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and Peals or Chimes of BELLS (of any number) ordered, improved cast-iron Bells, with movable arms, also the Fire Bells (so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the soundings complete, including Yoke, Frame, and Wheel, furnished if desired. The Yokes by which the Bells are suspended, admit of the Bells being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place. An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones; and the highest awards of the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of

