

the storm was over they gathered together and sung :

"Angels our servants are,
And keep in all our ways,
And in their hands they bear
The sacred sons of grace :
Our guardians to that heavenly bliss,
They all our steps attend ;
And God himself our Father is,
And Jesus is our Friend."

AN EXTRAORDINARY DOCUMENT.

We copy the following singular document from the *Philadelphia Gazette*, which had copied it from the French ; into which language it is said to have been translated from the original Hebrew by the Commission of Arts attached to the French armies ; but, with the Editors of the *N. York Commercial Advertiser*, we are sceptical in regard both to its genuineness and authenticity. It seems, however, to possess some claims to antiquity. In copying it the *N. Y. Com. Adv.* has remarked :

"Unquestionably this writing is the most interesting and venerable of all ancient relics, if its authenticity can be established. And as a first step toward determining its genuine character, inquiry should be made whether among the Hebrews is preserved any record or tradition of such a plate being deposited with each tribe. The tribes had been carried away, dispersed, and lost, more than five hundred years before the advent of the Messiah. The tribes of Judah and Benjamin only remained until the Babylonian captivity, and even they became so mingled together, that the distinction was scarcely retained after the restoration, except in a comparatively few families in which genealogies were preserved. Possibly there may be some learned Israelites among us who can throw light upon the question. But for ourselves, we have not a particle of faith."

DEATH WARRANT OF JESUS CHRIST.

Of the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have more interest to the philanthropist and the believer than the one which we copy below. "Chance," says the *Currier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals : that is the identical death warrant of our Lord Jesus Christ." The document was faithfully transcribed by the Editor, and is in *hæc verba* :

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the year seventeen of the Emperor Tiberius Cæsar, and the 25th day of March, the city of the holy Jerusalem, Anna and Caiaphas being priests sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the Presidential chair of the Prætorium, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quilius Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz:—1. Daniel Robani, a Pharisee ; 2. Joannas Rorobable ; 3. Raphael Robani ; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Sennas."

The above sentence is engraved on a copper plate ; on one side are written these words : "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the Commissioners of Arts attached to the French armies. At the expedition of Naples it was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase in the chapel of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. Denon, one of the savans, caused a plate to be made of the same model, on which he engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard for 2,990 francs. Its intrinsic value and interest are much greater.—*Phil. Gaz.*

From Zion's Herald.

ORIGIN AND PROGRESS OF SABBATH SCHOOLS.

We make the following extract from an address, delivered on the 4th of July last, by Rev. E. Otheman, at the sabbath school celebration in Marblehead. This address has been printed by request. It is replete with sound sentiments, and enlarged and just views of the importance of this noble institution of modern times.—*Ed.*

The origin of sabbath schools is attributed to Mr. Robert Raikes, printer of the Gloucester Journal, in England. It was some time in 1781 or '82 that the first school was formed, in Gloucester. This was taught by several women who were teachers of week-day schools in the neighborhood. These teachers were hired for a shilling a day. Sabbath school teachers were hired for several years at the rate, commonly, of thirty-three cents a day ; though some male teachers charged at the rate of one hundred dollars a year. The primary object of the sabbath school was to instruct the children of the poor in the rudiments of education. To secure their attendance they were, even after many years, rewarded with various gifts, for their constancy and good behavior. So rapidly did this institution spread that, in 1811, when Mr. Raikes died, it embraced, in Great Britain, above 800,000 children.

Gratuitous instruction was a great improvement, and was afforded in England much earlier than in this country. It is recorded as a remarkable circumstance in the history of this institution, that in 1794, four-fifths of the teachers in one of the largest English schools were employed without compensation. This was in the Methodist sabbath school at Stockport. The circulating sabbath school library was probably as great an improvement as free instruction. At present, the dearest reward the good sabbath scholar wishes is the approbation of his teacher, and the privilege of carrying home a library book.

Several distinguished men discerned quite early the value of this institution. Rev. John Wesley notices it in two very striking passages. In his journal so early as July 18, 1784, he makes this entry : "Before service, (in Bingley church,) I stepped into the Sunday school, which contains two hundred and forty children, taught every Sunday by several masters, and superintended by the curate. So many children in one parish are restrained from open sin, and taught a little good manners, at least, as well as to read. I find these schools springing up wherever I go. Per-