

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

First Principles of the Oracles of God.

Number Three.

THE PROPHETIC SEED.

The first promise of mercy to fallen man was, that it should come through the seed of the woman. This is, at first sight, an apparently vague and uncertain prediction; but, connect it, as we have done in a preceding article, with New Testament declarations and predictions, and it is a comprehensive and significant prediction. How far it was opened to the minds of Adam and Eve, we cannot tell; but that it was sufficiently so to awaken their faith and hope, is obvious from the significant remarks of Eve, on the birth of Cain and Seth. "I have gotten a man from the Lord," said she, at the birth of Cain. When Cain had disappointed their hopes, and slain Abel, at the birth of Seth, she said, "God hath appointed me another seed." That all the sacred writers cherished this promise, and that it contained, in embryo, all their hopes of a future life, is manifest from the careful preservation of the genealogy of the faithful from Adam to Christ, and the introduction of the life of Christ by a genealogy that traces his descent to Adam. It would surely be a sin against the Holy Ghost, to say that this careful preservation of the genealogies in the inspired Scriptures was to favor a pride of ancestry in a favored line. No! It was to show that Jesus of Nazareth is the promised seed of the woman, who is yet to bruise the serpent's head. Hence Paul says (Rom. xvi. 20), "The God of peace shall bruise Satan under your feet shortly."

Brief, as is the antediluvian history, it is not without evidence that the coming of the Lord was distinctly and solemnly announced to the men of that time. The sacred writer says of the time of Enos, the son of Seth, "Then began men to call upon the name of the Lord." It is certain this was not the beginning of men's worship of the Lord; it coincides, therefore, that this was the beginning of the separation of the Lord's men from unbelievers; and hence, that these were the first men to endure the reproaches of Christ, or of the Lord that is to come. The fragment of Enoch's prophecy, the seventh from Adam, preserved in the Epistle of Jude, favors that view of the subject. He said, "Behold, the Lord cometh with thousands of his saints—(holy ones, or, as some render it, *holy angels*),—to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." From this fragment, it is obvious that a prediction was made, and that it was mocked at by some, and believed by a few. The prediction was doubtless of the promised seed.

The preservation of Noah and his sons in the ark, during the destruction of the world of the ungodly, has a two-fold aspect. It was requisite to the fulfillment of the Divine promise, that the seed of the woman should bruise the serpent's head. It was part of the Divine plan, to save an elect people, and defeat and destroy the works of the devil. It was likewise a type and a guarantee of that salvation which they shall receive who are found in Christ, at that great burning day, when he shall come to judge and to reward. Baptism, says the Apostle Peter, is a like type (figure). It is not the purifying influence of the waters of baptism, but its significant pointing to the resurrection of Christ. Faith takes hold of this great truth, and thus it purgeth the conscience from dead works, and quickeneth the soul in hope of eternal life, promised and guaranteed thereby. When God called Abram out of Ur, to go into a land which he should afterward receive for an inheritance, it is likely that at first Abram supposed God would shortly give him possession thereof; but it is plain, from the issue of things, that God took this method to show Abram that he intended some better thing for him than a temporary possession of the land of Palestine, or any earthly possession under the curse for sin. To represent God as leading his servant about for a hundred years with the promise of an inheritance there, this side the resurrection, and yet allow him to die without ever possessing a foot of it, looks so tantalizing, and unworthy of God, that I shudder at the thought of entertaining it for a moment. To represent Abraham as wandering about for a century, seeking to get possession of it for a patrimony to his posterity, just to be the founder of a separate commonwealth, is so degrading to the principles of the father of the faithful, that my soul revolts at the thought of accusing him of it. When Stephen, the proto-martyr presented it in this light to the Jews, contrasted with the promise of an everlasting inheritance therein beyond the resurrection, their anger knew no bounds. "They gnashed on him with their teeth." Yet all the argument they furnished against it, was to take up stones and stone him. It seems really too bad, to attribute to Abraham the avarice and ambition of a worldly-minded man for the whole period of a century, seeking to get possession of an already occupied country for family promotion. No, no! It was not so. Abram's call was a typical transaction; it was in effect saying to him, and to all of his faith, as the Spirit of God saith now, "Come out of your people, that ye be not partakers of their sins, and that ye receive not of her plagues." The Apostle, in Heb. xi. 8-13, has made all this plain. He says, "He looked for a city, which hath foundations, whose builder and maker is God." "These confessed that they were strangers and pilgrims on earth; and truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but indeed they desired a better country; that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." "These all died in faith, not having received

the promises, but having seen them afar off, and were persuaded of them, and embraced them." "God having provided some better thing for us—(all Old and New Testament saints)—that they (Old Testament saints), without us (New Testament saints), should not be made perfect." It is the purpose of God, that the living and the dead shall be changed together, in a moment, in the twinkling of an eye. (1 Thess. iv. 15.) Those that come from the east, and those from the west, with those that repose in Abraham's bosom, will be glorified together with the Lord in that day. (2 Thess. i. 10; Matt. xxiv. 31.)

When Abraham was promised a seed, with an everlasting possession, in the promised land, it seems scarcely possible he should fail to remember the promised seed of the mother of us all, and to identify that unfulfilled promise with the one then made to himself—the prophetic seed, that is to bruise the serpent's head. Every part of the Divine procedure, in bringing it about, seems calculated and designed to present that standing predictive promise to his contemplation. It was in old age, against the course of nature, to the exclusion, by Divine direction, of all his other children; and afterward, with sacrifice to the Lord and restoration, by a Divine interference, at once typical of the sacrifice and resurrection of Him who is the true seed, and who is yet to possess the promised inheritance forever. When our Lord said to the Jews, "Abraham rejoiced to see my day, and he saw it, and was glad," I understand him as referring to these transactions, as typical of his own sacrifice for sin, and resurrection from the dead. When Paul says, "He accounted that God was able to raise him up again from the dead, from whence also he received him in a figure," he must have referred to the prophetic seed, who was to be called in Isaac's posterity, for Isaac was not slain, though the substitutionary lamb was, and thus the sacrifice offered. The whole transaction was so solemn and affecting, that it could not fail to awaken inquiry in the patriarch's breast, and thus lead to the discovery of the true sacrifice for sin, and the seed in whom the promise would be fulfilled. But this question is definitely and positively determined by the Apostle, in Gal. iii. 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one; and to thy seed, which is Christ." The true seed, then, who is to inherit the promise made in covenant with Abraham, is not the nation of Israel—it is Christ, and all with him in the new covenant. What, then, is the inheritance? The Apostle finds the seed in the covenant; there also he finds the inheritance promised of the Spirit of God—an everlasting possession of Canaan renewed. [Conclusion of No. 3 next week.] P. P.

For the Sabbath Recorder.

From the Land of Canaan.—No. 25.

HEBRON, Nov. 18th, 1859.

Let us go forth to enjoy the early dawn, for it is full of beauty; the scenery is rich, and deeply interesting. To yonder eastern summit Abraham led his heavenly visitors, and there he pleaded with the Lord for Sodom. Afterward, he rose early in the morning, and went up "to the same place where he had stood before the Lord; and looked toward Sodom and Gomorrah, and toward the land of the plain, and saw the smoke of the country, which went up like the smoke of a furnace." The sun is now sending its golden rays above the white clouds which rest upon this sacred mountain. How beautiful! It is now shining above the mountain in all its majesty. How suitable the emblem of the righteous! Solomon says, "The path of the just is as the shining light, which shineth more and more unto the perfect day." This luminary was worshipped under the name of Chemosh, by the Moabites; under the name of Baal, by the Phenicians; and under the name of Moloch, by the Amorites. There could be nothing more natural than for men who knew not the true God, to worship this glorious orb. Moses cautioned the Israelites against this species of idolatry; yet the sun was the first object of their adoration when they began to leave the service of the true God. Ezekiel saw in his spiritual vision five-and-twenty men of Judah, who turned their backs on the sanctuary, and had their faces toward the east, worshipping the rising sun.

We now bid farewell to Hebron. Leaving the city, we pass a field, or a manufactory of skin bottles. These skins are cleaned, and filled with water, and the bark of certain trees, and laid in the sun to season. Every part is securely closed, except the neck, through which the wine, water, or oil, is received and poured out, and this is fastened with a cord. These bottles were extensively used in ancient times. The Gibonites brought old and rent bottles to Joshua, to prove that they had made a long journey. Abraham laid one upon Hagar's shoulder, when he sent her away to wander in the wilderness of Beersheba. These leathern bottles are still used for carrying oil, wine, and water. Those used for new wine are of the freshest and most flexible kind, in order that they may endure the process of fermentation. Our Saviour referred to this kind of bottle when he said, "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out." We now reach the noble oak tree, which is believed by many to be the identical tree beneath the shade of which Abraham entertained his heavenly guests. This, indeed, is a venerable tree. The shade which its wide-spreading branches afford, and the beautiful verdure which its shade preserves, makes this a very attractive spot during the hot summer months. The missionaries from Jerusalem, and other parts of Palestine, frequently resort here. I have seen no tree to compare with it in size and beauty, in this country. It cannot, however, be the tree of Abraham; for that was a terebinth tree, and not an oak.

Now we leave the valley of Eschol, and

here meet large flocks of sheep. We see the shepherds carrying the young lambs in their arms, and in the bosoms of their ample robes. The lambs are too feeble to follow their leader over these rough rocks, and sharp stones, to yonder green valley, where he is leading them to pasture. How beautifully true and striking is the figure used by Isaiah, when referring to Christ, and his care and tenderness for those who trust in him: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom."

Seven hours of pleasant riding brought us again to Jerusalem. Jerusalem, Nov. 19th.—Bade farewell to our kind friends, Mr. and Mrs. Howland. They leave for Bethel, Samaria, and Carmel, where they will embark on their homeward passage. The Rev. Mr. Richards, of Boston, accompanied them to Jaffa; and while there he preached for us, at our house. His discourse was solemn, and deeply interesting, and his devout manner made a deep impression upon the natives who were present. They have often referred to it since, with expressions of deep regret that they were debarred from the pleasure of understanding his language; while for those who understood and appreciated his sound reasoning, as well as the beauty and eloquence of his language, it was a source of great gratification, and we felt that the Lord was with us. M. SAUNDERS.

The Black Bull.

A New Version of an Old Story, for all whom it may concern. In two parts.

PART I.

Once on a time—date and place wanting in the chronicle—but, once on a time, a certain church got into difficulty and commotion, as churches sometimes unhappily do. Brotherly love gave place to coldness, and harmony to contention and mutual crimination. As might be supposed, Christian enjoyment was unknown. The spirit of prayer was silenced, and a spirit of unchristian bitterness reigned. The power of the church to do good was paralyzed, and the public means of grace were deprived of their proper efficacy. The minister preached; but he might as well have talked to the wind. When he inculcated the duties of Christianity, and spoke of the benign influence it exerts on its possessor, some graceless unbeliever in the gallery would dart a glance down upon some of the members before, and then, with a malicious smile, look the good man right in the face, as good as to say, "Don't try to impose these fictions on us. Yonder sit fifty stomach witnesses; all members of your church, who testify against the truth of what you say." Thus the word of truth fell powerless at the feet of sinners, like the arrows striking on the flinty rock. The church often met in "special meeting," to consider their difficulties. But, O what contention, pride, self-will, animosity, and all uncharitableness, were there! In a word, they came together for the worse, not for the better. Friendship became less known, and enmity became more deeply seated; so that it was a common remark among the surrounding population, "See how these Christians hate one another. If this be Christianity, give us, in preference to the best form of paganism, or the most naked system of infidelity itself."

Things were rapidly approaching a crisis. Appearances portended the dissolution of the church, as unavoidable, and even desirable. And the pall of death seemed likely to rest on the murdered cause of Christ and heaven. Many loudly exulted. The sons of Belial, indulged in fiend-like triumph over the bleeding body—pouring contempt and insult upon those who had troubled their host by their piety and their prayers. Yet there were a few names, even in this *Sardis*, whose garments were undefiled; who wept and sighed over the desolations of Zion; and who stood between the porch and the altar, crying, "Spare thy people, O Lord; and give not their heritage to reproach. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."

At the instance of these afflicted brethren, the following course was adopted by the church as the last resort.

At no great distance lived an aged minister, a father in Israel, whose praise was in all the churches, for his piety, wisdom, prudence, and every Christian grace and Christian virtue. He had few equals for penetration to discover, and skill to advise in what ever related to the affairs of the church of Christ. It was therefore concluded by the church to seek his assistance in their trials. A letter was accordingly prepared and sent, stating their difficulties, and asking his advice. The good man was deeply pained on learning their state, and with all possible dispatch prepared a suitable answer to their request. We have no copy of the letter he intended for them, but we might suppose the substance was something like the following: "I sincerely lament, my brethren, the unchristian state into which you have fallen. How contrary to the letter and spirit of the Gospel which you profess to believe! How contrary to your own covenant obligations! How derogatory to your own divine Lord and Master! How grievous to the Holy Spirit by whom you are sealed; and how ruinous to the souls of men around you, many of whom know nothing of religion but what they learn from your walk and conversation. I therefore admonish you, first of all, and beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit, in the bond of peace. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, even as God is kind to us, who hath forgiven you your iniquities, and hath purged you from all unrighteousness, that ye may present yourselves as living sacrifices, acceptable to God. It is my love one another, that all ye shall know that ye are disciples of Christ." From this specimen, the reader

can easily imagine how the letter went on, and how it concluded. Pity, we think, the church never got it. But we will not anticipate what the sequel is to show.

Now this good man owned a farm at some distance from his residence, (obtained most probably by inheritance), and it so happened, that just as he had folded the above letter, and before he had directed it, word was brought that some mischief was being done on his farm, and which required his advice. Whereupon he looked up another sheet of paper, and hastily wrote the following laconic order for his overseer: "Mend the fence, and keep the black bull out!" This sheet he also folded up as the other; and then, by sheer mistake, directed it to—the church! Away it went; and the church's letter went to the farm; whereas, we might well suppose, the overseer marvelled greatly. But, before the mistake could be corrected, the letter had gone past recall—which brings our story to

PART II.

"Church met for business, pursuant to adjournment." The pastor took the chair, and the clerk took his seat at the table, with the aforesaid letter in his hand, sealed and duly directed to the church. He commenced breaking the seal with a gravity becoming his office and the occasion. A profound stillness reigned over the assembly, such as had not been witnessed in months before. All waited with breathless expectation the sage counsel of age, and the advice of experience and wisdom. The clerk opened the letter; the first thing that struck his strained vision was—its brevity. But without salutation or note, he proceeded, "Mend the fence, and—keep—the black bull out!" He looked, but he was sure he had made no mistake. He turned over a leaf, but there was nothing there—and it was clear that he had reached the end of the epistle. He colored, and looked at the church—and the church looked at him; then they glanced around among themselves; and it was very evident they were all taken by surprise, and thrown aback. After some time spent in silent musing, one of the brethren recovered himself sufficiently to ask that the letter be read again. Whereupon the clerk read, "Mend the fence, and keep the black bull out!"—on which the brother aforesaid rose and delivered himself much as follows: "Mr. Moderator, I am astonished! Utterly astonished! I don't know what to make of it, nor to say or think of it. What does the man mean? We wrote to him, out of the depths of our affliction, for counsel and advice; and we are here answered by this impertinent and vulgar trifling. The man, old and esteemed as he is, deserves our rebuke, if not our scorn." Having said which, he sat down. Another of the brethren then arose, of the party opposed to the last speaker. "I agree perfectly," said he, "with what the brother just up has said. It is too bad. It is absolutely provoking. It is utterly unworthy of the character of the man and the respectability of the church. Something spirited must be done." He gave place to a third brother, who, through the course of the difficulty had been esteemed a neutral. He remarked, "I am heartily glad to hear my brethren who have spoken express an agreement; for, to my certain knowledge, it is the first time they have agreed on anything for the last twelve months. I also am of opinion that something ought to be replied to that strange letter, decidedly disapproving of it. Though, as to the respectability of the church, of which mention has been made, the less we say about that, the better, under the present circumstances. However, I move that a letter be prepared and sent to Mr. Good, expressing our disappointment, and our disapprobation of the one he has sent us." The motion was quickly seconded; but just as the Moderator was about to put it, a somewhat unobtrusive brother rose and asked the privilege of making a few remarks.

Now, concerning this brother we may here just premise, that he had a remarkable tact and turn at allegorizing. And it was strange, unpretending as he was, how he would sometimes make a great deal out of nothing at all; much to the edification of some, and the wonder of a great many more. This peculiarity in the genius of the man, might be accounted for, in part, by the fact that in his young days, when impressions are said to be strongest and most durable, he attended the ministry of a famous divine, who had great skill in allegorizing, in which it was thought his main strength lay. He could prove the doctrine of Trinity from the three white baskets on the head of Pharaoh's baker; and the universal history of the church, in all ages and places, from the seven Apocalyptic letters. Such were the early advantages of the brother now on the floor, who spoke and said: "Brethren, I also am astonished; not so much at the letter in question, as at the views you have taken of it. It is just the very thing. A better letter could not have been written. You call it impertinent—I say, quite appropriate. You say it is trifling—I say it contains a just rebuke, and a most important piece of advice, to which ye do well that ye take heed. I can explain it according to the rules of allegory, which I learnt many years ago, of our good minister, Mr. Wisecare." Here the recollection of past days, and of Mr. Wisecare, seemed to move him, and his emotions led him to this strain: "Ah, we had preaching then. They knew how to explain the hardest parts of Leviticus and the Revelation. We have no such preaching now. They don't know as much—(hope no offense, sir, bowing to the pastor). But to the letter. 'Mend the fence, and keep the black bull out!' Here," said he, "it is plain the fence is the Christian love. This fence was put up by Jesus Christ and his Apostles, to keep the bad out and the good in; and it ought never to be down. Then the black bull evidently means the wicked one—that old serpent the devil, who goeth about like a roaring lion, seeking whom he may devour. Now, brethren, our fence is broken down, and trampled under foot. Gospel discipline is neglected, and brotherly love banished,

and we are become hateful, and hating one another. The devil has come in among us. He has set brother against brother, and even husband against wife, and children against parents. He has made sad work. He has caused the Holy Spirit to withdraw, and leave us, most desolate. He has made us a reproach and a by-word, so that our enemies rejoice among themselves, saying, 'Aha! so would we have it.' Now the letter means that we should banish this bad, unchristian spirit, from our hearts—that we should make straight paths for our feet—that we should confess to God and to each other our evil ways, and forsake them, and that we should drive the devil away from our midst, and let him no more gain advantage over us. Then, brethren, all will be well, and God will again bless us, and make us a blessing."

Here he ended. But the effect of this good speech, founded on the allegorizing principle, was wonderful. The eyes of the church were opened. The letter became light itself. It was excellent—oralcular. They all saw it; and, what was better, they felt it. They saw their evil state. They shuddered at their danger. Their hearts began to relent. The sluices of deep contrition were opened. Returning brotherly love warmed their bosoms. They began to mend the fence—each one his own length. They confessed to each other, with weeping, their unchristian conduct and spirit. They mutually asked and obtained forgiveness. They knelt together before God, with weeping and supplication. They arose to embrace each other, and soon—

"'Twas like a young heaven on earthly ground, And glory in the bud."

After some further profitable exercises, they all joined with heart and soul in singing the familiar hymn, which had not been heard before among them for many months:

"From whence doth this union arise, That hatred is conquered by love?"

Here many voices faltered—overcome by deep feeling—and many eyes were filled by the gushing tears of mingled penitence and joy; but they recovered and went on:

"It fastens our souls in such ties, That distance and time can't remove."

After this, they cordially shook hands, and every man went to his home wiser and better for the "strange letter," each resolving to look well to the fence, and keep the black bull out. W. T.

A Misspent Life.

A distinguished statesman lay on his bed of death in the city of Philadelphia. He had talents, fame, and influence. His name and labors were associated with the early efforts of our country to achieve its independence. But now his genius, fame, and power, yielded to the mandate of the great destroyer. They were nothing to the once proud possessor, as he pined and trembled before the "king of terrors." Agitated and wretched, he bade his servant bring him a card. He took it, and wrote beneath his own name, in capital letters, REMORSE. Then turning it over, he wrote upon the other side, REMORSE. Soon his physician came in; when the dying man handed him the card, and he read, REMORSE. "Turn it over and read," said the sinking statesman. The physician turned it over, and read, REMORSE. "Yes," added the despairing sick man, "that is the whole! It is all remorse!" Although he had rendered signal service to his country in times of peril, and had talents and learning to bless his fellow-men, he realized that his had been a wasted life. Neither his intellect nor his heart had been consecrated to God. God had not been in all his thoughts. On the other hand, he had rather disclaimed all allegiance to the divine government, and discarded the claims of religion. He saw neither duty nor fitness in a life of religious self-denial and faith. But the near approach of death changed his views: He now saw that his genius, toils, and high position, had been thrown away, because they had no reference to God. The consequence was a biting, stinging remorse—the premonition of the worm that never dies. Remorse was now his portion—deep, fearful, indescribable, and this was all.

Carlyle on Luther.

A coarse, rugged, plebeian face it was—great crags of cheek bones—a wild amount of energy and appetite! But in his eyes were floods of sorrow; and deepest melancholy, sweetness and mystery, were all there. Often did these seem to meet in Luther the very opposite poles in his character. He, for example, of whom Richter had said that his words were half-battles; he, when he first began to preach, suffered unheard agony. "O, Dr. Staupitz, Dr. Staupitz," said he to the Vicar-General of his order. "I cannot do it; I shall die in three months. Indeed, I cannot do it." Dr. Staupitz, a wise and considerate man, said upon this: "Well, Sir Martin, if you must die, you must; but remember, that they need good heads up yonder, too. So preach, man, preach, and then live or die, as it happens." So Luther preaches and lives, and he became, indeed, one great whirlwind of energy, to work without resting in this world, and also, before he died, he wrote very many books—and in the midst of all they denounced and cursed; what touches of tenderness lay! Look at the Table Talk, for example. We see in it a little bird, having alighted at sunset on the bough of the pear tree that grew in Luther's garden. Luther looked upon it and said: "That little bird, how it hovers its wings, and will sleep there, so still and fearless, though over it are the infinite starry spaces, and the great blue depths of immensity. Yet it fears not—it is at home. The God that made it, too, is there." The same gentle spirit of lyrical admiration is in other passages of his book. Coming home from Leipzig in the autumn season, he breaks forth into living

wonder at the fields of corn. "How it stands there," he says, "erect on the beautiful taper stem, and bending its beautiful golden head with bread in it—the bread of man, sent to him another year? Such thoughts as these are as little windows through which we gaze into the interior of the depths of Martin Luther's soul, and see visible, across its tempests and clouds, a whole heaven of light and love. He might have painted—he might have sung—could have been beautiful like Raphael, great like Michael Angelo.

Victoria's First Moment of Sovereignty.

If the following relation is true—as there is no reason to doubt—there was good foundation in the conscientious and early mature character of the Princess Victoria, for the good Queen, wife and mother, which she has proved herself to be:

William the Fourth expired about midnight at Windsor Palace. The Archbishop of Canterbury, with other peers and other high functionaries of the kingdom, were in attendance. As soon as the "sceptre had departed" with the last breath of the King, the Archbishop quitted Windsor Castle, and made his way with all possible speed to Kensington Palace, the residence at that time of the Princess—already by the law of succession Queen Victoria. He arrived long before daylight, announced himself, and requested an immediate interview with the Princess. She hastily attired herself, and met the venerable prelate in her ante-room. He informed her of the demise of William, and finally announced to her that she was, in law and right, successor to the deceased monarch. The sovereignty of the most powerful nation lay at the feet of a girl of eighteen. She was, *de jure*, Queen of the only realm, in fact or history, on which the sun never set. She was deeply agitated. The first words she uttered were these: "I ask your prayers in my behalf." They knelt down together, and Victoria inaugurated her reign, like the young King of Israel in the old time, by asking from the Most High, who ruleth in the kingdoms of men, "an understanding heart, to judge so great a people, who could not be numbered nor counted for the multitude."

There is Room.

What a glorious declaration is this in regard to the Gospel. There is yet room! Millions have been saved, but there is yet room. Millions have been invited, and have come, and have gone to heaven; but heaven is not yet full. There is a banquet there which no number can exhaust; there are harps there which others can strike; and there are seats there which others may occupy. Heaven is not full, and there is yet room. The Sabbath-school teacher may say to his class, there is yet room; the minister of the gospel may go and say to the wide world, there is yet room! The mercy of God is not exhausted; the blood of the atonement has not lost its efficacy; heaven is not full!

What a sad message it would be, if we were compelled to hear and say, "There is no room; heaven is full; no others can be saved. No matter what their prayers, or tears, or sighs, they cannot be saved. Every place is filled, every seat is occupied!" But thanks to God! This is not the message we are apt to hear; and if there yet be room, come, sinners, young and old, and enter into heaven. Fill up the room, that heaven may be full of the happy and blessed. If any part of the universe is to be vacant, O! let it be the dark world of woe! [Barnes.]

Faith.

In the public school in Coates-street, above Twelfth, in Philadelphia, one day, while the school was in session, a transom window fell out with a crash. By some means the cry of "fire" was raised, and a terrible panic ensued. The scholars rushed into the street, shrieking in wild dismay. The alarm extended to the teachers also, one of whom, a young lady, actually jumped from the window. Among the hundreds of children with whom the building was crowded, was one girl, among the best in the school, who through all the frightful scene maintained entire composure. The color indeed forsook her cheek. Her lip quivered. The tears stood in her eyes. But she moved not.

After order had been restored, and her companions had been brought back to their places, the question was asked her how she came to sit still, without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case; and he told me, if there was an alarm of fire in the school, I must just sit still." What a beautiful illustration of faith! "My father told me so, and he knows!" This is the gist of the whole matter—implicit, unflinching trust in our heavenly Father.

Apt Reply.

A good brother, a short time since, thought it wrong to talk about ministers' salaries. "For," said he, "when our Saviour sent out his disciples, he told them to take neither gold nor silver, purse nor scrip; not even two coats." And he took his seat with all the conclusiveness of manner which the use of a sound scriptural argument is calculated to beget.

"But why, Mr. Moderator," said another brother in reply, "did our Saviour tell his disciples not to provide these things? The very passage from which the brother quotes, answers the question. The Saviour himself gives, as the reason: 'Because the laborer is worthy of his meat.' It was not the duty of the disciples to provide these things, but it was made the duty of those to whom the disciples were sent."

The quotation of the first brother was correct enough, as far as it went. But he stopped too short; he should have read further. And this, we fear, is too often the trouble.

NEW PRESIDENTIAL CANDIDATE.—We have received a communication, signed, "A Correspondent of the Recorder," the substance of which is embodied in the following sentence: "Being so well pleased with the speeches of Hon. D. E. Maxson, of Allegany Co., N. Y., in the Legislature of the Empire State, and especially that on the Personal Liberty Bill, March 14th, 1860, I would respectfully recommend him (with his consent) as the next President of the United States, and would solicit for him the favorable consideration and support of all those who believe in the doctrine of the Higher Law; or that all constitutions and laws should be regulated by the law of the Most High."

BUSINESS CHANGES.—We notice two business changes among our friends in this city, which it may interest some of our readers to know. One is, that Clarke Rogers, now Treasurer of the Publishing Society, has sold out his interest in the Fulton Hotel, and is therefore for the present quite at leisure to attend to public business. The other is, that Messrs. J. D. Titworth & Bros. have removed their New York store from No. 22, to No. 8 Dey-street.

BURNING FLUID ACCIDENTS are becoming alarmingly frequent. In Warren County, Indiana, recently, Jesse Martindale died from burns received by the explosion of a fluid lamp. Mrs. Dugan, of the same county, died also of burns produced by the explosion of a fluid lamp. Mrs. Glesser, of Mobile, and two children, were dreadfully burned by the explosion of a fluid lamp. Mrs. George Seiders, of St. Louis, was also burned by the explosion of a fluid lamp.

ALFRED ACADEMY.—We are pleased to learn that the new building in course of erection for the accommodation of Alfred Academy, is in a fair way to be completed. It was enclosed last fall, and then work was suspended for want of funds. This spring arrangements have been made to complete the basement and two stories, which will probably be done in time to allow of the building being used at the opening of the fall term.

THE ANNIVERSARIES brought to our city last week brethren Nathan Gardner and D. E. Maxson, of Alfred. The former preached at the Seventh-day Baptist Chapel, in Eleventh street, on the Sabbath. The latter delivered an address on Sunday evening before the American Female Guardian Society. A notice of that meeting will be found in another column.

POLITICS AND SUNDAY.—On Sunday afternoon last, at 3 o'clock, a special train of cars started from Jersey City, to accommodate delegates and others wishing to attend the Republican Convention at Chicago. Notwithstanding the supposed sanctity of the day, about seventy-five persons were found ready to take advantage of the facilities offered them.

A FEARFUL TRAGEDY is reported as having been enacted recently in Texas. A colporteur, who was traveling through the country to sell books, maps, &c., consisting mainly of Bibles and religious works, with a few copies of the "Impending Crisis," was arrested by a mob, and after being abused in various ways, was covered over with tar and burned to death.

REV. DANIEL WORTH was one of the prominent speakers at the anniversary meetings held in this city last week, especially the anti-slavery meetings. He was recently released on bail from a North Carolina prison, into which he had been thrown for selling copies of Hopper's "Impending Crisis." Collections were taken on his behalf at several meetings which he attended.

CAPTURE OF A FUGITIVE.—Among the vessels which took delegates to the recent Democratic Convention at Charleston was the steamship S. R. Spaulding, of Boston. On her passage back, a fugitive slave was discovered, who was transferred to another steamship going to Charleston, and so sent back to his master and to servitude.

CURIOUS COINCIDENCE.—Ex-Governor Robinson, Chairman of the Vermont delegation to the recent Democratic National Convention at Charleston, died suddenly, of apoplexy, while the Convention was in session. It is now stated, as a remarkable coincidence, that in 1840, the Vermont delegation were befriended by their Chairman, F. W. Billings, in the same manner.

BALLOON ACCIDENT.—Mr. Augustus M. Connor, a pupil of Professor Wise, undertook to make a balloon ascension from Palace Garden, New York, on the 10th inst., when a squall took his balloon and carried it violently against the corner of a house, breaking the balloon, and injuring the aeronaut so that he died in a short time.

EASTERN ASSOCIATION.—Oliver Maxson, of Waterford, Conn., for the Committee, requests us to give notice, to those wishing to attend the Eastern Association, that "convenances will be in waiting at the Waterford station, at half past 6 o'clock P. M., and at 7 A. M., Thursday and Friday."

THE CHICAGO CONVENTION.—It is estimated that 10,000 persons will visit Chicago this week, on the occasion of the Republican National Convention. The railroads have reduced their fares, and put on special trains for the accommodation of delegates and others.

LARGE FORGERIES, with a view of making titles to city lots, have recently been discovered in New York. Five or six persons have been arrested in the case; and the investigation of the subject is daily leading to new developments of the extent and boldness of the plot.

A DEFALCATION in the New York City Post Office, amounting to \$150,000, was announced on Monday last, and created considerable stir.

LAFAYETTE FOSTER was last week re-elected United States Senator from Connecticut.

Congressional Proceedings.

The proceedings in Congress, for a fortnight past, have been very much interrupted in consequence of the absence of members to attend the Nominating Conventions. In looking over the reports in the daily papers, we find but little done of general interest. The Washington letter-writers all say, however, that Congress will soon go to work in earnest. If so, we shall give full reports of what is done.

On Fifth-day last, a good thing was done by the Senate, which was to pass the Honestead Bill, by a vote of 44 to 8. In the House, on the same day, a Tariff Bill was passed, which the advocates of a tariff consider quite important. The House also passed a bill abolishing slavery in the Territory of New Mexico. It provides, that all acts and parts of acts, heretofore passed by the Legislative Assembly of the Territory of New Mexico, which in any wise protect, authorize or legalize involuntary servitude, or the enslavement of human beings within said Territory, except as a punishment for a crime upon due conviction, be and are hereby disapproved by the Congress of the United States, and declared to be null and of no effect.

On Sixth-day, the House took a step in regard to Territories, which excites surprise in some quarters. The bills organizing five new Territories, in some of which organization is imperatively needed, reported by Mr. Grov, from the Territorial Committee, were successively tabled. Each of these bills contained an anti-slavery proviso, which may have something to do with the action of the House.

New Territories.

Five new Territories are proposed by the Committee of the United States House of Representatives, to be called Chippewa, Arizona, Nevada, Idaho, and Dakota. The reasons given for presenting so large a batch at once, is, that the country is being settled, and governments may as well be organized now as ever. The following is an outline of the Territories in prospect:

Chippewa includes the north half of Nebraska and Dakota, extending from Washington Territory to Minnesota, bounded by British America on the north, and the 46th parallel on the south, and containing 135,000 square miles.

Arizona is to be bounded by Utah on the north, Mexico on the south, the 108th meridian on the east, and California on the west. It will contain nearly 200,000 square miles.

Nevada will be bounded south and west by California, north by Oregon and the 43d parallel of latitude, and east by Utah and the 114th meridian, and will contain 175,000 square miles. The eastern boundary is within 100 miles of Salt Lake City. It takes considerable from Utah and some from Washington, and includes what has been called Carson Valley.

Idaho is an Indian word, signifying "Gem of the Mountain." It is bounded north by the 43d parallel; south by the 37th; east by the 102d meridian; and west by Green River. It comprises 150,000 square miles. It takes one half from Utah, a small portion from Nebraska and New Mexico, and the remainder from Kansas.

Dakota includes a part of the territory now so called, and a part of Nebraska. It is bounded north by the 46th parallel; east by Minnesota and Iowa; south by the Big Sioux, and west by the 102d meridian. It will contain 135,000 square miles. The same Committee have attached 20,000 square miles, hitherto belonging to Utah, east of Green River; to Nebraska, which will reduce Utah to 90,000 square miles.

Terrible Calamity.

On Sabbath, (Saturday,) May 6th, a melancholy accident happened near Camden, South Carolina. It seems that a large party of pleasure visited Boykin's Mill Pond, and a portion of them, mostly ladies and children, were engaged in sailing about the pond in a large flat-boat, when the boat struck a snag. The scene that followed is thus described:

"This excited little or no fears, as it was supposed that a speedy extrication would be effected. Soon it was perceived that the great pressure of the boat upon the snag, (in consequence of the number it contained,) was puncturing its bottom, and that the water was making its way inside. Momentarily the danger became greater, and momentarily the excitement of those on board, as well as those on shore, became more intense. It seems that delirerance would have come, and that the boat would have probably been pushed off and run near enough to the shore for many if not all to escape, had it not been that those who stood at each end (a white man and a negro) with their poles, laboring with all their power, shoved each in the same direction, thus mutually destroying the effect of their efforts. Soon she began to sink! When this was seen, and the fact that she could not be moved became apparent, the scene became frightful indeed. The wildest excitement and fear seemed to seize every heart, and but few if any were sufficiently collected to enable them to employ their efforts to rescue advantageously. In a few moments she sank, when the scene may be better imagined than described.

Piercing cries and shrieks, and calls for help, both from those on shore and those on the boat, filled the air. "The boat seems to have committed them to the bosom of the water, huddled together, mainly in a mass. The water is supposed to have been about twenty feet in depth. Thus thrown together, one clinging to the other, with that grasp which belongs only to those in a drowning condition, there was little opportunity for the males in the company to rescue the females, or even to save themselves.

"But a few, we have not been apprised of the exact number, were saved, of those upon the boat. One act of daring, manly and gallant rescue, demands special notice. Mr. Jones, a fireman upon the Camden train, rushed to the spot, and by almost superhuman efforts, coupled with most cool and many courage, brought three of the drowning persons to the shore.

"Efforts to secure the unfortunate drowned were immediately employed. Some were taken from the water. Others could not be found. The flood-gates of the pond were soon hoisted, but the body of water was great and could not be soon run off."

Atrocities in Italy.

Some of the Sicilians are now arrayed in rebellion against their government—a government, the character of which may be inferred from the following statements, for the correctness of which the London Chronicle vouches: "The police of Palermo, desiring to get possession of a citizen suspected of patriotism, who had taken flight, arrested as hostages, three into filthy dungeons, and put to the torture, his aged mother, his wife, and his sons and daughters. The youngest of the latter, a beautiful girl lately married to a respectable citizen, underwent treatment that 'moved the whole capital to pity.' Madame Catalano, wife of a celebrated advocate, entreated and at last obtained her release, and she is now slowly recovering. Pontillo, a commissary famous for his cruelty, makes his prisoners sit down in a chair with an open work seat furnished with razor blades, and having underneath a chafing dish of burning coals! Inspector Louis Mascalco applies iron manacles to the accused, which are made to grip tighter and tighter if the sufferer is stubborn. In the slang of the *sbirri*, this is called the angelic instrument. Jailor Bruno strips his prisoner of his clothing and then ties his head between his legs. But the most infamous of the crew of the Director General is a Captain Chemici, who was once a robber by profession. Being sent to the town of Nicosia to discover the assassin of a government official, out of thirty individuals thrown into prison on suspicion, he chose two at haphazard, named Chimera and Pizzolo. These two unfortunate Chemici subjected to the most horrible treatment, such as the 'cap of silence,' the 'angelic instrument,' starvation, beating, &c."

A STORM OF ICE.—The *Neosho Register* of the 15th ult., gives an account of a singular storm which occurred at Leroy, K. T., during which tremendous hail-stones or balls of ice fell, some of them weighing a pound and a half each. The *Register* says that the clouds were so thick and heavy that the town was as dark as midnight, and the storm was accompanied by terrific thunder and heavy gusts of wind. The storm lasted about fifteen minutes, during which time the ground was covered with ice-balls varying in size from a hen's egg to common table bowls. One of the balls picked up during the storm weighed ten ounces, and another a pound and a half. Horses and cattle were killed, and several persons were seriously injured.

LATEST FROM CHINA.—On the 20th of April, a clipper-ship arrived at San Francisco in forty-six days from China. A copy of the *China Chronicle* of March 3d, brought by that ship, and forwarded to the Atlantic coast by the Pony Express, gives the following items of news:

"The Government of Macao has issued a notification, that after the end of March no passport will be given to the ships sailing with coolies for Havana. All the vessels lying at that port are endeavoring to get away before the announcement is brought into force. "The accounts from Amoy detail atrocities that bid fair to rival the worst days of the Inquisition. The brokers and agents engaged in the coolie traffic had subjected to the most terrible tortures at the hands of the Chinese authorities. Cruelties, beatings, and mutilations form a category of punishments inflicted on these untutored individuals, which would put to the blush the most refined manipulator in the industrial ages. "The accounts received from Japan are very unfavorable. Our relations with that promising country are carried on by a system of anti-disseminating and pernicious. There has been a murder committed at Yedo, and suspicion points its finger at the Japanese officials, but evidence cannot be brought forward to prove it."

RAILWAY ACCIDENT.—A correspondent of the N. Y. *Tribune*, writing from Corning, N. Y., says that a serious railway accident occurred at that place on Monday morning, May 7th, under the following circumstances: A fire broke out in Painted Post, a place three miles distant from Corning, and a special train of open cars left the latter town with engines, hooks and ladders, and about 200 persons, going to the assistance of their neighbors. The train was driven at a very rapid rate till it reached the bridge, by which the road crosses the Chemung River, and the engine, with a locomotive, on which an employee of the Buffalo, New York and Erie Railroad, for his own amusement, had ridden down "to see the fire." The moment that a collision was seen to be inevitable, all the passengers jumped from the train, and rolled down the bank or fell upon the bridge. A Mr. Miller had three of a foot crushed completely off between the cars; a German, a stone-mason, by jumping, fell through the bridge, a distance of fifteen feet, and sustained an injury to the back, which, it is feared, will prove fatal. Mr. T. Pritchard had a shoulder dislocated; and but few of the many who left the train escaped without severe bruises and contusions.

A SAD CASE OF SUICIDE.—In New York, on Tuesday morning of last week, a most melancholy tragedy occurred at the residence of Mr. Thomas Addis Emmet. It appears that Jas. J. Emmet, a son of that gentleman, 27 years of age, has long been sick with consumption, and was very much depressed in spirits in consequence, having lost two brothers and a sister within the last three years. A doctor told him that he would die on Monday night, he returned home about 12 o'clock, where he met and conversed with his mother and elder brother, and soon after retired to his room. In a brief period, the report of a pistol was heard, and the family hastened to his apartment and there found the deceased lying on the bed with a revolver in his hand, the muzzle resting against his head, and the blood oozing from a fatal wound in the right temple. The deceased was a grand-nephew of the celebrated Irish patriot Robert Emmet.

LARGE SALE OF REAL ESTATE.—One of the largest sales of real estate ever held in New York took place recently at the Merchants' Exchange. It comprised the property known as Elmwood farm, consisting of forty acres of a fine wooded tract, belonging to the late Col. Herman Throop. The property was chiefly within the limits of Thirty-ninth street on the south, Ninety-fourth street on the north, Eighth avenue and Central Park on the east, and Tenth

avenue and Broadway on the west. The lots averaged about \$1,300 each, which, for 487 lots, would amount to an aggregate sum of \$635,100. Although the property brought \$1,000,000, yet, the family owning them, the sale was not an extraordinary one. The property was purchased by Mr. Janney, the father-in-law of the late Col. Throop, in 1798, from Mr. Aphort, for the sum of \$25,000. After the lapse of 62 years it brings \$635,100.

SINGULAR DEATH.—On Wednesday evening, May 2d, Mr. Cooper was run over and killed by a train of cars on the Hudson River Railroad, at Carmansville. The accident was unavoidable on the part of the engineer, and the Coroner's Jury exonerated him from all blame. The deceased was terribly mangled, and the dreadful occurrence made a deep impression upon the engineer, who saw the whole affair without ability to prevent it. The next day he did not drive his locomotive; but the day following he concluded to try again, accompanied, however, by a brother engineer. As he approached Carmansville, he became intensely agitated, and upon passing the place where the accident occurred, he fainted away. He never revived, and died the following evening literally broken-hearted. It is said that he was one of the best engineers on the road.

WILL CASE.—A case of a contested will has occupied the attention of the Massachusetts Supreme Court for some days past. Mr. Wade, an eccentric old bachelor, left a large property, chiefly to the Female Medical College, in Boston and to Tufts College in Somerville. The property was valued at \$100,000. The will was contested by the heirs, and the case was tried before a verdict sustaining the instrument. If the verdict stands, after argument before the Full Bench, the Female Medical College will be in the receipt annually of the estate of an interest of \$2,500, and some fifteen years hence will receive \$10,000 more. Tufts College at the same time will receive \$20,000, and upon the death of an heir additional real estate, now worth \$25,000 or \$30,000.

SUMMARY.

On Saturday, April 28th, at Mr. John Green, of Broome, N. Y., was leading his bull from a pasture lot to the barn, from some cause, became irritated, and suddenly attacked him. The onset was unexpected, and the bull, being completely off his guard, he hurled himself against the bull, and Mr. Green remained quiet, however, the bull ceased to molest him; but on making the least effort to rise, the infuriated animal would recommence the attack. Fortunately his perilous situation was discovered by Mr. Cephas Tillison, who was plowing near by, and who came to the rescue in time to prevent his being gored to death.

A very unusual surgical operation was performed in Worcester, Mass., recently, by Dr. Clarke, in a case of disuniting fracture. Michael Hart was run over by the cars on the railroad, about ten months since, and his arm crushed just above the elbow. The usual operation of amputation was resorted to, but the bones failed to unite, and a cartilaginous union was formed, producing a false joint. Dr. Clarke proceeded to dissect the ends of the bone, sawed them off and fitted the ends together, joining them by silver, after which he put the arm in splinters. In this case, so far, there is a very good prospect of success, in effecting a perfect union of the bones in eight weeks.

Not long ago, at a village in Belgium, a young lady in full dress was seen walking on the roof of a house. Inquired developed the fact that she was in a fit of delirium resulting from a fever, and that she had risen from her sick bed, dressed herself, and gone by a window to the roof. All endeavors to persuade her to come down by the way she had ascended proving fruitless, two doctors were sent to bring her down, but before they reached her, she leaped off. Strange to say, she was but little injured by the fall, as her ermine had swelled out, and diminished the velocity of her descent.

The Marseilles journals represent that rats have lately increased so much in that city, in spite of the attempts to destroy them by means of traps, poison, &c., as to have become a serious nuisance, infesting the streets at night, and even invading kitchens and larders in the day time. The journals say that they recommend the employment of English terriers—one of these dogs having completely exterminated or subjected to a heroic death nearly all the rats which were in one of the principal hotels.

The *Chicago Times* says that almost every day, when the sun is at or near the meridian, and the sky clear, a beautiful optical illusion may be seen by looking westward, in any of the east and west streets, where the view is unimpeded for a long distance. The objects, as horses and vehicles, appear suspended in the air, or loom upward to colossal proportions. The illusion is produced by unequal refraction in the lower strata of the atmosphere, and its phases are occasionally very curious and interesting.

Dispatches have been received at the Navy Department from the African squadron. There was not only no abatement in the slave traffic, but it was greatly on the increase. Notwithstanding the vigilance of the various squadrons on the coast, the persons engaged in this inhuman work manage in some way to elude the vigilance of our ships and crews, who are constantly on the alert, and often escape with a full cargo of live Africans.

One Ramon Martinez, keeper of a coffee house in New Orleans, was lately fined \$1000 for selling liquor to slaves. He coolly paid the money and went his way. Testimony was brought up to show that he had a back room with a secret entrance for negroes, and that when an officer appeared in the front room, he would be given by pulling the cord of a little bell, which was sure to send the negroes flying out of the back way where they entered.

Mr. Campbell, a banker, of Davenport, Ill., lately committed suicide by shooting. The *Keokuk Gas City* says that the act was the result of excitement on the subject of Spiritualism. The deceased, shortly before his death, was seized with a violent delirium, and his mind was never put to rest until after his death, and he was buried in them.

The Police Commissioners of New York have fined three policemen ten days pay each, for permitting a robbery to take place upon their beat. This principle carried into general operation, can hardly fail to result in a valuable and profitable saving to the city. Commissioners concluded that the robbery could not have taken place if the policemen had been attending to their duty.

Near Bristol, R. I., May 11th, the residence of James F. De Wolf was destroyed by fire, and the falling chimneys crushed a number of men. The dead bodies of Lewis W. Smith, and of a young man, were found on the ruins. Seven or eight other persons were badly burned and bruised, but it is hoped none fatally. The property was insured for \$12,000, but the loss exceeds that amount.

The Mobile and Girard Railroad Company, by the act of Congress, is entitled to 347,000 acres of land. This, if sold for government purposes, would be worth \$30,000,000. Much the largest proportion of it, however, is worth a great deal more. There are thousands of acres lying in some of the richest valleys in Alabama, and on Mobile river, which must command from \$5 to \$20 per acre.

The late Legislature of Massachusetts passed an act whereby "any person who shall willfully send to the publishers of any newspaper, for the purpose of publication, a fraudulent notice of the birth of a child, or of the marriage of any parties, or of the death of any person, shall, upon conviction thereof, be punished by a fine not exceeding one hundred dollars."

Summer travel to Europe is now at its height. The steamer that sailed on Saturday last went full, and could have had twice the number, could they have found accommodations for them. The signs are, that from now till about the middle of July, every steamer will have about as much business on its hands, in this way, as it can well dispose of.

A destructive fire raged last week in the forests on the western New York and Massachusetts, north and east of Albany. Many hundreds of acres of land were swept over. Some of the localities are Berkshire County, between Windsor and Cheshire, Dalton, North Adams, and Clarksville, all in Massachusetts, near the New York line.

A manufacturing company in Philadelphia has proposed to supply the city with water gas, at an annual cost of \$200,000, as compared with gas made from coal. Henry C. Carey, President of the company, says, "the day is near at hand when water gas will be exhibited at several places, and the cost of manufacture fully demonstrated."

Attention has been excited by an enormous fraud perpetrated on the Union Bank of London by one of its officers. The amount is equal to \$1,315,000, and the whole has been embezzled within the past five years. The man had been in the service of the bank from the date of its foundation in 1839, and is believed to have committed no embezzlement until five years back.

The whole ship Benjamin Morgan arrived at New London, Conn., May 8th, bringing two men from the schooner *John N. Jencks* of Bangor, Maine. The brig was found in the Gulf Stream on the 1st of May, dismasted and water-logged. The captain, mate, and two men were lost, and only these two remained alive on board of her.

The Directors of the steamship Great Eastern, having applied to the Pilot Commissioners of New York for a license to call at New York harbor, those gentlemen replied, that they would send a pilot to England, if desired, to come out with the mammoth ship—and that they could bring her into New York harbor if she did not draw over twenty-five feet of water.

At Austin, Texas, recently, a man named John Taney was being tried for murder, when he was taken from the custody of the sheriff by a gang of men, who murdered him, firing twenty-five shots at him. Taney was a nephew of Chief Justice Taney, but a desperate and abandoned man.

John Sherman, in Pownal, Vt., had born to him, on the day he completed his seventieth year, a son, and he called his name Levi; and on the same day were born unto him a grandson and great-grandson, the latter of the name residing in three different States.

The wife of a clergyman in South Staffordshire England, recently committed suicide by swallowing prussic acid. She had become addicted to the use of stimulants, principally laudanum, and the fatal act was done while in a state of temporary insanity resulting from the habit.

The Common Council of New York have resolved, in response to a memorial petition, to direct the Mayor to invite the young Prince of Wales to come from Canada, and pay a visit to this city as the guest of the Corporation.

The venerable Littleton Waller Tazewell of Virginia, is no more. He was the son of Henry Tazewell, who served Virginia in the Senate at the close of the last century. He was himself chosen to that body in 1824, and served therein eight years.

The Library of the late Prof. George Bush was sold one evening last week, by Bangs, Merwin & Co., at their new store-rooms, in the Irving Buildings, New York. The bookshelves were mainly theological, biblical, philological and exegetical, and they brought fair prices.

Private advices from Fort Chadbourne, Texas, to April 15, state that the Indians in that vicinity have been committing depredations on the Butterfield Overland Route, killing three men and two boys, stealing mules, and slaughtering the cattle of the company.

The *New York Journal of Commerce* says that three notorious slave traders, according to credited reports, have left this port within a month, and two more suspected to have become under the notice of government officials during a week.

The *Albany Journal* states that there are parties in Canada who hold a large quantity of oats, which they intend shipping to England during the summer months on speculation. The amount is variously estimated from 250,000 to 400,000 bushels.

The young ladies of Hopewell, Ill., met to trim a wreath for some festival occasion, and two men, named Finley and Smith, entered the room, and, under the pretext of an alleged insult toward one of the ladies, McDow drew a knife and killed Finley on the spot.

NEW YORK MARKETS—MAY 14, 1860.

Wheat—\$1 26 for Chicago 50; 1 30 for Milwaukee Club; 1 49 for winter red; 1 50 for Barley, 80c for Canada. Corn, 75c for mixed Western; 80c for yellow. Oats, 37c for Southern and Jersey; 40c for Northern and Western. Provisions—Pork, \$18 12 to 18 25 for new mess; 13 95 to 14 00 for new prime. Beef, 4 00 to 4 50 for country prime; 5 00 to 5 50 for country mess. Shoulders, 7c. Hams, 9c. Lard, 11c. Butter, 12c to 16c. For new York; 13c to 15c for new State. Cheese, 6c to 11c. For inferior to prime.

Special Notices.

ANNIVERSARY OF THE EASTERN ASSOCIATION.—The Seventh-day Baptist Eastern Association will meet in its twenty-fourth annual meeting with the Church in Waterford, Conn., on the Sabbath of the fourth Sabbath in May, (24th day of the month,) at 10 o'clock. A. M. Introductory discourse by A. W. Coon; Forbes Beebe, substitute. At the last anniversary meeting it was voted— "That the question of sending delegates be referred to the churches again, with the request that they will respond, whether they desire their proportion of expenses, and if they do not respond they will be considered as favoring the former proposal."

EXECUTIVE BOARD MEETING.

The Executive Board of the Seventh-day Baptist Eastern Association will meet at the meeting-house of the Waterford Church, on Fifth-day, May 24th, at 4 o'clock A. M. E. G. CHAMPLIN, Sec'y.

QUARTERLY MEETING.

The next Quarterly Meeting of the Berlin, Dakota, and Coloma Churches will be held by Divine permission with the Church at Coloma, Wis., commencing on Sixth-day, May 25th, at 1 o'clock P. M. E. L. BABCOCK, Clerk.

MARRIAGES.

At the residence of the bride's father, Daniel Babcock Esq., Potter Hill, near Mt. Pleasant, May 6th, 1860, by Eld. J. C. Clark, Dr. J. H. Merrill, J. Westcott, R. J. and Mrs. Mary A. B. Craydall, of the former place, In Scott, April 15th, 1860, Cleburn D. Palmer and Miss Ruth Champlin, of Hesperon, N. Y.

DEATHS.

At Topeka, Kansas, April 21st, 1860, AVERY S. MUNCY, aged 29 years. Bro. Muncy was from DeRuyter, Madison Co., N. Y. Over a year ago he went south on account of his health, as he was troubled with weak lungs. One year ago he came to Allion, Wis., with very much improvement. He had a severe attack of rheumatism, and went to Kansas in search of a home for himself and family. He was taken with an attack of bilious colic, at a hotel in Topeka, on Wednesday, and died on the following Sabbath. Bro. Muncy was a member of the DeRuyter Church; was an upright man, and highly respected by all his acquaintances. In his last moments he was calm, and spoke freely of the love of Christ, who, he said, was near to him. He died among entire strangers. He has left a wife and one child, to mourn the loss of a kind and affectionate husband and father, as none else can. May He who is a father to the fatherless, and the widow's friend, remember them in their affliction.

In Brookfield, March 8th, 1860, with bright hopes of a glorious resurrection, Mrs. HARRIET A. PAGE, wife of Mr. Ferdinand Page, and daughter of Maxson and Sally Clarke, aged 33 years, 4 months, and 25 days. Her disease of the heart) caused a great suffering at times which she endured with Christian fortitude. One year ago last May she had a paralytic shock, which partially deprived her of her mental and muscular powers. She never recovered from it, although able to walk about the house, and interest herself in the welfare of her family. She leaves a husband, one son, and a large circle of friends, to mourn their loss.

In Brookfield, April 12th, 1860, Miss EUNICE LANGFORTH, aged nearly 84 years. The deceased professed religion many years ago, and united with the 2d Sabbath-day Baptist Church in Brookfield, on the 23d of September last. She was a devoted member of the Methodist Episcopal church in Clarkville, and remained a worthy member until her death. She was a consistent, praying Christian, and delighted in entertaining those who were engaged in the service of the Lord. Her disease of the heart) caused a great suffering at times which she endured with Christian fortitude. One year ago last May she had a paralytic shock, which partially deprived her of her mental and muscular powers. She never recovered from it, although able to walk about the house, and interest herself in the welfare of her family. She leaves a husband, one son, and a large circle of friends, to mourn their loss.

In Hartsville, May 2d, 1860, of consumption, HANNAH, wife of Lanson C. Potter, aged 29 years, 7 months, and 17 days. Sister P. had been a professor of religion about ten years, and had won the confidence and esteem of all who knew her. During her last sickness, she was a remarkable specimen of Christian-like patience and resignation. "Blessed are the dead who die in the Lord."

In Scott, May 4th, 1860, suddenly, JOHN BARRER, 1st, aged 72 years, 1 month, and 7 days. While leading his horse home from the blacksmith's, he fell down in the road. For many years he has been a member of the Seventh-day Baptist Church in Scott, adhering to its faith, and trusting in Jesus to the end.

In Hope Valley, at the residence of G. Nichols, Esq., May 2d, 1860, of pneumonia, Mrs. SALLY CURRAN, aged 61 years.

LETTERS.

Joanna Clarke, Nathan Gardner, A. R. Cornwall, Geo. W. Cox, B. W. Millard, L. R. Babcock, H. L. Jones, Kate A. Vincent, Ephraim Maxson, Levi B. Davis, Abel Robinson, Mrs. G. C. Green, C. Maxson, J. B. Clarke, Oliver Maxson, Cyrus Babcock, B. Clarke.

RECEIPTS.

All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money, the receipt of which is not duly acknowledged, should give as early notice of the omission.

FOR THE SABBATH RECORDER: Philip Place, Alfred Carter, \$6 00 to vol. 16 No. 62 H. L. Jones, Wellsville, 2 00 17 26 Jeffrey Champlin, West Edmeston, 2 00 14 52 Geo. W. Cox, Butternuts, 1 00 17 22 Wm. Benjamin, Saco, 2 00 17 21 N. H. Hallcock, Cuyahoga, Pa., 5 00 17 23 Emma Saw, Rutland, Wis., 2 50 17 23 Abel Robinson, Farmington, Ill., 2 00 16 52 CLARKE ROGERS, Treasurer.

HUDSON RIVER RAILROAD FOR ALBANY AND TROY, connecting with trains NORTH and WEST. From Monday, April 30th, 1860, Trains will leave Chambers-st. Station as follows: Through Express Trains, 7 and 11 a. m., and 9 p. m.; Albany Mail, 6 a. m.; Sleeping Car Train, 9 p. m. (Sundays included); Way Trains for Sing Sing, 9 45 a. m. and 4 15 p. m.; for Poughkeepsie, 1 15 and 3 p. m.; for Tarrytown, 3 35 and 10 45 p. m.; for Peekskill, 6 30 p. m. From Slaters, Buffalo and Northern Lightning News Train, 5 20 a. m. Emigrant, 6 15 p. m. Passengers taken at Chambers, Canaan, Christophers and 31st-sts. Trains for New York leave Troy at 4 45 (Sundays included), and 8 45 and 10 10 a. m., and 3 45 and 4 05 (Sundays included), and 8 38 p. m., and Albany about half an hour later. A. F. SMITH, Superintendent.

NEW YORK AND ERIE RAILROAD.—Trains leave New York at 7 a. m., for Dunkirk, Buffalo, Canandaigua, and principal Stations. MAIL at 9 a. m., for Dunkirk and intermediate Stations. WAY at 4 p. m., for Middletown, Newburgh, and intermediate Stations. NIGHT EXPRESS, daily, at 5 p. m., for Dunkirk, Buffalo, Canandaigua, and principal Stations. The train of Saturday runs only to Elmira. CHAS. MINOT, General Sup't. NATH'N MARSH, Receiver.

