

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

THE SABBATH-KEEPING CHURCH AT NATTON, ENG.

By the Editor.

The Natton Church is situated near Tewkesbury, in the west of England, about ninety miles from London, thirty-five from Birmingham, and fifteen from Gloucester. The exact time of its organization is not now known. It is certain, however, that it existed as early as 1660; and it is quite probable, that there were Sabbath-keepers in that region as early as 1640, who were prevented from forming a regular separate gospel church by the unsettled condition of the country, and their own exposure to persecution.

The first pastor of the Natton Church of whom any tolerable account can now be given, was Mr. JOHN PURSER, who is spoken of as a very worthy man and a great sufferer for conscience's sake. It seems that he was descended from an honorable family and was heir to a considerable estate, but that his father disinherited him because he kept the seventh day as the Sabbath. Notwithstanding this wrong, it pleased God to bless him abundantly in the little he had. He became a reputable farmer, and lived at Asston-upon-Carrant, in the parish of Ashchurch, in the county of Gloucester, during the reigns of Charles and James the Second. In common with other non-conformists, he suffered much for his religion. One instance is mentioned in which his persecutors came upon him while he was ploughing in the field, and took from him his team. A person who was present said, "Don't let them have the plough and the hatchet;" to which Mr. Purser replied, "Let them have all." The laws at that time were very severe against the Dissenters, and it was customary to take any thing which could be found for the payment of fines. Not unfrequently the officers went far beyond the law, and were made to suffer for it. Such was the case in this instance; for one William Surman, Esq., a conformist, but a man who saw the cruelty and injustice of depriving an honest man of his property in that way, took his part, and obliged his adversaries to return the property to Mr. Purser. Other instances of his difficulties from his religion's sake are mentioned, and it is a general tradition that he suffered much during the persecutions between 1660 and 1690. But after enduring all with cheerfulness and resignation, he came out of the furnace doubly refined.

It is probable that Mr. Purser began to preach about 1660, but was not ordained until some years later. In the mean time, a Mr. Cowell was the chief preacher at Natton, who published a book called "The Snare Broken," which occasioned considerable uneasiness between the observers of the first day and of the seventh day. Mr. C. is spoken of as somewhat unstable and wavering, which might have occasioned in part the difficulty. After his death, which occurred July 31, 1680, (as we learn from his tomb-stone at Tewkesbury,) a more peaceable state of things prevailed, and Mr. Purser took the principal charge of the church. At that time the congregation was widely scattered. The principal place of meeting was at Mr. Purser's house at Asston, but other meetings were held at different places within a range of twenty-five miles. Although Mr. P. kept his farm, and reared up a large family, yet he served the church faithfully in the ministry. While his hands were industriously occupied, his heart was much upon things above. Indeed, he tells us, that while his hands guided the plough, it was common for him to enjoy much of the divine presence, as was the case with many of the most worthy ministers of that time. One source of our information says, that "all his children walked in his steps, and many of his grand-children." Many of the following generation, however, adopted the first day for the sake of convenience, and are now members of the different Baptist churches. Mr. Purser was unable to preach for some time before his death, which occurred about 1720.

Mr. EDMUND TOWNSEND succeeded Mr. Purser in the pastoral care of the church. He was a plain man, but much respected for his integrity and sincerity. Soon after his ordination he was sent as a Messenger to the Sabbath-keeping churches in London. He labored there for a time with the Mill Yard Church; and then, in 1727, accepted a call to the pastoral care of the Cripple-gate Sabbath-keeping Church, which had been left destitute by the death of Joseph Stennett. [A farther account of him will be given hereafter.]

When Mr. Townsend left Asston, there were two young men in the church who exercised their gifts and gave promise of great usefulness—Mr. PHILIP JONES and Mr. THOMAS BOSTON. Mr. Jones was chosen pastor of the church, and discharged the duties of that office until his death in 1770—a period of nearly fifty years. He lived for several years at Cheltenham, preaching sometimes there, then at Asston, Natton, Paxford, and other towns, for the purpose of accommodating members living at each of those places. In 1731

he removed to Upton, but continued his ministry in different places. To serve the church in this way, he went through many difficulties, sometimes traveling in the worst weather, and at other times running great risks from the floods of the Severn and Avon. Yet inconveniences and dangers seldom detained him from the meetings, when duty called. "His character at Natton is, that he was a holy man of God, and a great and lively preacher of the Gospel; but few were better acquainted with the Scriptures, for whatever his subject was, he could have chapter and verse to prove the whole. In short, he was a living concordance; a man of unblemished character; a sincere friend, and a faithful reprover, but always in the spirit of meekness. Perhaps but a few living had a greater command over the passions than he had."

Before Mr. Jones died, in 1770, Mr. THOMAS HILLER, his nephew, was chosen pastor of the Baptist Church in Tewkesbury, near Natton. He was a Sabbath-keeper in opinion and practice, and was therefore invited to serve the Sabbath-keeping Church at the same time that he remained pastor of the first-day Baptist Church. He accepted the invitation, and continued to minister to both churches until his death a few years ago. His ministry is spoken of in a record before us, as having been "successful at Natton as well as at Tewkesbury."

In what form that success was seen, we know not. We simply know, that the church at Natton, of which it is said, that in the early ministry of Mr. Jones "the members were rather numerous, and not many years ago the numbers were thirty," has now become a mere handful of Sabbath-worshippers, in the greatest need of spiritual strength and encouragement. That Mr. Hiller was a man of worth, no one can doubt, who has seen in what veneration he is held by his former parishioners. That he felt deeply interested in both the churches of which he was pastor, is evident from his remembrance of them both in his last hours. But we must think, that the history of his connection with the Sabbath-keeping church in Natton proves, what was equally well proven by the history of Samuel Stennett's connection with the Sabbath-keeping church in London, that no man can successfully serve two masters. A minister of the Gospel, who is at the same time pastor of one church worshipping on the seventh day of the week, and another church worshipping on the first day of the week, can never be faithful to them both.

Since the death of Mr. Hiller the congregation at Natton has been without a pastor. It has, however, enjoyed on the Sabbath the assistance of a worthy Baptist brother from Tewkesbury, in whose company we attended a Sabbath service there, at which eight or ten persons were present.

It is in place here to state, that in 1746, Mr. Benjamin Purser, the youngest son of Rev. John Purser before mentioned, purchased an estate in the village of Natton, where the meetings had formerly been held only at irregular intervals. He there fitted up, at his own expense, a chapel adjoining his house for divine worship. It is a small room, with a boarded floor, a pulpit, one pew, a row of benches, a communion table, and a small gallery. He also walled in a corner of his orchard for a burying ground. When he died, in 1765, he left this meeting house and burying ground to the church, together with five pounds a year out of his estate to all succeeding ministers. He was a worthy benefactor of the church, and died at the age of sixty-nine years, much lamented by all who knew him. At the present time the congregation is so small that the chapel is not used for regular Sabbath services. It is opened on occasions of special interest, such as a funeral. It also serves as the depository for a small collection of old books, in brushing the dust from which, Mr. Black and myself found employment, amusement, and profit.

THE BIBLE.

A single book has saved me; but that book is not of human origin. Long had I despised it, long had I deemed it a class-book for the credulous and ignorant; until, having investigated the Gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages offered to my inquiries the sublimest knowledge of man and nature, and the simplest, and at the same time, the most exalted system of moral ethics. Faith, hope, and charity, were enkindled in my bosom; and every advancing step strengthened me in the conviction, that the morals of this book are as superior to human morals, as its oracles are superior to human opinions. [M. L. Buntain.]

THOMAS A KEMPIS, author of the Imitation of Christ, was born at the little village of Kempen, near Cologne, in the year 1380—the son of an ordinary mechanic. His name was Thomas Littlehammer (Hamerken)—the a Kempis, or von Kempen, designating his birth-place. He lived a retired and quiet life, writing devotional works, and copying valuable books—the art of printing not being then known. He wrote a beautiful hand, and took great delight in beautiful manuscripts. An elegant copy of the Bible in four volumes, and select works of St. Bernard, written out by his own hand, are still preserved at St. Agnes, where he died at the age of 91.

THE DEATH-BED.

BY THOMAS HOOD.

We watched her breathing through the night,
Her breathing soft and low,
As on her breast the wave of life
Kept heaving to and fro.

So silently we seemed to speak,
So slowly moved about,
As we had lent her half our powers,
To eke her being out.

Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed—she had
Another morn than ours.

THE BIBLE IN COLLEGES.

Rev. Dr. Humphreys, who has been the President of Amherst College since the year 1823, until his late resignation, stated, at the inauguration of his successor, that the institution during that time, had enjoyed seven special revivals of religion; and that no class had yet graduated, without passing through one or more of these refreshings from on high. Of seven hundred and sixty-five students who had graduated, four hundred were now in the ministry, or in a state of preparation for it—one hundred of whom were settled pastors in that State, thirty were foreign missionaries, and the others were scattered through seventeen States of the Union.

These facts illustrate the importance, in seats of learning, of systematic religious instruction, drawn directly from the Bible, the fountain of unmingled truth and purity. This College has from its infancy honored the Book of God above all other books, not only by using it at morning and evening public devotions; but by employing it regularly as a text-book for careful study and recitation in all the classes. How long will it be ere the period arrive, in which those who believe in the tremendous realities of revelation, and who occupy the highest seats of moral influence, shall generally proceed with their charge under the full impression, that without the moral image of God, the mightiest human intellect can be taught but mightiest rebellion and suffering forever? And how long will it be ere all, who aspire to be truly great among men, shall, like Sir Matthew Hale, Sir William Jones, Sir Isaac Newton, and others, who have stood at the head of human kind, count it their highest honor and privilege to commune through His Word, with the Infinite Source of all greatness and intelligence?

FOREIGN MISSIONS.

The Baptist Board of Foreign Missions held a meeting in Boston a short time ago, at which Rev. Mr. Dean, from China, delivered a very weighty and earnest discourse on the erroneous impressions which exist in regard to Foreign Missions. The following report of the discourse is from the Boston Morning Chronicle:—

He was glad, he said, to find, as he thought, an increasing disposition among his brethren, to put their attachment for the cause of missions on the simple ground of Scriptural duty, and not rely on excitements and impulses, that die away almost as soon as they begin. He had no sympathy with this clamorous demand for some "interesting statements," which are relied upon to "stir up the people" to a little flashy liberality. When he met these things, he sighed to have them look to the Bible, and to the examples of Jesus Christ and the apostle Paul, to arouse a missionary spirit among the people.

He wished he could draw aside the drapery which distance throws over the work of missions, so as to show the naked reality as it is. That would do more to awaken a permanent interest in the cause, than all other statements. Many persons seem to think of missionaries as if they were a superior order of beings, or at least a very peculiar class of men, if not almost super-human. But it is not so. They belong to the same family with Christians in this country, and are peculiar beings in no sense except that in which all Christians are said to be a peculiar people. They suffer the same vicissitudes, are exposed to the same temptations, and subject to the same wants. People seem to think that missionaries are beyond the reach of the devil, and that the Christian warfare is at an end with them, and they have no longer occasion for self-denial, and watchfulness, and prayer. But, my brethren, said he, rely upon all, there is no missionary road to heaven. We all have to travel the same road and fight against the same enemies, and conquer by the same weapons.

The trials of the missionaries are equally misapprehended. They are not the same that are felt at home. The anxiety is not, with them, what they shall eat or drink. He felt very little concern about that, although he had lived for months together without bread, and very seldom ate milk, or butter, or cheese, and lived in a bamboo house without windows and roofed with leaves. He did not reckon these among the trials, but could say that he enjoyed life as sweetly as at home. Neither are severe domestic afflictions, personal dangers, and such things, properly called missionary trials, for they are not peculiar to the missionaries. But the missionary has trials, such as, if he had foreseen when, ten years ago, he entered upon the work, he could not tell whether he should have had faith and zeal enough to encounter. But he would say, after them all, that he had never seen the day in which he had regretted his enlistment, and that not one promise of the gospel had ever failed.

The severest trial of all was to look upon some hundreds of millions of dying pagans, going to the grave without a Saviour, and without hope, and to look upon plans proposed for their saving, and to feel the salvation of the gospel.

pelled to relinquish all such endeavors, from the fact that the friends of Christ in this country, who had the means of executing, withhold their contributions. This thought rests more heavily than any other on the heart of a missionary.

He then gave some pretty plain suggestion in regard to the appointment of missionaries for the heathen. An idea seems to prevail, that no man should be a missionary unless he is specially imbued by the Holy Ghost, and so impressed with his duty to go, and to go to that particular field, that he will insist upon being sent there. Now, said he, these are just the men we don't want—men who have such strong impressions and so much conscience that they can only think one thought, and only go to one place; and only do one thing.

We want men of principle, who are willing to labor any where, and do any thing, for Christ's sake and the salvation of souls—Men of sober judgement, modest and humble, who will not force themselves on the board, but who think less of themselves than others think of them—men whom the board can tell to go to the heathen, and they will go, because they are called to go. He also begged them to consider that it costs as much to send out a fourth or fifth-rate man, and support him in the field, as to send and support a man of powerful mind and energetic character, who could do tenfold more good. He pointed out the bad policy of sending men who were deficient, or deformed, or inferior in appearance, and who would necessarily become a laughing stock to the heathen before ever they could show what was in their minds.

COMPLETENESS OF THE SAINT IN CHRIST.

We have often thought we should like to hear a sermon on that text, "And you are complete in Him." It is a great consolation, when weighed down beneath a sense of our own ignorance, weakness, sinfulness and unworthiness, to think of that text, "You are complete in Him." It is a good text for the poor and ignorant, the despised and the afflicted. You may be in want of every thing, but you are complete in Christ. You may be ignorant of every thing that the "self-approving world" calls knowledge, but if you love Christ, you are complete in him. You may be despised of the world, and your name cast out as evil, but if you are a child of God, the despite of the world cannot harm you, you are complete in Christ. Your friends may all be taken from you, or may all desert you, but you are not the less perfect for that; you are complete in Christ. Your property may be taken from you, and you may have to beg your bread, or to suffer from hunger and nakedness, but still you are complete in Christ; in him you are perfect and entire, wanting nothing. You may lose your health, may suffer with lingering and painful disease, may be helpless and bed-ridden, but still you are complete in Christ.

If you be a child of God, and stay yourself on Christ, nothing can take away from this completeness, nothing can diminish it. Nor can any thing add to it. If you had all the wealth of the Rothschilds, it would not make you any more complete in Christ. If you possessed all the thrones of Europe, or could sway the sceptres of the world, it would not add to your completeness in Christ. If you had all the learning of Scaliger, and all the genius of Milton, it could add nothing to the perfection of your character as a child of God; it could not make your robe whiter, or your roll brighter—it could not make you more complete in Christ. In him, and not in the world, are hid all the treasures of wisdom and knowledge. And ye are complete in him.

Let this be the saint's triumph and independence, that he is complete in Christ. Let him say within himself, as the gaudy shows of the world pass by him, well! after all, what matters it though I be so poor and ignorant; in Christ I have all riches and knowledge. What matters it who knows me here, or who knows me not, who cares for me here, or who despises me; if Christ deigns to know me, I am complete in Christ. I care not for anything else. I want nothing else, if Christ be made unto me of God my wisdom, my righteousness, my sanctification, my redemption.

Complete in Christ! O how delightful is the thought! There is nothing in this wide world that we need, but just Christ. We are perfectly independent of the world, in Christ. Though having nothing, we are possessing all things, in Christ. In him we have riches, food, drink, light and life. He is our bread, our wealth, our health, our sun, our shield, our rock, our refuge, our exceeding great reward. Let the Christian go about the world singing, Complete in Christ, Complete in Christ! [N. Y. Evan.]

ANOTHER HOLY ROBE.—The Greek church is claiming in her turn the possession of a robe of the Saviour of mankind! A letter from Moscow says: "It is perhaps not known in Germany that, besides the holy tunic of Treves, we possess in our Cathedral of the Assumption a piece of the Lord's tunic. It is of linen cloth, of a yellowish color, and the fabric very coarse. After the conquest of Grusinie, the Shah took away this fragment from the church of Mzhat, and eventually presented it as a *cadeau* to the Czar Michael Foderowitch. A portion of it is still preserved in the imperial chapel of St. Petersburg. At the baptism of every member of the Imperial Family, a small fragment is placed in the cross which is worn by all the true believers on their naked bosoms from the hour of their birth until their descent into the grave, as a sort of holy talisman!"

AN INTERESTING TESTIMONY.—When the celebrated Dr. Owen, the distinguished theologian of his age, was by Charles II., "how a learned man, such as was, could sit and listen to an illiterate man like John Bunyan," he replied, "May your Majesty, could I possess that tunic, I would give for preaching, I would most gladly give up all my learning."

HEATHEN PRAYERS.

In several parts of India, a brahmin, or priest, goes down to the side of a river, and makes a god from the mud that lies on the banks. When he has formed it into a strange shape, he dries it in the sun; and then he prays to what his own hands have made. First he strikes his elbows against his sides, then he snaps with his fingers round about his head, stamps with his left foot on the ground, and beats his cheeks with the fingers of his left hand, whilst his lips mutter strange sounds. When he has finished his devotions, he takes his mud-god, carries it to the river, and throws it into the water from whence it first came. This is heathenism.

The people called Gallas, in Africa, worship a large tree, that grows on the side of one of their rivers. Crowds come from every part of the country, to ask of it every thing they desire. One asks for health; another, for money; another, for good crops; and another, that he may overcome his enemy. Only the men are allowed to present their prayers at this spot; for they suppose females are unworthy of the honor of praying to the great tree!

The Tartars have a praying machine. It is a round hollow box, fixed upright like a grindstone; a string leads from it to what is called a spindle. By tracing on the spindle, the machine turns just like a grindstone, when men sharpen their knives. Now, in the inside of this box are rolled up long pieces of parchment, joined together, sometimes to the length of several hundred feet; on the parchment a prayer is written over and over again, perhaps as many as a thousand times. When the machine is set in motion, the parchment prayers are moved about, which they say pleases the gods, and brings down their blessing. The heathen thus make prayer by the wholesale, for they suppose every time the box moves round, as many prayers are offered as are written inside.

Every Chinese, when he goes to worship his idols, takes with him two painted candles, and receives from the priest in return, six slips of scented wood. He then bows his head to the ground, to let his god know that he is about to pray. Next he lays three of the pieces of wood on the altar, bows nine times, gives money to the priest, and retires. During this ceremony, a large gong or drum, is fiercely struck, so as almost to stun the people; this is done to call the attention of the god to the prayer that is offered. [Miss. Sketches.]

FALSE SPIRITUALITY DETECTED.

That must be a false spirituality that gives to those who cherish it a distaste and disrelish, either for the study of the truths of the Bible, or for active labor in any department of God's vineyard where self-denying work is needed to be done. The truly spiritual man is earnestly intent on the investigation of Christian doctrine—and is ready to welcome, gratefully, the most humble post of duty and usefulness.

The man is most spiritual—is most under the influence of the Holy Spirit—who most readily apprehends and most cordially relishes the Christian doctrines, and who sees the spiritual beauties and glorious blessedness of duty doing, wherever the Providence of God places him.

The devoted lady who thought herself wholly sanctified, and yet dared not attend a meeting where the claims of the enslaved were to be urged, lest she should lose her spirituality of mind, had yet to learn wherein true spirituality consists. And many who find fault with the self-denying pioneers of unpopular reforms, that they are not sufficiently spiritually-minded to be safe guides, betray their own standard of spirituality when they conveniently stand aloof from such labors, and select a less unpopular department of service, under the implied plea that they are too spiritual and heavenly minded to attend to such low matters. When they admit that a work of benevolence, or of reformation, needs to be done, yet think themselves too holy to help to do it, thus leaving the work in the hands of those whom they consider less spiritual than themselves—and then again adduce the low attainments of those who enlist in the work as an additional reason why they do not co-operate, there is evident injustice and inconsistency in their course.

For seventeen years past, and in relation to the Temperance, Moral Reform, Anti-Slavery, and Church Reform enterprises, the developments just hinted at, have been continually witnessed. And it is quite remarkable that those who were too holy to do any thing for the inebriate and the enslaved when the cause was most grievously suffering for want of laborers, find their scruples to give way, and their spirituality to permit their co-operation, just in proportion as the heavy work has been done up, the sea become smooth, and the gale favorable. Just at the present time, it is held a sure symptom of a want of deep-learned spirituality, for a person to be earnestly intent on the discussion of church organization, lay ordination, and clerical caste. But there will be no want of spirituality in marching over the ground, and erecting triumphal arches, after the battle shall have been fought, the victory won, and the rubbish removed.

The spirituality that the cause of Christ needs, is that which can walk by faith, not sight; which can afford to suffer the loss of a reputation for spiritual-mindedness, which can seize fast hold of divine service for its exercise—which never needs to inquire whether a reformatory work will succeed, after it has ascertained that it is a work that God approves and man needs. To the truly spiritual man, the discovery of truth is the discovery of duty, and the discovery of success. To follow the right, and to follow the Saviour are one and the same thing. To serve humanity is to glorify God. To obey is to enjoy—the task-field is the temple—self-denial is the crown of glory, and the love and communion of God is the keeping of his commandments, without finding them grievous. [Goodell.]

MOSHEM pertinently remarks: "After Christianity became incorporated with the government, it is difficult to determine whether Heathenism is most Christianized, or Christianity most heathenized."

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THE PAST AND THE FUTURE.

We enter to-day upon the second volume of the Sabbath Recorder. In doing so, we cannot refrain from expressing our gratitude to God who has thus far smiled upon our undertaking, and to those friends who have encouraged us in carrying it forward. We knew well enough beforehand, that it was not an easy task to conduct a denominational paper as to give it a character of its own, and at the same time furnish no just occasion of complaint to those who might differ from us. But notwithstanding the difficulty of the task, we ventured upon it, and have endeavored faithfully to meet it. Whether our endeavor has been crowned with success or not, we leave others to judge. It is sufficient for us to know, that if we have failed it has been from some other cause than a want of interest and diligence on our own part. It is perhaps needless to say, that the past year has been to us one of anxiety and toil, since this was to be expected in commencing a new enterprise. We may also say, that the year has been one of many pleasures, for which we are indebted to the frank expressions of confidence from our friends, the growing interest in the discussion of the Sabbath question, and the certain indications that our own people are awaking to the importance and dignity of their mission. In view of these things, we can but feel grateful for the privileges of the past, and look forward hopefully to the labors of the future.

Our course during the coming year will be, we trust, consistent with what it has been during the past year. In regard to the subject of the Sabbath, it will be our aim to elucidate and enforce its claims, to mark and chronicle whatever movements may seem to us important in their bearings upon it, and to express our opinion fearlessly of those doctrines and measures which may be promulgated respecting it. At the same time, we shall not knowingly overlook any other important enterprise in which our fellow Christians are engaged; but shall speak freely, as we have heretofore done, of any and all the various benevolent and reformatory movements of the day—not shunning to rebuke that which may appear to us wrong; nor to identify ourselves with that which we judge to be right and true, whether such things are found in high places or low places. Thus doing, we hope to enjoy the continued support of our friends, and to carry about with us a conscience void of offence.

VALIDITY OF ROMAN CATHOLIC BAPTISM.

We have already announced that the Presbyterian General Assembly, at its late meeting in Cincinnati, Ohio, after much discussion, decided that baptism in the Roman Catholic Church is not valid. We have since been not a little amused, by reading the comments of Presbyterian, Episcopal, and Catholic papers, upon this decision. It seems to be conceded by them all, that the decision is one of considerable importance, both on account of its practical influence, and the spirit which it develops. But of its prudence and liberality very widely different views are taken.

As might have been expected, the Old School Presbyterian papers regard the decision as wise and needful—as a just rebuke to Romanism, and an act indispensable on the ground of consistency. The Assembly had, ten years ago, "declared the Papacy to be apostate from Christ, and no true Church." Hence a sort of necessity was laid upon it to deny the validity of those ordinances which had been administered by such apostates. And so the question became simply whether baptism by Rome is baptism according to the Presbyterian standards.

Now how does this strike Episcopalians? Let the following quotations answer the question. The organ of the high church party in New York, says, "The reverend divines do not attempt to prove their point by the Bible, their professed Rule of Faith, but are fain, spider-like, to spin it out of their own vitals." Again, "In disregard for express Scripture, it is a match for any article in the creed of Pius IV." Still again, "Their decision, in fine, is a development fresh from the mint of modern Romanism, which cuts free from Scripture and antiquity, and claims authority for no other reason than because it is a development."

But the Catholics object to the decision on very different grounds. They find fault with the position taken in the discussion, that Catholic baptism is defective in matter and defective in form—not baptism therefore in any sense, but an impious substitute for it. If this be true, say they, then John Calvin, who received the rite according to the Catholic Church, was never baptized; and so those who were baptized by Calvin, having received no baptism at all in any scriptural sense, were equally unqualified to baptize others, and this disqualification has thus been handed down in the Presbyterian Church from Calvin's day to the present time, and all their baptisms are invalid.

These facts are sufficient to show, that a spirit of inquiry is awake in regard to the questions at issue between Catholics and Protestants, which will not be put down by the mere ipse dixit of any body of men, however orthodox in their own estimation. The decisions of such ecclesiastical bodies as the Assembly will be tried by the avowed principles and practices of the men who compose those bodies. If, after all their pretensions of adherence to the Scriptures, they will, without a text of Scripture, unchurch a large portion of those who claim to be a part of the church as much as

themselves, they must expect to be referred to their own professions. If, notwithstanding their charges against the Baptists of bigotry and uncharitableness, they carry out the very same principle, how can they expect to escape the censure which they have so liberally heaped upon others? For our own part, we are glad to see the discussion going on. We hope it may lead to greater watchfulness and consistency on the part of those who undertake to condemn others.

HINDRANCES TO EFFECTIVE PREACHING.

It is common to remark the correspondence of the religious character of a community with that of the occupant of its pulpit. The human mind is framed to be influenced by motives; and it is the business of a gospel preacher to bring these to bear in subduing the hearts of men. If he be himself characterized by the strength, fervor, and spirituality of his religious views, his words can hardly fail to exert a quickening and invigorating influence upon those who listen to them. If, on the other hand, he be lax and enfeebled in spirit, with obscure moral perceptions, and a dissipated heart, he will do little to hold in check the corruption and licentiousness to which human nature is constantly tending. The design of the Christian ministry, it should be remembered, is Remedial as well as Conservative; it is to remove evil as well as to foster and protect anything absolutely good. Yet from this high position, involving as it does the necessity of arduous labor, there is a constant tendency to descend. It is much more easy, with the wide world of theological speculation and mystery spread out before it, by culling the flowers which here and there bloom on the surface, to furnish the means of pleasurable excitement, than to speak to men of the appalling truths of Human Depravity and Divine Justice. Hence the multiplied and mournful instances of the apparent inefficiency of religious instruction. Hence the necessity that those whom it has pleased Heaven to send forth at intervals to reform and purify the Christian church, should renounce the position of mere ministers of religious recreation, and pursue such a course as will ensure for them the sustaining energy of the all-renewing Spirit.

A variety of influences are constantly at work to blunt the edge of religious truth, and prevent its natural effect upon the minds of men. Among these may be named the habit of indiscriminately discussing the ill-defined distinctions of metaphysical theology. It is a remarkable feature of this kind of speculation, that it affects in precisely the same manner entirely different classes of minds. The rude as well as the refined—the sinner not less than the saint—experiences a kind of intoxicating pleasure in contemplating the ingenuities of mystic exposition, and the enigmas of scholastic discussions. Yet even the most simple and ingenious minds, though intent upon finding the truth, when they enter upon this field, where Scripture is set at defiance by sophistry, are in danger of losing all their simplicity in a warfare of logic. It is in reference to this, that a modern writer has hazarded the assertion, "that a long course of profane and reckless sensuality, does not more effectually obliterate from the heart its native awe of the Divine Authority, or its reverence for the justice, sanctity, and power of God, than does a thorough initiation in the brazen abstractions of the antique logical theology." Whenever a preacher of the Gospel, therefore, consents to take his stand on such ground, he surrenders the most effectual means of awakening the drowsy consciences of sensual religionists and dissolute sceptics.

Another of these influences may be found in the tendency of frequent repetition to conceal the thought which religious phrases were designed to convey. The truth of this is illustrated in the experience of every man who has struggled to maintain spiritual life. Nothing less than a constant and wakeful effort has enabled him to do it. But let this consideration be extended to congregations and communities. If the sincere and thoughtful, set free from the dissipating influence of showy assemblies, find it difficult to overcome this tendency, what else can be expected from those whose minds are already rendered callous by sensuality and stupid by indulgence, than that the heavy monotony which characterizes much of religious service, should add to their long-cherished and deadening insensibility? It cannot be doubted that this is a frequent consequence; and that the most solemn responses to religious truth—even such as are connected with prayer for divine help to obey it—are often given by the thoughtless tongues of those who would tremble at their own blasphemous act, if called upon to translate it into plain language. It behoves the preacher especially to beware of this tendency; and not until he can break up these incrustations, will the truth produce its full effect upon the naked and sensitive souls of men.

An unfeeling manner of presenting gospel truths has often robbed them of all their power. It is easy, in every department of human interest, to make affirmations in such form as to show our own want of belief in them, and thus prevent their natural effect. The danger of this is greatly increased when things spiritual are the theme. If he who speaks upon such a topic fails to indicate an apprehension somewhat proportioned to its intrinsic importance, no abstruse reasoning nor impassioned bursts of eloquence can supply this deficiency. He may vindicate the rigor of divine justice, and demonstrate the certainty of the final punishment of transgression, or paint with accumulated figures of terror the awful scenes of future retribution, and the words will fall powerless from his lips. The covetous man will continue to count his treasure; the ambitious man will plot the destruction of his rivals; and all will feel that in these pro-

found sublimities or this vehement declamation there is no occasion for serious alarm or apprehension.

The means by which these influences are to be counteracted, and men prepared to speak efficaciously of the Divine Justice and its awful consequences, deserve the study of the religious teacher. The foundation for it is unquestionably to be laid in the condition of his own heart, and requires the presence of the rarest moral qualities. The first preparation for it is a clear perception of the coincidence of the different attributes of the Divine character. His justice and his love must be seen and felt to agree in their requirements. A mere intellectual conviction of this truth is not sufficient; there must be that deeper emotion, which language cannot describe, for which communion with the dread Majesty on high only can prepare the soul, and which the Father of Spirits only can convey.—A deep feeling of sympathy and compassion for sinful men is another essential element. This gains access to the human heart, disarms it of all prejudice, and imparts a tenderness and pathos and power to persuasion, which secures effect for the truth. The bond of both these is furnished by an unwavering belief in the characteristic doctrines of the Gospel. If man be not exposed to future punishment, it is cruel to add to those smothered forebodings of conscience from which every natural mind strives to escape. If there be a future punishment, and yet no way of redemption, it were equally cruel and idle. A doubt of either of these truths, paralyzes the heart, and brings the darkness of scepticism over the soul. But with a pervading conviction of the certainty of them both, their sincere and earnest enforcement can hardly fail to carry conviction to the darkest heart.

RELIGIOUS NEWSPAPERS.

That sermon which we spoke of some time ago, called, "A Plea for Religious Newspapers, by a Connecticut Pastor," contains so many good and true sayings that we cannot help repeating some of them for the benefit of our readers. The good man's text was, "Give attendance to reading;" and the doctrine of his discourse was, "Every one who is capable, ought to read a religious newspaper. Every family—and especially every pious family—ought to take such a paper. There are few—almost no—exceptions." This is pretty high ground; let us see how he sustains it. He first proves, that "the habitual reading of a religious newspaper tends in a high degree to make a well-informed Christian." Next he maintains, "that those who read no religious newspaper take little or no interest in the departments of religious enterprise." He then sets forth that a religious newspaper "is another weekly preacher to stand by the side of the pastor and second his efforts;" and that, "as a volume of practical hints upon religious duty, a well-conducted religious paper for a year exceeds almost any other volume that can be named."

Thus much to prove the duty of reading a religious newspaper; now for his proof that it is the duty of every family to take one. On this point he first gives seven reasons against borrowing a paper. He then takes up the excuses of different men for neglecting to take a paper. One man says, "I can not afford the expense;" to whom he replies, that "if nine-tenths of those who make this plea would cease to waste their time in lounging about stores and taverns; or would forego some expensive and pernicious habit; or would deny themselves some less important advantage or comfort; they would find no difficulty in taking a religious newspaper." Another man says, "Religious papers are not interesting to me;" to whom he answers, "In the greatest struggle—by far the greatest—which is now going on in the world, you can not be interested! Poor man! I pity you; I do for my soul! But I hope that you do not call yourself a Christian?" A third man says, "I have not time to read a religious paper," in reply to whom he says, "The man who cannot find time to read a religious newspaper cannot find time to acquire any valuable information in any way; to read any books or papers, or to cultivate his mind in the least. He probably can find no time for reading his Bible or worshipping his Maker."

Such are the views of the "Connecticut Pastor." We have read them with considerable interest, and hardly know how to get away from them. Indeed, we are pretty well convinced of the truth of his doctrine, "that every one who is capable ought to read a religious newspaper," and "every pious family ought to take such a paper." What think you, reader?

BISHOPRIC IN JERUSALEM.—Some time ago the King of Prussia, through an Envoy Extraordinary, presented to the Archbishop of Canterbury and the Bishop of London, the question in how far the English National Church, then in possession of a parsonage on Mount Zion, would be inclined to accord to the Evangelical National Church of Prussia a sisterly position in the Holy Land. The principal reason given by his Majesty of Prussia for such a proposition, was, that Evangelical Christianity in the Holy Land has no hope of success unless it presents as much as possible one united body. Reference was also made to the position of Turkish affairs as indicating the necessity of presenting Evangelical Christianity in a united form in all the Eastern countries. For the purpose of securing so important an object, the Prussian King professed a readiness to hold out his hand to the Episcopal Church of England in full confidence, and to allow the clergy and members of his National Church, in countries where the bishopric of the English Church exists, to unite with it and receive ordination from

it. This proposition gives evidence of a commendable interest on the part of the King of Prussia in the religious welfare of the inhabitants of the Holy Land. If responded to by the English Church, it may lead to important results. It seems to us, however, that the best way for England and Prussia to manifest their zeal for the inhabitants of the Holy Land, particularly the Jews, would be by removing the disabilities which press upon them in those professedly free countries. This done, the way would be prepared for consistent and acceptable labor on their behalf abroad.

SABBATH-BREAKING—ACCIDENTS.

"How is it that the elements combine, as they seem to do, against Sabbath-breaking? That those who amuse themselves on the water on the Sabbath are more apt to be drowned than other people, has long been notorious. As this world is not a world of retribution, we cannot well ascribe it to any miraculous interference with the laws of nature for the punishment of the guilty. The cause must be sought in the Sabbath-breaking state of mind." [New York Evangelist.]

We have been somewhat puzzled to understand the above paragraph from the Evangelist. The writer of it seems to have commenced for the purpose of giving currency to the old notion that the very elements combine against Sabbath-breaking. But seeing that this notion would conflict with his own theory of the present world being no place of retribution, his first bold suggestion dwindles down to the conclusion, that the cause of Sabbath accidents so-called must be found in a Sabbath-breaking state of mind. He thus gives up the whole question about how the elements combine against Sabbath-breaking, and acknowledges just what we have long contended for, that Sabbath accidents are to be referred to the state or condition of the person, and not to any direct interference on the part of God through the elements. Let that concession be marked, then, and we have one question to ask, viz: How is this Sabbath-breaking state of mind most likely to be cured—by enforcing civil laws with their penalties in favor of the first day of the week, or by enforcing the law of God in its simplicity and power in favor of the seventh day of the week? Will the Evangelist answer that question?

ENCOURAGING FROM WESTERN NEW YORK.

The following is taken from a business letter of Elder Nathan V. Hull, dated Clarence, June 19. We cannot express our satisfaction on learning that brother Hull is at work under such encouraging circumstances. He says:—

"I have just been to Chautauque County, and preached a few sermons, where none of our ministers have ever been, and only one family of Sabbath-keepers has lived in the region. My brother, it would have done your soul good, could you have been there and witnessed the earnestness and attention with which the multitude listened to the defence of the Sabbath of the Lord, and the eagerness with which they sought our publications. Many immediately declared their conviction of the truth of our position with regard to the Sabbath. I have no doubt but that country would be good missionary ground."

LEGISLATION IN FAVOR OF SUNDAY.—The Legislature of Pennsylvania, on petition of members of the Lehigh Canal Company, together with other citizens, has passed a law relieving all companies from any obligation which their charter may have imposed to facilitate the passage of boats or other vehicles on Sunday.

A NEW PLAN.—The Presbyterian Synod of Missouri has formed a plan to raise a fund of \$10,000, to be loaned without interest, in sums of from \$50 to \$400, to assist feeble congregations within the bounds of that Synod in erecting plain houses of worship. An agent has been sent forth for the purpose, who represents the people as being anxious to have such places of worship, and willing to contribute liberally towards it, but destitute of ready money.

RECALL OF MISSIONARIES.—The Baptist Foreign Mission Society has been for some time greatly embarrassed by a debt of about \$40,000, in consequence of which the Board has seriously contemplated recalling some of its missionaries. It is sincerely to be hoped, that the churches of that denomination will so respond to the call which is made upon them, as to prevent the necessity of curtailing their foreign labors.

ABOLITION OF SLAVERY IN CEYLON.—REV. Mr. Hoisington, in a letter published in the Boston Recorder, states that there were 26,000 slaves in Ceylon in 1838. Measures were adopted by government to reduce their number gradually, by which means they have been voluntarily reduced to less than fifty. This is the only British colony which has emancipated its slaves without receiving compensation. The missionary expresses a hope that the time may soon come when he can speak as honorable things of America—when he can meet Englishmen on this subject without blushing.

BLUE LAWS.—This title was given to the early laws of Connecticut, it is said, because they were first printed on blue paper. Be that as it may, there are some of them sufficiently amusing to merit reprinting on white paper. Here are four of them, which were enacted by the Colony of New Haven at its first settlement, about two hundred years ago:—

- 1. "No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverentially to and from meeting."
2. "No one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave, on the Sabbath day."
3. "No woman shall kiss her child on the Sabbath or fast day."
4. "The Sabbath shall begin at sunset on Saturday."

PROSPECTS OF THE RECORDER FOR THE SECOND VOLUME.—We are greatly encouraged by the letters received during the past week. They in most cases express entire satisfaction with the location and character of the Recorder, and evince a determination to encourage it in the right way, which is by increasing the number of its paying subscribers. We are gratified also to find, that some of our subscribers who are able, are likewise willing, to pay both for their own papers and for copies to be sent to their friends who are not able. This is the right spirit, and will do much to advance the object for which the paper was established. If our friends throughout the denomination will take hold of the work in earnest, the Recorder may be placed upon a firm basis before the end of the second volume, and its permanent publication ensured. Here is an object—is it not worth laboring for?

PROPOSAL.—We should be glad to send the Recorder for the coming year to every College, Theological Seminary, and Reading Room in the United States. Nothing is lacking but the means, which we trust our friends will supply. To encourage it, we propose to forward the paper for \$1 a year to any of these institutions which may be named to us in connection with the money sent. We trust there are many persons who will cheerfully give one, five, or ten dollars, for the purpose of supplying such a number of literary institutions with reading matter upon the subject of the Sabbath.

WORK FOR SOUTHERN BAPTISTS.—The Editor of the Alabama Baptist, speaking of the possibility that the division between Northern and Southern Baptists may lead those of the South to abandon the foreign field, consoles himself with the thought that there is still work enough to do at home. We think as much, if the following statements of the editor can be relied upon. Hear his account of the matter:—

"In some parts of our own State, and almost in our very midst, there is a more profound moral darkness, if possible, than in the jungles of India, or the benighted regions of China—for there the people are shrouded in the mists of idolatry, but here some are sunk in the depths of ignorance, while sitting almost in the very sun-light of Truth. Could it be thought, that within twenty miles of a village, where God's holy temple is frequented every Sabbath, and the sound of the church bell is heard summoning worshippers to his altar, there are men who never heard the sound of the Gospel? Such is the fact! And if the truth were known, it is the case elsewhere. Let us look about home."

A NEWSPAPER IN JERUSALEM.—Mr. Warder Cresson, United States Consul at Jerusalem, has issued proposals for publishing a paper quarterly at Jerusalem, to be called "Daybreak." The prospectus says:—

"The design of this Periodical is, 1. To convey to the reader the fullest information relating to Jerusalem and the East, and also to the relations of the Ottoman power in regard to the Christian's Hope and Faith, the coming of the Messiah. 2. The religious and physical condition of the Jews, and their hopes and expectations. 3. The climate, vegetables, expenses of living, mineral productions, and state of health. 4. Agriculture, animals, rents, and taxes and duties levied by Government. Persons desirous of becoming subscribers to this Periodical, are requested to forward their names to Mr. Warder Cresson, Jerusalem."

REFORM MOVEMENT IN GERMANY.—By the last foreign arrival, we learn that the movement at the head of which stands John Ronge, is taking a deep hold upon the hearts of the German people, and that the papers of that country are extensively occupied with discussions about the divisions of the Catholic Church. One journal says:—

"The new religious sect is gaining every day numbers of adherents, and even the lower order of the clergy join it with alacrity. In Austria no pains are spared to prevent its making its way to the people; in Catholic and bigoted Bavaria it is persecuted; but in Saxony, Prussia, and the minor states, it is either connived at or openly encouraged by the Governments. The King of Hanover has declared against it, but it is believed that eventually he will tolerate and even encourage it."

CATHOLIC CONFIRMATION.—A correspondent of the N. Y. Tribune, writing from Baltimore under date of June 20, says:—

"Yesterday morning the very imposing and affecting ceremony of confirmation, according to the rites and principles of the Catholic Church, was administered at the jail, by the most Rev. Archbishop Eccleston, to Henry McCarty, the convicted murderer of Paul Roux, who it will be remembered was arrested in the City of New York on the eve of his intended departure for Liverpool in the packet ship Yorkshire. The ceremony was performed by the Archbishop, assisted by Rev. Mr. McCorkery, his spiritual confessor, and was concluded by some appropriate and feeling admonitions by the former. He expressed himself after the reverend gentleman had retired as greatly relieved, and very happy, even in the prospect of his speedy death, this day week being that which is appointed for his execution. He is said to have made a full confession, which is not to be published until after his death."

Rev. Eli Smith, Missionary, from Beirut, Turkey, arrived in New York, on Monday, the 23d inst.

The Bey of Tunis has put an end to the sale of slaves, and declares that he will never leave the work of emancipation whilst a slave remains in his dominions. His reason is, "for the glory of mankind, and to distinguish them from the brute creation."

The "Friends" in Rhode Island have just held their yearly meeting. A part of the meeting, consisting of about 120 persons, who are designated as the Wilborite party, withdrew from the main body, and set up a separate organization.

General Intelligence.

FOURTEEN DAYS LATER FROM EUROPE.

The regular mail steamer Caledonia reached Boston on Thursday afternoon last, bringing English papers to the 4th inst. The following summary embraces the principal items of intelligence.

The excitement in relation to the Oregon question had entirely subsided. Little had been said in the Parisian journals during the last fortnight on American affairs; but in the few articles that have appeared a very decided opinion is expressed, that however menacing the Oregon question may appear, it will be settled amicably, the United States and Great Britain both having an immense interest in the preservation of peace.

The new treaty between England and France for the prevention of the slave trade on the coast of Africa, has been signed at the Foreign Office.

Germany appears to be in a state of high excitement in consequence of the schism by M. Ronge, the new Luther, who demands marriage for the Catholic priesthood, and the celebration of mass in the native instead of the Latin language.

Poland is still in a disturbed state; at Warsaw the prisons are daily increasing the number of their victims. The danger of correspondence is greatly augmented.

The abdication of Don Carlos in favor of his son is the most striking event in Continental news. The obstinate old man was very unwilling to give up the semblance of royalty, and was only induced, coupled with the declaration of his son, points to an alliance with the young Queen of Spain—a project which would be supported by a large party in that country.

The advices from Stockholm to the middle of May state that a famine is generally apprehended in Uppland. The Captain-General of the district has requested the local authorities to inform him of the necessities of their vicinities, and to mention the securities they can offer for the repayment of the sums advanced for their relief.

The sixth annual meeting of the British and Foreign Anti-Slavery Society was recently held at Exeter hall. Mr. J. J. Gurney filled the chair. The report, read by Mr. Scoble, contained a mass of statistics, and touched upon many of the standing topics. It deplored the fact that 400,000 Africans are still annually kidnapped for the slave-markets of the Spanish Colonies, Brazil, Egypt, Syria, Turkey, Persia, and India.

The Diet of Sweden has responded to the appeal of the King in such a manner as to secure the abolition of slavery in the Island of St. Bartholomew, in voting 10,000 piastres yearly, for five years, to be expended in redeeming slaves of that island, and in compensating the loss of their masters.

A portion of the Highland proprietors have commenced the process of clearing their estates of the poor peasantry. In one case 90 glen-men have been ejected. One of the accounts says—"The air of universal dejection over the sad, silent groups of women and children, sitting beside their little bits of furniture outside their huts, was really infectious."

The poor of Prussia are said to be suffering from the long and severe winter. The King has purchased a quantity of potatoes for them.

The protracted winter and cold spring has caused considerable anxiety in England. From the country the most unfavorable reports arrive; the low range of temperature has done much mischief, and opinions are already stoutly advanced that the present year's grain crops will not half equal those of the last.

At Oxford, on the 28th ult., two young men, members of Pembroke College, and who had just passed their examination for their degree of B. A., met their death by drowning, by their skiff upsetting. Their names are Ede and Harris.

The Post Office financial accounts, just published, show that the revenue derived from the penny postage exceeded in 1844 the amount of the previous year by £84,000. The net revenue of the last year was £719,957.

Mr. Hunt has put a notice of motion on the books of the House of Commons, to the effect that the course pursued by Great Britain, since 1813, relative to the slave trade, has not mitigated the traffic or its horrors.

The naval force of Great Britain consists of 680 ships of war, carrying from 1 to 120 guns each. Of this number, there are 125 armed steam-vessels constructed on the most approved principles. This immense fleet employs in the time of peace 23,000 able-bodied seamen, 2,000 stout lads, and 94 companies of Royal Marines.

The widow of one of the brothers Bandiera died on the 15th ult. at Venice. Her death is attributed to grief for the loss of her husband.

It is stated that the British trade at Shanghai, in China; during the last year, amounted to nearly one million sterling, in a barter of silks and tea for manufactures.

The reigning Duke of Brunswick has prohibited corporeal punishment in the army.

A genuine autograph of Shakespeare, it is said, is about being submitted to the hammer in London.

Glass pipes, for the conveyance of water and gas, can be made, it is said, cheaper and stronger than metal pipes.

Some American hops, recently introduced, sold at 60s. for exportation, and were superior to former importations.

The grant for education in England is to be increased £35,000 this year, making the total £75,000.

Brussels carpets are now being manufactured by steam power, which will cause, of course, a reduction in the price.

M. Arago, in giving an account of his recent experiment with the Electrical Telegraph, estimates the rapidity of transmission at the rate of 32,000 leagues per hour.

Those who take an interest in the private habits of the Duke of Wellington, declare that to his early rising, a mattress bed, constant exercise in the open air, temperate habits, and the constant use of the cold bath, may be attributed the excellent health which he enjoys.

The distance between London and Birmingham was lately performed in one hour and 45 minutes. 110 miles in 105 minutes by railroad.

A seafaring man, named Land, who eloped with a young woman, whose personal charms are considerable, from the roof of her parents, the fugitives carrying with them £37, the property of the girl's parents, was arrested last week, in consequence of a description of their persons having been forwarded by the electrical telegraph on the South-western Railway. The officer was in attendance at the terminus before the parties alighted from the train.

The sums expended by many of the railway companies before Parliament, endeavoring to procure their acts, are enormous; in some instances the outlay amounts to £1000 and £1500 per day!

The efforts of Dr. Bartlett, of the New York Albion, to induce the British Government to introduce Indian Corn extensively into England, and to encourage the consumption of it by the English people, are exciting some attention on this side of the water. Cobbett, many years ago, vainly endeavored to draw attention to this excellent article of food.

Returns upon woollen manufactures have been issued by order of the House of Commons. It appears that the declared value of the British woollen manufactures exported from the United Kingdom in 1844 was £8,204,936, of which £2,444,789 worth was exported to the United States of America.

The Catholic Bishops are up in arms against the measure now before Parliament for establishing colleges in the North, the South, and the West of Ireland.

THE MAGNETIC TELEGRAPH.—The efforts to establish Magnetic Telegraphs, touching at the principal cities throughout the country, are now likely to be successful. The cost of construction in this country is estimated at \$130 per mile. We shall soon have Boston bound to New Orleans, and New York to the great West. Another line is in contemplation, to be called the Atlantic and Mississippi Route. It will commence at Philadelphia, (connecting with the lines from New York and Washington,) and run so as to touch all the State Capitals and large towns that can conveniently be reached on the route to St. Louis. Branch lines will run Southwardly from this main route to the capitals of Kentucky and Tennessee, and to the cities below Pittsburgh on the Ohio River, so as to include Wheeling, Cincinnati and Louisville; and other branch lines will run Northwardly from the main route, so as to include the principal places along the lakes, between Buffalo, Detroit, Chicago, Milwaukee, &c. The arrangements for completing this great central line are entrusted by Mr. Kendall to Henry O'Reilly; and it is understood that enough of the work will be finished with despatch for transmitting to Harrisburgh (if not to Wheeling via Pittsburgh, or even to Columbus in Ohio) an abstract of the President's Message at the commencement of the next session of Congress.

MR. HOLMES, of S. C., in his speech in Congress upon the annexation question, gravely urged the acquisition of Texas to make room for the future slave population of the country. In half a century, he estimated the increase of the number of slaves to 20,000,000. Only think of twenty millions of bondmen in this model of a free Republic!

Gen. Van Zandt, who was knocked down by a horse that had been frightened by a fire-cracker, died on Tuesday afternoon. He is the first victim of the season to the detestable practice of firing crackers in the streets.

We learn that Mr. Fitzgerald, the inventor of the Tuscan Braid Machine, has disposed of the right of patent for this country for several thousand dollars, and intends going to Europe with his machine. The price of the machines is \$275 each.

The annual sheep-shearing at Nantucket took place on Thursday and Friday of last week, the washing having been performed on Monday and Tuesday. On Friday, notice was given that the stores would be closed, as a general holiday.

The Brooklyn Daily Advertiser says: "We learn that a son of Chancellor Wylworth, born and nurtured in the faith of the strictest Presbyterianism, has abjured Presbyterianism and joined the Roman Communion, intending to enter its ministry."

A machine has been invented in Bangor by a Mr. Foster, by which he is enabled to press hats into any form, oval, tapering, or bell-crown, with any sweep of brim. It is done by several eccentric irons, and is a great saving of labor.

The Boston Chronicle suggests the name of Braggadocia as an appropriate name for our Country; and for brevity, we might simply call ourselves Brags.

The friends of Bishop DE LANCEY will be gratified to learn that he is gradually on the gain, and has so far regained his health as to begin to attend to his correspondence.

In our last (says the Fredrick Herald) we noticed that Hon. W. C. Johnson was then in New Orleans. We hear that Mr. J. has also received a delicate compliment to his abilities in the shape of \$100,000 fee, for settling an extensive land claim.

The colored people of Hudson intend having a grand Temperance Celebration of the 4th of July next.

Baths for the laboring classes are being established in London, under the patronage of Prince Albert.

The Chinese Collection of the late Nathan Dunn, of Philadelphia, is advertised for sale in London.

MARRIED, In Philadelphia, on the 18th inst., by Eld. Solomon Carpenter, Eld. JOHN DAVIS, of Shiloh, and Miss JANE DAVIS, (daughter of Ebenezer Davis, Esq., deceased,) of Stoe Creek.

DIED, In Preston, N. Y., on the 5th of April, 1844, of croup, MAXSON RANDOLPH, son of Nathan and Experience Rogers, aged four years eight months and twenty-two days. Also, on the 12th of June, 1845, of croup, ELIZABETH AUGUSTA, only daughter of Nathan and Experience Rogers, aged four years eight months and twenty days.

In Scott, N. Y., on the 11th inst., of dropsy on the brain, ONSON C., infant son of Eld. Russell G. and Adaline Burdick.

LETTERS, Nathan V. Hull, Isaac D. Tisworth 2, Wm. Utter, Andrew Babcock, Nathan Rogers, Luke P. Babcock, Wm. B. Maxson, George Greenman. Postmasters at Paris, Unadilla Forks, Higginville, Broadalbin, Fortville, Scott, Natick, R. I., North Hampton, O., Reservation, Petersburg.

RECEIPTS, Mystic Bridge, Ct.—George Greenman, Clark Greenman, Thomas S. Greenman, Ethan Lanphear, W. B. Lewis, Wm. M. Barber, Hubbard H. Barrows, Dudley A. Avery, Charles Sanders, Geo. A. Lanphear, Sylvanus C. Lathrop, Geo. Paine, Russell W. Merritt, Cyrus Maxson, Charles Grinnell, Charles Obin, \$2 each for vol. 2; V. R. Ball \$1.

Mystic, Ct.—N. F. Denison \$2. Westbury, R. I.—P. M. Barber \$2. Shiloh, N. J.—Isaac West, for self and D. W. Austin, \$4; D. A. F. Randolph, for self and Beulah R. Davis, \$4; Jeremiah B. Davis, H. B. & C. Davis, Reuben Davis, John T. Davis, Joseph West, \$2 each; Wid. Julia A. Ayers, Alexander C. Heritage, \$1 each. North Hampton, O.—Simeon Babcock, Caleb Ayres, \$1.50 each.

Petersburgh—Hamilton Clark, Aaron Coon, \$2 each. Metonchen, N. J.—E. H. Breese, E. Mundy, J. Crompton, \$1 each. New York—Charles Moore, Maxson Rogers, \$2 each. Brookfield—Eli S. Bailey, Ethan Stillman, Jonathan Babcock, \$2 each; Andrew Babcock \$1. Persia—Nowel Hawkins, Allen Prentice, Franklin B. Babcock, Dea. Oliver C. Babcock, \$2 each.

Whitestown—Reuben Wilcox \$2; Fenwick Wilcox \$1. New Lebanon Springs—Lucy Carpenter, Sylvanus Carpenter \$2. North Stephentown—David Whitford \$2. Plainfield, N. J.—Alexander Dunham \$2. Reservation—Jeremiah Barrett \$2. New Market, N. J.—Isaac S. Dunn \$2. Millington, N. J.—Harriet F. Randolph \$2. Broadalbin—M. & E. Hawley \$2. Portville—Gardner Coon \$1. Unadilla Forks—Elisha Stillman \$2. Higginville—John Cottrell \$2. Scott—Felix Cottrell \$2. Clarence—John Cottrell \$1. Alden—Mary Potter \$2.

The list of New Subscribers is crowded out this week.

drinks; the system and practice of slaveholding; war; oaths; clandestine trade and lotteries; and resolved upon more vigorous efforts to secure universal education, and to befriending the Indians.

THE EVICTION OF MARRIAGE.—It has been decided by Judge Parsons, that in Pennsylvania marriage is a civil contract, and as such may be proved by admissions and acts of the parties, without the necessity of any particular ceremony. In the case before him, it was proved that there had been no ceremony performed, but the parties had lived together as man and wife, and the man had treated the woman as a wife in the presence of acquaintances. This, it was held, according to the law of Pennsylvania, was sufficient to constitute a marriage, and endow the woman with the rights of a wife.

CASE OF CONSCIENCE.—A letter was received at the Commercial Bank of this city, says the Albany Evening Journal of Monday, this morning, through the post office, addressed in printed Roman characters "Cashier Commercial Bank, Albany, N. Y.," containing the following words, also in Roman characters:

"Supposed to have been overpaid by the Teller ten or eleven years ago, 50 dollars—restored by instructions from Jehovah—See Ezekiel chap. 33, verses 14 and 15—With interest—1845."

The sum of one hundred dollars in good bankable money was enclosed, which, it is presumed, was intended for repayment of principal, and compound interest, in full; the receipt of which is hereby gratefully acknowledged. J. T. Cashier.

MEXICAN HEROES.—QUITE A COINCIDENCE.—On the 7th instant, the British mail steamer Medway arrived at Havana, having on board Gen. Santa Ana, his wife and family, who had been banished from the Mexican territory. The same day arrived at Havana, in the British steamer Dee, Gen. Bustamante, on his way to Mexico. The latter was exiled upon the accession of the former to power, and now, the tables being turned, he meets his old enemy, banished from his country, while he goes to be welcomed back to Mexico.

MR. HEALY.—This gentleman, with the portrait he painted of Ge. Jackson for the King of the French, left Nashville on Thursday night last for Lexington, whither he proceeds with the view of painting for the same distinguished individual, a portrait of Mr. Clay. The individuals specially embraced in his mission were, we believe, Gen. Jackson, Mr. Clay, Mr. Webster, Mr. Adams, and perhaps Mr. Calhoun.

THE WAR IN SCINDE.—A despatch from Sir Charles Napier, dated Shahpore, gives an account of the taking of Shahpore, and a post ten miles east called Ooch, on the previous day. These posts were held by outlaws of the Doonkee, Jack-ranee and Boogtee tribes. It is reported that 45 of the outlaws were wounded and 40 killed at Ooch—among them Deria Khan, Chief of the Jack-ranees. He received a grape-shot in his breast. About 3,500 head of camels, cattle, &c. were taken. On the other side, 15 men and 21 horses were killed or wounded. Azim Beg, Resseidar 6th Irregular Cavalry, died of the wounds received at Ooch.

ANOTHER MONSTER UNEARTHED.—Dr. Albert C. Kock, the discoverer, in 1840, of the bones of the great Mammocarium of Missouri, has recently unearthed, in Washington county, Alabama, a very nearly complete skeleton of a most colossal and terrible reptile, that may be justly termed the king of reptiles. Its length is one hundred and four feet—the solid portions of the vertebrae are from 14 to 18 inches in length, and from 8 to 12 inches in diameter, each averaging 75 pounds in weight. Its greatly elongated jaws are armed with not less than forty incisors or cutting teeth, four canine teeth or fangs, and eight molars or grinders. These teeth all fit into each other when the jaws are closed, and it is clear that the animal was of the carnivorous nature. The eyes were evidently large, and were prominently situated on the forehead, giving the animal the power of keeping a constant and vigorous watch for its prey. The body had members attached resembling paddles or fins, which in proportion to the size of the animal were small, and were doubtless intended to propel the body of this enormous creature through the waters of those large rivers and seas, which it inhabited or frequented. Each of these paddles or fins is composed of 21 bones, which form, in union, seven freely articulating joints. The ribs are of a very peculiar shape, and exceedingly numerous. They are three times the thickness at the lower that they are at the superior extremity. This is, in substance, the Doctor's description of his prize, which he has removed to Mobile.

Musk.—Musk is a concrete substance, found in an animal having a near affinity to the deer tribe, a native of Thibet, China, and Siberia. The musk-deer is a timid animal, and rarely appears during the day; consequently, the musk collectors watch and surprise it at night. The best musk comes from China; and to have it genuine it should be purchased in the natural bag or pod, as it is very often adulterated. The Bengal musk is inferior, and that from Russia the worst of all. The hair on the pod of the best musk is a fawn color; that on the inferior a dirty white. A variety of musk is found in the musk-rat of Canada, an animal about the size of a small rabbit. Musk is of a bitter taste, and of an odor more powerful than any thing known; substances in its neighborhood become strongly infected by it, and when once perfumed with it, long retain the scent. It has been known to affect chests of tea placed at a considerable distance, even though both had been packed up in leaden boxes; for which reason the East India Company gave an order not to import musk and tea in the same ships. Many persons dislike the odor. It has the property, when employed in very small quantities, of augmenting the scent of other substances, without imparting its own.

[Encyclopædia of Domestic Economy.]

We noticed ten large wagons heavily freighted with furniture, and some 12 or 15 persons, passing down the avenue yesterday, to take passage to Wisconsin on one of the propellers. We have no doubt when the conveniences offered here shall become known, that all in this section of country will take passage at this port, as it saves the labor of transhipment at Buffalo. [Roch. Dem.]

Burington Anthony, the newly appointed Marshal for the District of Rhode Island, has sued Rev. T. F. Norris, a Protestant Methodist Clergyman, and Editor of the Olive Branch, a religious paper published in Boston, for libel, laying damages at \$5,000.

"He's a queer chap, that Lord Eldon," said Patrick. "Faith you may well say that," said Teddy; "how can he help it, when the words spelt backwards make a droll noddle?"

SUMMARY.

A great Funeral Procession in memory of General Jackson, came off in New York on Tuesday of the present week. We fear many who composed it did not know the difference between a Funeral Procession and a Fourth of July Parade.

The Governor of Delaware has issued a proclamation in which he earnestly enjoins upon all Magistrates, Constables and Conservators of the Peace, to use the most unceasing vigilance in arresting those who intrude within the limits of that State for the purpose of fighting duels, their aiders, abettors, and confederates, and in bringing them to justice. He also declares his purpose to pursue and bring within the criminal jurisdiction of the State all such offenders wherever they may be found, that they may undergo the punishment due to so flagrant a violation of the laws of God and man.

The Tunkhannock (Pa.) Recorder has the following paragraph concerning a dreadful accident at Wilkesbarre: We learn verbally, that on Friday last, while several miners were about the mouth of Loyd's mine, endeavoring to guard against the impending danger, a fall of earth buried them underneath. Three men were taken out dead and horribly mangled, and another was so much injured that his recovery was not anticipated.

Mr. Holmes, of S. C., in his speech in Congress upon the annexation question, gravely urged the acquisition of Texas to make room for the future slave population of the country. In half a century, he estimated the increase of the number of slaves to 20,000,000. Only think of twenty millions of bondmen in this model of a free Republic!

Gen. Van Zandt, who was knocked down by a horse that had been frightened by a fire-cracker, died on Tuesday afternoon. He is the first victim of the season to the detestable practice of firing crackers in the streets.

We learn that Mr. Fitzgerald, the inventor of the Tuscan Braid Machine, has disposed of the right of patent for this country for several thousand dollars, and intends going to Europe with his machine. The price of the machines is \$275 each.

The annual sheep-shearing at Nantucket took place on Thursday and Friday of last week, the washing having been performed on Monday and Tuesday. On Friday, notice was given that the stores would be closed, as a general holiday.

The Brooklyn Daily Advertiser says: "We learn that a son of Chancellor Wylworth, born and nurtured in the faith of the strictest Presbyterianism, has abjured Presbyterianism and joined the Roman Communion, intending to enter its ministry."

A machine has been invented in Bangor by a Mr. Foster, by which he is enabled to press hats into any form, oval, tapering, or bell-crown, with any sweep of brim. It is done by several eccentric irons, and is a great saving of labor.

The Boston Chronicle suggests the name of Braggadocia as an appropriate name for our Country; and for brevity, we might simply call ourselves Brags.

The friends of Bishop DE LANCEY will be gratified to learn that he is gradually on the gain, and has so far regained his health as to begin to attend to his correspondence.

In our last (says the Fredrick Herald) we noticed that Hon. W. C. Johnson was then in New Orleans. We hear that Mr. J. has also received a delicate compliment to his abilities in the shape of \$100,000 fee, for settling an extensive land claim.

The colored people of Hudson intend having a grand Temperance Celebration of the 4th of July next.

Baths for the laboring classes are being established in London, under the patronage of Prince Albert.

The Chinese Collection of the late Nathan Dunn, of Philadelphia, is advertised for sale in London.

MARRIED, In Philadelphia, on the 18th inst., by Eld. Solomon Carpenter, Eld. JOHN DAVIS, of Shiloh, and Miss JANE DAVIS, (daughter of Ebenezer Davis, Esq., deceased,) of Stoe Creek.

DIED, In Preston, N. Y., on the 5th of April, 1844, of croup, MAXSON RANDOLPH, son of Nathan and Experience Rogers, aged four years eight months and twenty-two days. Also, on the 12th of June, 1845, of croup, ELIZABETH AUGUSTA, only daughter of Nathan and Experience Rogers, aged four years eight months and twenty days.

In Scott, N. Y., on the 11th inst., of dropsy on the brain, ONSON C., infant son of Eld. Russell G. and Adaline Burdick.

LETTERS, Nathan V. Hull, Isaac D. Tisworth 2, Wm. Utter, Andrew Babcock, Nathan Rogers, Luke P. Babcock, Wm. B. Maxson, George Greenman. Postmasters at Paris, Unadilla Forks, Higginville, Broadalbin, Fortville, Scott, Natick, R. I., North Hampton, O., Reservation, Petersburg.

RECEIPTS, Mystic Bridge, Ct.—George Greenman, Clark Greenman, Thomas S. Greenman, Ethan Lanphear, W. B. Lewis, Wm. M. Barber, Hubbard H. Barrows, Dudley A. Avery, Charles Sanders, Geo. A. Lanphear, Sylvanus C. Lathrop, Geo. Paine, Russell W. Merritt, Cyrus Maxson, Charles Grinnell, Charles Obin, \$2 each for vol. 2; V. R. Ball \$1. Mystic, Ct.—N. F. Denison \$2. Westbury, R. I.—P. M. Barber \$2. Shiloh, N. J.—Isaac West, for self and D. W. Austin, \$4; D. A. F. Randolph, for self and Beulah R. Davis, \$4; Jeremiah B. Davis, H. B. & C. Davis, Reuben Davis, John T. Davis, Joseph West, \$2 each; Wid. Julia A. Ayers, Alexander C. Heritage, \$1 each. North Hampton, O.—Simeon Babcock, Caleb Ayres, \$1.50 each.

Petersburgh—Hamilton Clark, Aaron Coon, \$2 each. Metonchen, N. J.—E. H. Breese, E. Mundy, J. Crompton, \$1 each. New York—Charles Moore, Maxson Rogers, \$2 each. Brookfield—Eli S. Bailey, Ethan Stillman, Jonathan Babcock, \$2 each; Andrew Babcock \$1. Persia—Nowel Hawkins, Allen Prentice, Franklin B. Babcock, Dea. Oliver C. Babcock, \$2 each.

Whitestown—Reuben Wilcox \$2; Fenwick Wilcox \$1. New Lebanon Springs—Lucy Carpenter, Sylvanus Carpenter \$2. North Stephentown—David Whitford \$2. Plainfield, N. J.—Alexander Dunham \$2. Reservation—Jeremiah Barrett \$2. New Market, N. J.—Isaac S. Dunn \$2. Millington, N. J.—Harriet F. Randolph \$2. Broadalbin—M. & E. Hawley \$2. Portville—Gardner Coon \$1. Unadilla Forks—Elisha Stillman \$2. Higginville—John Cottrell \$2. Scott—Felix Cottrell \$2. Clarence—John Cottrell \$1. Alden—Mary Potter \$2.

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TRACT SOCIETY—ACKNOWLEDGMENTS.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since the 15th of May, at which time the last report and acknowledgments closed: Of T. B. Brown, annual membership, \$2.50; for Tracts, 2.50; Collection in Plainfield, N. J., 2.93; Missionary Ass'n for Tracts sold by A. Estee, 27.00; Wm. B. Maxson, annual membership, 1.00; Russell W. Merritt, 1.00; Charles Saunders, 1.00; T. R. Greene, 1.00; Church in Pawcatuck, R. I., 2.06; Samuel Davison, 2.75; Simeon Randolph, 50; Collection at Waterford, Ct., 17.14

The following sums have been received by the hand of Paul Stillman, being the regular dues of Annual Subscribers: A. D. Tisworth, \$1.00; Wm. B. Maxson, \$1.00; A. B. Burdick, 1.00; Daniel Lewis, 2.00; C. Chester, 50; David Dunn, 1.00; Oliver Maxson, 1.00; Esther Maxson, 1.00; David B. Rogers, 1.00; Ethan Lanphear, 1.00; Jonathan Maxson, Jr., 1.00; William Potter, 1.00; Harriet E. Babcock, 1.00; J. W. Langworthy, 2.00; Nathan F. Chipman, 1.00; Wenden Clark, 1.00; Geo. C. Stillman, 1.00; Nathan Morgan, 1.00; Julia M. Rogers, 50; Mary A. Rogers, 1.00; J. C. Maxson, 1.00; L. T. Rogers, 1.00; Thomas S. Greenman, 2.00

TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent. No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts. No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts. No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts. No. 5.—A Christian Covenant to the Old and New Sabbath [Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.

THIS Institution has a pleasant and quiet location thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. KENTON, as Principal, and Miss CAROLINE B. MAXSON, as Preceptress, aided by able and experienced assistants. Teachers' Classes will be exercised in teaching, under the immediate supervision of their respective instructors, combining every facility of a Normal School, without its usual disadvantages. Within the past year, more than one hundred and fifty students of the institution have been employed as teachers in this and the adjacent counties—a number much larger than from any other institution in the State.

Students are prepared for entering any class in College. Ample advantages are also secured to those pursuing Modern Languages and the Fine Arts. The institution is liberally endowed and supplied with a choice and valuable library, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. It has also well selected cabinets of Geological, Mineralogical and Conchological specimens.

The plan of instruction aims at the development of the moral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars. Lectures on Chemistry, accompanied by a full course of experiments, will commence with the second week of the fall term, and continue daily to its close. During the fall and winter terms, daily lectures will be given on School Teaching. Lectures on Natural Philosophy, Astronomy, and Physiology, illustrated by experiments, will be given each term of the year.

Tuition, per term of fifteen weeks, from \$3.50 to \$5. Board per week, in private families, \$1. The entire expense of the academic year, including tuition, board, washing, light and fuel, need not exceed \$20. No extra charges incurred. SAMUEL RUSSELL, President of the Board of Trustees.

BANK NOTE LIST.

The rate of discount affixed to the States, shows the value, in Wall street, of bills of banks of good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

Table with columns for bank names (e.g., New England, Western New York, etc.), denominations, and discount rates.

The Sabbath Recorder.

IS PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK.

TERMS. \$2.00 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months, which time allowed more than six months will be considered due. Postmasters are authorized by law to send money and names of subscribers, as well as notice of a change of residence, to the publisher of a paper, free of expense, which they cheerfully do in most cases. Payments received will be acknowledged both in the paper and by an accompanying receipt. No paper discounted until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UZZAR, No. 9 Spruce St., New York. TOBITT'S PRINT, 9 SPRUCE ST.

Miscellany.

For the Sabbath Recorder.

War must Cease.

IF CHRISTIANS WILL NOT FIGHT.

Let the Christians of the Anglo-Saxon race say that there shall be no more war in Christendom, or in the world, and no civilized nation would dare to resort to arms to settle any question of international controversy.

Mr. Editor, I am no visionary enthusiast, nor do I advance a baseless or unconsidered conjecture, when I say, that if the ministers and members of Christian churches throughout Christendom, would set apart one Sabbath-day—the first one in July, for instance—for simultaneous consideration and action on the subject of Peace, they could exterminate war from the human family for ever.

Extract of a letter from Rev. J. T. Headley, now traveling in Germany, to the N. Y. Observer:—

Wiesbaden is the Saratoga of Germany, and the chief town in the Duchy of Nassau. The Duke is the King of this little province containing 355,715 inhabitants, of whom a little over half are Protestants, 5,845 Jews, and the rest Catholics.

What a Sabbath day would that be for the latest generations of the human race! How its memory would be perpetuated in monuments wreathed with the olive branch of peace, lifting skyward their august and lofty brows, studding the whole earth like so many Pharos beacons, shedding new light of hope over the sea of time, and all the regions of humanity; lighting all the depressed and alienated tribes of men home to one happy, undivided brotherhood—to the comity and communion of one vast and peaceful family!

After having watched for a while this to me a novel spectacle, I stepped up to the spring and received from a young girl my portion of this boiling broth, and commenced my promenade, presenting, probably, to some other traveler, as ridiculous a figure as those who had just excited my mirth had to me.

But I have already prolonged this article too far, I fear, for admission to your columns—a privilege, Mr. Editor, which I shall be grateful to your generosity, if you will extend to a few short communications which I propose to send to your paper upon this important subject of international peace.

OXFORD. The massive and time-worn structures of Oxford would suggest the idea rather of baronial castles, than of calm retreats of literature, were it not for the magnificent gardens and groves that mark the place as a fit haunt for the muses.

The university comprises twenty colleges and five halls. So extensive are the grounds, and so numerous the quadrangles, one opening into another, around which the massive edifices are built, that I was completely lost in the labyrinth, and found myself, at the end of our walk, just as ignorant as at the beginning, of the relative position of the different colleges.

London itself did not surprise me so much as this ancient city. Multiply the population and commerce of New York by six, and give a proportionate expansion to its buildings and institutions, and you can form some idea of the great metropolis, but all the colleges in our country brought together, would bear no appreciable resemblance to the University of Oxford.

A WONDERFUL SPRING.

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what, in fact, every body says and must say respecting it, and certainly I do wonder why the common people should be at the inconvenience of making bad soup, when they can get much better from nature's great stock-pot, the Kochbrunnen of Wiesbaden.

ENTIRE SANCTIFICATION.

Should you ask, how many baptisms, or effusions of the sanctifying Spirit are necessary to cleanse a believer from all sin, and to kindle his soul into perfect love? I reply, that the effect of sanctifying truth depended upon the ardor of faith with which that truth was embraced, and upon the power of the Spirit with which it is applied.

These are strange times on which we are fallen; infidelity in numerous forms now lifts its hydra head in every direction, and points the finger at the numerous defects and foibles of our once glorious Zion, and says, "How are the mighty fallen!"

Causes of Infidelity.

These are strange times on which we are fallen; infidelity in numerous forms now lifts its hydra head in every direction, and points the finger at the numerous defects and foibles of our once glorious Zion, and says, "How are the mighty fallen!"

One of our circuit judges, who has been for the last eight or ten years making fruitless efforts to prevent the different courts of the State from granting licenses for the sale of indulgences, or intoxicating drink, stated that he has had more difficulty with the church than all the rest of the people put together.

Some have reached this crisis in their minds already, and the only remedy for these evils is the destruction of the church. Now the true position is, between these extremes—a pure gospel church, in opposition to the no-church system on the one hand, and the non-reformatory measures on the other.

Mr. Simpson, in speaking of the causes of over-spreading infidelity in France, says—"Who is to blame for the spreading of infidelity? The bishops and clergy, more than any other persons in the kingdom: We, as a body of men, are almost solely and exclusively culpable; our negligence, lukewarmness, worldly-mindedness, and immorality, will ruin the church."

But in some this change was not instantaneous. They did not perceive the instant when it was wrought: it is often difficult to perceive the instant when a man dies. Yet there is an instant in which life ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

'But if they have this love now, they will lose it.' They may; but they need not. And whether they do or no, they have it now: they now experience what we teach. They now are all love. They now rejoice, pray, and praise without ceasing.

When you firmly assent to the truth of the precepts and promises, on which the doctrine of Christian perfection is founded—when you understand the meaning of these scriptures, Sanctify them through thy truth, thy word truth.—I will send the Comforter, (the Spirit of truth and holiness) unto you; God hath chosen you to (eternal) salvation through sanctification of the Spirit and belief of the truth.—When you see that the way to Christian perfection is by the word of the Gospel of Christ,—by faith,—and by the Spirit of God: in the next place get tolerable clear ideas of this perfection.

From the True Wesleyan.

Causes of Infidelity.

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Volcanoes.

The word volcano is said to be derived from Vulcan, a heathen God. We will not give our readers a particular history of this fabulous deity, but only say that he was the god of fire, and is represented as a great blacksmith, working melted iron.

Volcanoes have sometimes been known to throw out water and mud. Sometimes they send up immense volumes of steam, which, as it is condensed or cooled by the surrounding air, falls down in torrents of rain.

How wonderful, children, are the works of God! If such dreadful fires burn within the bowels of the earth, how soon would the whole be destroyed, should He who made the world, let loose all the chained agents which are bound together in it by the laws of creation!

PROSPECTUS OF THE LITERARY EMPORIUM.

Religious, Literary, and Philosophical Knowledge. We shall be modest in our pretensions, while we give as true a description of our intended course as we can, in plain English. In the first place, light literature will find no place in its pages; i. e. love tales, literary trash, &c.

A SPRING MORNING.—How cheerfully do these little birds chirp and sing at the approach of the sun, and the return of the spring; as if their life had departed and returned with those glorious and comfortable beams.

Thus the penitent and faithful soul is affected towards the true Sun of righteousness, the Father of lights. When he hides his face it is troubled, and silently mourns away that sad winter of affliction. When he returns, in his presence is the fullness of joy; no song is cheerful enough to welcome him. Oh thou who art the God of all consolation, make my heart sensible of the comforts of thy gracious presence, and let my mouth ever show forth thy praise. [Bishop Hall.]

A Fugitive.

Once when I was lecturing in Vermont, I fell in with a colored boy, about eighteen or twenty years of age, whose sorrowful and downcast looks, and servile demeanor, led me to suspect he was a refugee from injustice; and on inquiry, I found he was. He secreted himself in a vessel, and was fed by a friend, and landed at Boston.

He said many of them are whipped most cruelly, and though he generally escaped, his overseer once in a drunken fit, knocked out two of his teeth. When he came away, he had 25 dollars to help him with, which he saved by working on the Sabbath!

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PRICE CURRENT.

Table listing various goods and their prices, including items like Pot, first sort, Pearl, CANDLES, COFFEE, FLOUR AND MEAL, GRAIN, IRON, LUMBER, SUGARS, SHEETING, SOAP, SPICES, and TEAS.