"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." EDITED BY GEORGE B. UTTER.

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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 nonconformists, 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 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 He there fitted up, at his own expense, a chapel we learn from his tomb-stone at Tewkesbury,) a adjoining his house for divine worship. It is 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 twentyfive 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.

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 ture, and the simplest, and at the same time, the es in London. He labored there for a time with and charity, were enkindled in my bosom; and the Mill Yard Church; and then, in 1727, accepted a call to the pastoral care of the Cripple- to human morals, as its oracles are superior to hugate Sabbath-keeping Church, which had been left | man opinions. 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 copying valuable books—the art of printing not his enlistment, and that not one promise of the 1770-a period of nearly fifty years. He lived for several years at Cheltenham, preaching sometimes there, then at Asston, Natton, Paxford, and

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 Church at the same time that he remained pastor of the first-day Baptist Church. He accepted the ings from on high. Of seven hundred and sixtyinvitation, 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. States of the Union. 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-worshipencouragement. That Mr. Hiller was a man of 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 with the Sabbath-keeping church in Natton proves, Samuel Stennett's connection with the Sabbath-Gospel, who is at the same time pastor of one church worshiping on the seventh day of the week, and another church worshiping on the first day of the week, can never be faithful to them

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. small room, with a boarded floor, a pulpit, one small gallery. He also walled in a corner of his among the people. orchard for a burying ground. When he died, in 1765, he left the 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, amuse ment, 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 credu-Mr. EDMUND Townsend succeeded Mr. Purser lous 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 nasent as a Messenger to the Sabbath-keeping church- most exalted system of moral ethics. Faith, hope, every advancing step strengthened me in the conviction, that the morals of this book are as superior [M. L. Bautain.

tlehammer (Hamerken)—the a Kempis, or von should have had faith and zeal enough to encounscent into the grave, as a sort of holy talisman! Kempen, designating his birth-place. He lived a ter. But he would say, after them all, that he retired and quiet life, writing devolvenal works, and had never seen the day in which he had regretted being then known. He wrote a beautiful hand, gospel had ever failed. and took great delight in beautiful manuscripts. The severest trial of all was to look upon some a learned man, such an elegant copy of the Bible in four volumes, and hundreds of millions of dying pagans, going to the to an illiterate time select works of St. Bernard, written out by his grave without a Seviour and without hope, and to plied, "May i own hand, are still preserved at St. Agnes, where look upon plans promises in a wing them sees that tink other towns, for the purpose of accommodating own hand, are still preserved at St. Agnes, where look upon plans promembers living at each of those places. In 1731 he died at the age of 91.

THE DEATH-BED. BY THOMAI 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 ou.

Our very hopes belied our fears, Our fears our hopes telied; We thought her dying when she slept And sleeping when the 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 reliwas therefore invited to serve the Sabbath-keeping gion; and that no class had yet graduated, without passing through one or more of these refresh. 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

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 Him." It is a great consolation, when weighed pers, in the greatest need of spiritual strength and evening public devotions, but by employing it redown beneath a sense of our own ignorance, weakgularly as a text-book for careful study and re- ness, sinfulness and unworthiness, to think of that citation in all the classes. How long will it be ere text, "You are complete in Him." It is a good worth, no one can doubt, who has seen in what the period arrive, in which those who believe in text for the poor and ignorant, the despised and the tremendous realities of revelation, and who the afflicted. You may be in want of every thing, let his god know that he is about to pray. Next occupy the highest seats of moral influence, shall but you are complete in Christ. You may be ig- he lays three of the pieces of wood on the altar, generally proceed with their charge under the norant of every thing that the "self-approving bows nine times, gives money to the priest, and refull impression, that without the moral image of world" calls knowledge, but if you love Christ, God, the mightiest human intellect can be nought | you are complete in him. You may be despised we must think, that the history of his connection but mightiest rebellion and suffering forever? of the world, and your name cast out as evil, but And how long will it be ere all, who aspire to be if you are a child of God, the despite of the world what was equally well proven by the history of truly great among men, shall, like Sir Matthew cannot harm you, you are complete in Christ. Hale, Sir William Jones, Sir Isaac Newton, and Your friends may all be taken from you, or may others, who have stood at the head of human kind, all desert you, but you are not the less perfect keeping church in London, that no man can suc-cessfully serve two masters. A minister of the mune, through His Word, with the Infinite Source property may be taken from you, and you may have to beg your bread, or to suffer from hunger

## FOREIGN MISSIONS.

The Baptist Board of Foreign Missions held a Mr. Dean, from China, delivered a very weighty in Christ. 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:-

increasing disposition among his brethren, to put rope, or could sway the sceptres of the world, it their attachment for the cause of missions on the would not add to your completeness in Christ. simple ground of Scriptural duty, and not rely on If you had all the learning of Scaliger, and all excitements and impulses, that die away almost the genius of Milton, it could add nothing to the this clamorous demand for some "interesting state- could not make your robe whiter, or your roll the Bible, and to the examples of Jesus Christ and | ye are complete in him. pew, a row of benches, a communion table, and a the apostle Paul, to arouse a missionary spirit

so as to show the naked reality as it is. That I be so poor and ignorant; in Christ I have all liar class of men, if not almost super-human. 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 warlonger occasion for self denial, and watchfulness, and prayer. But, my brethren, said he, rely upon it, there is no missionary road to heaven. We all have to travel the same road and fight against in Christ! the same enemies, and conquer by the same wea-

The trials of the missionaries are equally misfelt at home. The anxiety is not, with them,

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, said he, these are just the men we don't wantmen 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 for health; another, for money; another, for good judgement, modest and humble, who will not force themselves on the board, but who think less of my. Only the men are allowed to present their themselves than others think of them—men whom prayers at this spot; for they suppose females are the board can tell to go to the heathen, and they unworthy of the honor of praying to the great will go, because they are called to go. He also tree! 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 By treading on the spindle, the machine turns do tenfold more good. He pointed out the bad just like a grindstone, when men sharpen their policy of sending men who were deficient, or deformed, or inferior in appearance, and who would up long pieces of parchment, joined together, somenecessarily become a laughing stock to the heatimes to the length of several hundred feet; on the then before ever they could show what was in their parchment a prayer is written over and over again,

#### 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 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 meeting in Boston a short time ago, at which Rev. helpless and bed-ridden, but still you are complete

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 He was glad, he said, to find, as he thought, an in Christ. If you possessed all the thrones of Euas soon as they begin. He had no sympathy with perfection of your character as a child of God; it ments," which are relied upon to "stir up the brighter-it could not make you more complete people" to a little flashy liberality. When he in Christ. In him, and not in the world, are hid met these things, he sighed to have them look to all the treasures of wisdom and knowledge. And

Let this be the saint's triumph and independence that he is complete in Christ. Let him say with-He wished he could draw aside the drapery in himself, as the gaudy shows of the world pass which distance throws over the work of missions, by him, wel, lafter all, what matters it though would do more to awaken a permanent interest in riches and knowledge. What matters it who the cause, than all other statements. Many per- knows me here, or who knows me not, who cares sons seem to think of missionaries as if they were for me here, or who despises me; if Christ deigns a superior order of beings, or at least a very pecu- to know me, I am complete in Christ, I care not for anything else. I want nothing else, if Christ But it is not so. They belong to the same family 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 fare is at an end with them, and they have no 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 [N. Y. Evan.

ANOTHER HOLY ROBE.—The Greek church is claiming in her turn the possession of a robe of apprehended. They are not the same that are the Saviour of mankind! A letter from Moscow over the ground, and erecting triumphal arches, says: "It is perhaps not known in Germany that, what they shall eat or drink. He felt very little besides the holy tunic of Treves, we possess in concern about that, although he had lived for our Cathedral of the Assumption a piece of the months together without bread, and very seldom Lord's tunic. It is of linen cloth, of a yellowish is that which can walk by faith, not sight; which ate milk, or butter, or cheese, and lived in a bamcolor, and the fabric very coarse. After the concan afford to suffer the loss of a reputation for boo house without windows and roofed with leaves. quest of Grusinie, the Shah took away this frag. spiritual-mindedness, which can seize fast hold of He did not reckon these among the trials, but ment from the church of Mzhat, and eventually divine service for its exercise—which never needs could say that he enjoyed life as sweetly as at presented it as a cadeau to the Czar Michael Fo. to inquire whether a reformatory work will suchome. Neither are severe domestic afflictions, derowitch. A portion of it is still preserved in ceed, after it has ascertained that it is a work that personal dangers, and such things, properly called the imperial chapel of St. Petersburgh. At the God approves and man needs. To the truly spirit-THOMAS A KEMPIS, author of the Imitation of missionary trials, for they are not peculiar to the baptism of every member of the Imperial Family, Christ, was born at the little village of Kempen, missionary has trials, such a small fragment is placed in the cross which is duty, and the discovery of success. To follow the near Cologne, in the year 1380—the son of an as, if he had foreseen when, ten years ago, he enworn by all the true believers on their naked boright, and to follow the Saviour are one and the ordinary mechanic. His name was Thomas Lit. tered upon the work, he could not tell whether he soms from the hour of their birth until their de-

> R. When the cele-AN INTERESTING distinguished theolobrated Dr. Owen, by Charles II., "how gian of his age, w was, could sit and listen ike John Bunyan," he reyour Majesty, could I posies for preaching, I would all my learning." feel com- most gladle

#### 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. that he will insist upon being sent there. Now, 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 hea-

> 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 crops; and another, that he may overcome his ene-

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. knives. Now, in the inside of this box are rolled 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 supnose 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 tires. 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 du-

The man is most spiritual—is most under the nfluence 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 devout lady who thought herself wholly sanctified, and yet dared not attend a meeting where the claims of the enslaved were to be urged, est she should lose her spirituality of mind, had vet 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 heaveny 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-toned 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 after the battle shall have been fought, the victory won, and the rubbish removed.

The spirituality that the cause of Christ needs, ual man, the discovery of truth is the discovery of 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 was most Christianized, or Christianity most heathenized.

## The Sabbath Recorder.

New York, June 26, 1845.

#### 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 so to conduct a denominational paper as to give it a character of its own, and at the same time furnish no of the occupant of its pulpit. The human mind just occasion of complaint to those who might dif. is framed to be influenced by motives; and it is fer from us. But notwithstanding the difficulty of the business of a gospel preacher to bring these to the task, we ventured upon it, and have endeavored faithfully to meet it. Whether our endeavor himself characterized by the strength, fervor, and 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 | ingenuous heart, he will do little to hold in check toil, since this was to be expected in commencing the corruption and licentiousness to which human experiment. 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.

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 whom it has pleased Heaven to send forth at inupon it, and to express our opinion fearlessly of tervals to reform and purify the Christian church, 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 ter upon this field, where Scripture is set at defiance that baptism in the Roman Catholic Church is not | by sophistry, are in danger of losing all their symvalid. 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 ate from the hear its native awe of the Divine Auaccount of its practical influence, and the spirit thority, or its reverence for the justice, sanctity, different men for neglecting to take a paper. One which it develops. But of its prudence and lib. and power of God, than does a thorough initiation erality very widely different views are taken.

As might have been expected, the Old School Presbyterian papers regard the decision as wise therefore, consents to take his stand on such and needful-as a just rebuke to Romanism, and an act indispensable on the ground of consistency. of awakening the drowsy consciences of sensual The Assembly had, ten years ago, "declared the religionists and dissolute sceptics. 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

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 heavy monotony which characterizes much of recreed of Pius IV." Still again, "Their decision, in fine, is a development fresh from the mint of modern Romanism, which cuts free from Scrip- ed that this is a frequent consequence; and that ture and antiquity, and claims authority for no other reason than because it is a development."

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, has often robbed them of all their power. It is easy, a parsonage on Mount Zion, would be inclined to were equally unqualified to baptize others, and in every department of human interest, to make accord to the Evangelical National Church of this disqualification has thus been handed down affirmations in such form as to show our own want of Prussia a sisterly position in the Holy Land. The laws of Connecticut, it is said, because they were in the Presbyterian Church from Calvin's day to belief in them, and thus prevent their natural effect. principal reason given by his Majesty of Prussia first printed on blue paper. Be that as it may, the present time, and all their baptisms are in- The danger of this is greatly increased when for such a proposition, was, that Evangelical there are some of them sufficiently amusing to

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 bo. herence to the Scriptures, they will, without a text of Scripture, unchurch a large portion of those of Scripture, unchurch a large portion of those of the English Church who claim to be a part of the church as much as of his rivals; and all will feel that in these pro-

their own professions. If, notwithstanding their there is no occasion for serious alarm or apprecharges 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 bear in subduing the hearts of men. If he be spirituality of his religious views, his words car hardly fail to exert a quickening and invigorating influence upon those who listen to them. If, or on the other hand, he be lax and enfeebled in spirit, with obscure moral perceptions, and a disment to constaintly rending. 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 ab solutely good. Yet from this high position, in volving 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 Our course during the coming year will be, we 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 religous instruction. Hence the necessity that those 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-renovating 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 ingenuous minds, though intent upon finding the truth, when they enplicity 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 obliterin the brazen abstractions of the antique logical ground, he suprenders the most effectual means

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 ligious service, should add to their long-cherished and deadening insensibility? It cannot be doubt the most solemn responses to religious trutheven such as are connected with prayer for divine But the Catholics object to the decision on very 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

sensitive souls of men.

hension.

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 | Holy Land, particularly the Jews, would be by rethe condition of hisown 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 pursuasion, 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 hose smothered forebodings of conscience from which every natural mind strives to escape. I there be a future punishment, and yet no way of redemption, it were equally cruel and idle. doubt of either of these truths, paralizes 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 fam. ily-ought to take such a paper. There are fewalmost 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 wellinformed 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

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 borrow ing a paper. He then takes up the excuses of man says, "I can not afford the expense;" to whom he replies, that "if nine-tenths of those theology." Whenever a preacher of the Gospel, 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 ad vantage 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 from 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 worshiping 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 Extraordinatruth produce its full effect upon the naked and ry, presented to the Archbishop of Canterbury and the Bishop of London, the question in how far An unfeeling manner of presenting gospel truths the English National Church, then in possession of things spiritual are the theme. If he who speaks | Christianity in the Holy Land has no hope of suc-These facts are sufficient to show, that a spirit upon such a topic fails to indicate an apprehension cess unless it presents as much as possible one somewhat proportioned to its intrinsic importance, united body. Reference was also made to the pono abstruse reasoning nor impassioned bursts of sition of Turkish affairs as indicating the neeloquence can supply this deficiency. He may cessity of presenting Evangelical Christianity vindicate the rigo divine justice, and demon- in a united form in all the Eastern countries. strate the certain of the final punishment of For the purpose of securing so important an dies as the Assembly will be tried by the avowed transgression, or in the tith accumulated figures object, the Prussian King professed a readiprinciples and practices of the men who compose of terror the awful scenes of future retribution, ness to hold out his hand to the Episcopal Church those bodies. If, after all their pretensions of ad- and the words will fall powerless from his lips. of England in full confidence, and to allow the

themselves, they must expect to be referred to found sublimities or this vehement declamation 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 The means by which these influences are to 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 which is by increasing the number of its paying moving 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 New York Evangelist. of mind."

We have been somewhat puzzled to understand the above paragraph from the Evangelist. The writer of it seems to have commenced for the purvery 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 ques-

# ENCOURAGING FROM WESTERN NEW YORK.

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

"I have just been to Chautauque County, and preached a few sermons, where none of our min- about home." isters have ever been, and only one family of Sab bath-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 eagernose 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 mineral productions, and state of health. 4. Agri 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 salem." vehicles on Sunday.

A NEW PLAN.—The Presbyterian Synod 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 slayes in Ceylon in 1838. Measures were adopted by government to reduce their number gradually, by which means they have been voluntarily reduced to less erpool in the packet ship Yorkshire. The cerethan 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 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 reveren tially to and from meeting."

2. "No one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave, on the Sab-3. "No woman shall kiss her child on the Sab-

bath or fast day." 4. "The Sabbath shall begin at sunset on Sat-

PROSPECTS OF THE RECORDER FOR THE SECOND Volume.—We are greatly encouraged by the let. ters received during the past week. They in most cases express entire satisfaction with the lo. cation and character of the Recorder, and evince a determination to encourage it in the right wav subscribers. We are gratified also to find, that some of our subscribers who are able, are like wise 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 es. tablished. If our friends throughout the denomi nation 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?

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PROPOSAL.—We should be glad to send the Re. corder for the coming year to every College, Theo. logical Seminary, and Reading Room in the Uni. ted States. Nothing is lacking but the means, which we trust our friends will supply. To en. courage it, we propose to forward the paper for pose of giving currency to the old notion that the \$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 cheer. fully give one, five, or ten dollars, for the purpose of supplying such a number of literary institu. tions with reading matter upon the subject of the

> 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 worshipers to his altar, there are men who never heard the sound of the Gos pel? Such is the fact! And if the truth were known, it is the case elsewhere. Let us look

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." prospectus says :---

"The design of this Periodical is, 1. To con vey to the reader the fullest information relating to Jerusalem and the East, and also as 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, culture, animals, rents, and taxes and duties levied by Government. Persons desirous of becoming subscribers to this Periodical, are requested to for ward their names to Mr. Warder Cresson, Jeru-

REFORM MOVEMENT IN GREMANY.—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 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 encour-

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 McCurry, 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 Livmony 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 said to have made a full confession, which to be published until after his death."

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

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 brule creation."

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

ORDER FOR THE SECOND r encouraged by the let. past week. They in satisfaction with the lo he Recorder, and evince rage it in the right way. e number of its paying ratified also to find, that who are able, are like. for their own papers and neir friends who are not spirit, and will do much which the paper was es. throughout the denomithe work in earnest, the upon a firm basis before lume, and its permanent ere is an object—is it not

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## 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, in 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 ex- of food. citement 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.

the prisons are daily increasing the number of their victims. The danger of correspondence is greatly | America.

The obstinate old man was very unwilling to give of Ireland. up the semblance of royalty, and was only induced to do so, it is said, at the earnest entreaty of cooler and wiser heads. The resignation of Don Carlos, coupled with the declaration of his son, points to principal cities throughout the country, are now an alliance with the young Queen of Spain—a likely to be successful. The cost of construction project which would be supported by a large par- in this country is estimated at \$130 per mile. We ty in that country.

The advices from Stockholm to the middle May state that a famine is generally apprehended in Upland. 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.

Foreign Anti-Slavery Society was recently held at Exeter hall. Mr. J. J. Gurney filled the chair. as to include Wheeling, Cincinnati and Louisville; The report, read by Mr. Scoble, contained a mass and other branch lines will run Northwardly from of statistics, and touched upon many of the stand. the main route, so as to include the principal places ing topics. It deplored the fact that 400,000 Afric- along the lakes, between Buffalo, Detroit, Chicago, ans are still annually kidnapped for the slave-mar- Milwaukie, &c. The arrangements for completkets of the Spanish Colonies, Brazil, Egypt, Syria, | ing this great central line are entrusted by Mr.

of the King in such a manner as to secure the ab olition 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 | day last the Commodore, Captain, and three other of women and children, sitting beside their little officers and myself, dined by invitation with the C. Kock, the discoverer, in 1840, of the bones of

purchased a quantity of potatoes for them.

ed 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

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 nett 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

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 the other, and after many hair-breadth/escapes, 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.

one million sterling, in a barter of silks and tea for manufactures.

The reigning Duke of Brunswick has prohibit ed 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.

£75,000.

duction 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. ly rising, a mattrass bed, constant exercise in the nearly destroyed by the frost. open air, temperate habits, and the constant use of the cold bath, may be attributed the excellent health

The distance between London and Birmingham frequent perusal of the Bible, and condemned the was lately performed in one hour and 45 minutes. reading of pernicious books. They also passed 110 miles in 105 minutes by railroad.

which he enjoys.

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

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

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 en deavored to draw attention to this excellent article

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 King-Poland is still in a disturbed state; at Warsaw dom in 1844 was £8,204,936, of which £2,444,-789 worth was exported to the United States of

The Catholic Bishops are up in arms against The abdication of Don Carlos in favor of his the measure now before Parliament for establishson is the most striking event in Continental news. ing colleges in the North, the South, and the West

THE MAGNETIC TELEGRAPH.—The efforts to establish Magnetic Telegraphs, touching at the 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 Philadel phia, (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 The sixth annual meeting of the British and to the capitals of Kentucky and Tennessee, and 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.

> DINING WITH COLORED PEOPLE.—An officer attached to the U.S. African Squadron, writing to the Newark Advertiser, says:

> "We have now been here just one week. Monders of society," &c., &c.

GEN. DONALD McLEOD .- A correspondent of the Buffalo Commercial Advertiser says:

This distinguished veteran, who took an active part in the late Canadian Rebellion, and who has been in exile in this country since 1837, has received an unconditional pardon from Sir Charles Metcalf, Governor of Canada, and is on his way to report himself to the Canadian authorities at Mon-

Gen. McLeod was one of the patriot leaders excluded from the benefits of the general amnesty, granted by Lord Durham, in 1839. During the rebellion, rewards were offered for his person, by the Canadian authorities, to the amount of ten thousand dollars, besides a reward of five hundred dol-The naval force of Great Britain consists of 680 | lars, offered by Gov. Marcy, of this State, for his apprehension for a violation of our neutrality laws. After the burning of the Robert Peel, he was pursued on this side from one end of the frontier to was arrested near Detroit, tried and acquitted.

EACTORY WAGES.—There is now in the employ of the York Manufacturing Company, a girl, who, during the five months preceding June, has worked 123 days, for which labor she has receiv-It is stated that the British trade at Shanghai, in ed, within that time, \$121 52, averaging \$5 93 China, during the last year, amounted to nearly per week—deducting her board, \$1 20 per week, she has earned \$4 73 per week; at the end of the year, at this rate, she will have \$245 94 clear of

> In a single room, in one of the factories of the York Company, there are fifty young womeneach of these the past five weeks, has earned over twenty dollars, and one has actually earned and received thirty dollars, or one dollar per day. [Saco (Me.) Union.

CROPS.—Harvesting Wheat is now in progress in Virginia and Maryland, and the yield is generally good-more than an average. We have advices from Western Illinois that the wheat looks when imployed in very small quantities, of augwell in that region also—the stalks not very luxu- menting the scent of other substances, without imriant, but the heads long and full. Corn is look- parting its own. The grant for education in England is to be ing better every where since the late rains, and the increased £35,000 this year, making the total average product will be good. Ohio and Michigan may have a short yield of wheat, but we hope Brussels carpets are now being manufactured no serious deficiency. In our own State, we trust by steam power, which will cause, of course, a re- there will be no lack, except of fruit, which appears to be pretty thoroughly destroyed by the repeated heavy frosts throughout the whole country north of this latitude. Along Lake Erie, we hear that there will be a partial yield, but none a few miles back. In Albany County, the Citizen says the prospect generally is as good as usual at this sea-Those who take an interest in the private habits son, though many things are backward, and garof the Duke of Wellington, declare that to his ear- den vegetables have been badly bitten and grapes Tribune.

> THE FRIENDS.—The Philadelphia Yearly Meeting of Orthodox Quakers, lately convened, urged, among other things upon their members a more strong condemnation upon the use of intoxicating spelt backwards make a droll noddle?"

A seafaring man, named Land, who eloped with | drinks; the system and practice of slaveholding; war; oaths; clandestine trade and lotteries; and resolved upon more vigorous efforts to secure uni versal education, and to befriend the Indians.

> THE EVIDENCE OF MARRIAGE.—It has been decided by Judge Parsons, that in Pennsylvania mar riage is a civil contract, and as such may be prov ed 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 acquaint ances. This, it was held, according to the law of Pennsylvania, was sufficient to constitute a mar riage, and endow the woman with the rights of

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, Al bany, 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. Bustamente, 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 Gen. 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, the cities below Pittsburgh on the Ohio River, so 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 Shahpoor, gives and account of the taking of Shahpoor, and a post ten miles Turkey, Persia, and India.

Kendall to Henry O'Reilley; and it is understood that enough of the work will be finished with deposts were held by outlaws of the Doomkee, Jackspatch for transmitting to Harrisburgh (if not to ranee and Boogtie tribes. It is reported that 45 of the outlaws were wounded and 40 killed at Ooch -among them Deria Khan, Chief of the Jackranees. He received a grape-shot in his breast. About 3,500 head of camels, cattle, &c. were ta ken. On the other side, 15 men and 21 horses were killed or wounded. Azim Beg, Resseldar 6th Irregular Cavalry, died of the wounds received Tribune.

Another Monster Unearthed.—Dr. Albert bits of furniture outside their huts, was really infectious."

The poor of Prussia are said to be suffering

The poor of Prussia are said to be suffering

The poor of Prussia are said to be suffering moders at apposite Mrs R at table the Captain terrible reptile that move he includes and moders are apposite Mrs R at table the Captain terrible reptile that move he includes and moders are apposite Mrs R at table the Captain terrible reptile that move he includes and moders are apposite Mrs R at table the Captain terrible reptile that move he includes and moders are apposite Mrs R at table the Captain terrible reptile that move he includes a proposite Mrs R at table the Captain terrible reptile that move he includes the captain terrible that move he includes the captain terrible that move the captain terrible that move the captain terrible that the capta The poor of Prussia are said to be suffering modere sat opposite Mrs. R. at table, the Captain terrible reptile, that may be justly termed the to his correspondence. on her right, I on her left; two blacks completed king of reptiles. Its length is one hundred the company, one on either hand of the Commo- and four feet-the solid portions of the vertebræ The protracted winter and cold spring has caus- dore. This is the first time I ever partook of the are from 14 to 18 inches in length, and from 8 to hospitality of the African race. But there was 12 inches in diameter, each averaging 75 pounds nothing in the matter or manner to offend the most | in weight. Its greatly elongated jaws are armed fastidious taste. The Governor's wife is really a with not less than forty incisors or cutting teeth, pretty woman. She was genteelly dressed, free four canine teeth or fangs, and eight molars or from affectation, and I soon forgot her color. They grinders. These teeth all fit into each other when talked of the ladies and gentlemen of the lower or- the jaws are closed, and it is clear that the animal was of the carnivorous nature. The eyes were | next. evidently large, and were prominently situated on the forehead, giving the animal the power of keeping a constant and vigorous watch for its prev. 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. 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,

[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

#### 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 ar resting 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

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 antici-

Mr. Holmes, of S. C., in his speech in Congress ipon 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

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.

learn that a son of Chancellor Walworth, born and nurtured in the faith of the strictest Presbyterianism, has abjured Presbyterianism and joined the Roman Communion, intending to enter its min- rally endowed and supplied with a choice and valuable

Mr. Foster, by which he is enabled to press hats | gieal and Conchological specimens. 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 try; and for brevity, we might simply call our- School Teaching. Lectures on Natural Philosophy, As-The friends of Bishop DE LANCEY will be grati

ned to learn that he is gradually on the gain, and has so far regained his health as to begin to attend In our last (says the Fredrick Herald) we no-

ticed that Hon. W. C. Johnson's 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 The colored people of Hudson intend having a

grand Temperance Celebration of the 4th of July Baths for the laboring classes are being estab-

lished in London, under the patronage of Prince

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

## 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 AGUSTA, 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, ORSON C., infant son of Eld. Russell G. and Adaline Bur-

## LETTERS.

Nathan V. Hull, Isaac D. Titsworth 2, Wm. Utter, Andrew Babcock, Nathan Rogers, Luke P. Babcock, Wm. B. Maxson, George Greenman. Postmasters at Persia, Unadilla Forks, Higginsville, Broadalbin, Portville, Scott, Natick, R. I., North Hampton,

O., Reservation, Petersburgh.

## RECÉIPTS.

Mystic Bridge, Ct.—George Greenman, Clark Greenman, Thomas S. Greenman, Ethan Lanphear, W. B. Lewis, Wm. M. Barber, Hubbard H. Burrows, Dudley A. Avery, Charles Saunders, 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. Westerly, 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, Union, Buffalo John T. Davis, Joseph West, \$2 each; Wid. Julia A. Ayars, Alexander C. Heritage, \$1 each. North Hampton, O.—Simeon Babcock, Caleb Ayres, \$150

etersburgh-Hamilton Clark, Aaron Coon, \$2 each. Metouchen, N. J.-E. H. Breece, E. Mundy, J. Cumpton, New York—Charles Moore, Maxson Rogers, \$2 each. Brookfield—Eli S. Bailey, Ethan Stillman, Jonathan Bab-

cock, \$2 each; Andrew Babcock \$1. Persia-Nowel Hawkins, Allen Prentice, Franklin B. Babcock, Dea. Oliver C. Babcock, \$2 each. Whitestown-Reuben Wilcox \$2; Francis Wilcox \$1. New Lebanon Springs—Lucy Carpenter. Sylvanus Carpenter 2d, Philander Carpenter, \$2 each.
North Stephentown—David Whitford \$2.
Plainfield, N. J.—Alexander Dunham \$2.

Reservation-Jeremiah Barrett \$2. New Market, N. J.—Franc S. Dunn \$2. Millington, N. J.—Harriet F. Randolph \$2. Broadalbin—M. & E. Hawley \$2. Portville—Gardner Coon \$1. Unadilla Forks—Elisha Stillman \$2. Higginsville—John Parmilee \$2.
Scott—Peleg S. Cottrell \$2.
Clarence—John Cottrell \$1.
Alden—Mary Potter \$2.

Teddy; "how can he help it, when the words The list of New Subscribers is crowded out this

## 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 acknow-Of T. B. Brown, annual membership.

\$2 50 " for Tracts, Collection in Plainfield, N. J. 2 50 2 93 Missionary Ass'n for Tracts sold by A. Estee. 27 00 Wm. B Maxson, annual membership. Russell W. Merritt, 2 00 Charles Saunders. 1 00 r. R. Greene, Church in Pawcatuck, R. I., 2 06. Samuel Davison. 275 Simeon Randolph Collection at Waterford, Ct. 17 14 The following sums have been received by the hand of

Paul Stillman, being the regular dues of Annual Sub-A. D. Titsworth. Wm. B. Maxson, \$1 00 A. B. Burdick, Daniel Lewis, Chester, 1 00 David Dunn, Oliver Maxson, 1.00 Esther Maxson, David B. Rogers, 1 00 Ethan Lanphear, Jonathan Maxson, Jr., William Potter, Harriet E. Babcock, J. W. Langworthy, 2 00 Nathan F. Chipman, Weeden Clark. Geo. C. Stillman,

50

Julia M. Rogers,

Thomas S. Greenman, 200

J. C. Maxson,

#### TRACTS RELATING TO THE SABBATH.

The SABBATH TRACT SOCIETY publish the following SABBATH TRACTS, at 15 pages for one cent.

Nathan Morgan,

Mary A. Rogers,

L. T. Rogers,

1 00

No. 1—An Application 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 Sab

bath. 28 pages; price 3 cts. No. 4-The Sabbath and Lord's Day-A History of their observance in the Christian Church. 52 pages;

No. 5-A Christian Caveat to the Old and New Sabbata rians.-[Containing some stirring extracts from an old author who wrote under that title.] 4 pa-

#### ALFRED ACADEMY AND TEACHERS' INSTITUTE.

HIS Institution has a pleasant and quiet location L thirteen miles south-east of Angelica, and six miles south of Almond, Allegany Co., N. Y., under the care of W. C. Kenyon, as Principal, and Miss Caroline B. Max son, as Preceptress, aided by able and experienced assist

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-The Brooklyn Daily Advertiser says: "We a number much larger than from any other institution in

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 libeary, and apparatus sufficiently extensive to illustrate every department of Natural Philosophy and Chemistry. A machine has been invented in Bangor by a It has also well selected cabinets of Geological, Mineralo The plan of instruction aims at the development of the

noral, intellectual and physical powers of students, so as to render them thorough, accurate, and practical scholars. Lectures on Chemistry, accompanied by a full course experiments, will commence with the second week the fall term, and continue daily to its close. During Braggadocia as an appropriate name for our Coun- the fall and winter terms, daily lectures will be given on tronomy, 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 \$60. No extra SAMUEL RUSSEL, / 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 in good standing at home; those somewhat depreciated are specified; all others may be considered worthless.

Western New York 27

New England:

New Jersey: \$\frac{1}{8}\$
Small notes West N.J. \$\frac{1}{4}\$ Calais, Me. Lafayette, Me. N. Hope Del. Bridge Portland City, Me. Mercantile, Bango, Me. 5 Pennsylvania: St. Croix, Me. Relief notes Westbrook, Me. Berks County Carlisle -Concord, N. H. Chambersburg Grafton, N. H. Far. & Drov. Waynesb'g 21/2 St. Albans, Vt. Franklin, Washington Bennington, Vt. Windsor, Vt. Gettysburg Commonwealth, Mass. -Girard Middlesex, Mass. Harrisburg Newburyport, Mass. Lewiston ebanon Lumberman's Pascoag, R I Agricultural, R I Miners' Providence Co., R I 5 Middletown Freeman's, Bristol, RI-Monongahela Susquehanna New York: City & most River bks par U. S. Bank Clinton Bank, city Wyoming West Branch Washington Bank, city 1 York Other Safety Fund Delaware: Do. Red Backs Alleghany County Maryland: Baltim. & Ohio R.R. Co. America, Buffalo 23a28 Cumberland Binghamton Brockport 17a25 Mineral Cattaraugus County Commerce, Buffalo. Salisbury Dist. Columbia: Commercial, Buffalo Virginia: Commercial, Oswego N.W. Bank of Virginia 21 Clinton County North Carolina: Erie County South Carolina: Farmers, Seneca Co Georgia: Ohio: Com. Bank Lake Erie 10 Merchants' Ex Buffalo 21a37 Farmers, Canton **Hamilton** Mechanics, Buffalo Lancaster Millers, Clyde Miami Exporting Co. Urbana Banking Co. Phenix, Buffalo Indiana: tate Bk & branches 2 StateBank N.Y. Buffalo 75 Kentucky: St Lawrence Tennesse: Tonawanda. Michigan : U. S. Bank, Buffalo Michigan & Branch

# The Sabbath Recorder,

Canada:

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\$2,00 per year, payable in advance. \$2,50 per year will be charged when payment is delayed more than six months, at which time all scriptions for the year will be considered due.

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the paper and by an accompanying receipt. No paper discontinued until arrearages are paid, except at the discretion of the publisher. Communications, orders, and remittances, should

be directed, post paid, to GEORGE B. UTTER, No. 9 Spruce St., New York.

TOBITT'S PRINT, 9 SPRUCE ST.

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 controthat the Christian religion has no attribute that can sanction these wholesale butcheries in the human family, and that no Christian can or will take a part in them, or give any countenance or support to military preparations, and War would cease from the earth How the world would bow down and reverence the majesty of the religion of the Gospel of Peace, exhibited in a position so sublime by its disciples! Thus restored to its original vitality, how soon would it become the power and wisdom of God to the elevation and salvation of the whole human family! Exterminating, at a blow, the greatest monster-curse that sin ever let loose upon the human race, how soon would its principles—the hiding of its power—penetrate all the beginning, of the relative position of the the dark habitations of cruelty, and pervade

and fraternize mankind! 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 Sab bath-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. As the result of two hours' reverence in the house of God to the full requisitions and principles of his gospel of peace, they could rescue the immense revenue which the Belial of War annually extorts from Christian nations as a tribute to its cannibal, idol altar, and apply it to the elevation of mankind. Suppose, Mr. Editor, that on the throughout the civilized world, should preach upon one of these four texts-" If thine enemy hunger, feed him; if he thirst, give him drink."—" Love your enemies, them which despitefully use you and persecute you."-" All they that take the sword shall perish by the sword."-"If my kingdom were of this world, then would my servants fight; but now (because my servants will not fight,) is my kingdom not from hence." After having faithfully developed and applied the spirit and application of these precepts of the Prince of Peace, and demonstrated to every Christian in his congregation, that it is no more consistent for him to take the sword and redden it in the blood of his brother, than it would be for his divine Master, then let him invite every the table beneath the pulpit, and addressed to their Government in terms substantially

"We, the subscribers, believing all war to be inconsistent with the spirit and precepts of the Gospel, and destructive of the vice, misery and degradation among those

the latest generations of the human race!so many Pharos beacons, shedding new depressed and alienated tribes of men home race, and preyed, like a deathless vampire, ping every now and then to the no slight on the sinews of Labor, and burned the burning of his lips. earth over with the Sodom fires of hate and passions that would make the flames of the me a novel spectacle, I stepped up to the infernal pit more intense—where would that spring and received from a young girl my monstrous Abaddon find a place to breathe portion of this boiling broth, and commenced on this green earth, after the doings of that my promenade, presenting, probably, to some Sabbath of Sabbaths, after that simultaneous other traveler, as ridiculous a figure as those declaration of the Christians of Christendom, that they will practice and learn war no more?

too far, I fear, for admission to your columns—a privilege, Mr. Editor, which I while drinking it, one hears in one's ears the ous.' They did not perceive the instant shall be grateful to your generosity, if you cackling hens, and that one sees feathers when it was wrought: it is often difficult to it must be by the church's setting the moral monthly, at \$1 a year, if paid in advance. One third will extend to a few short communications flying before one's eyes, I should certainly perceive the instant when a man dies. Yet which I propose to send to your paper upon greatly exaggerate, but when I declare that there is an instant in which life ceases, there this important subject of international it exactly resembles very hot chicken broth, peace. I only say what Dr. Greenville said, and a first moment of our deliverance from it. Suffer, and pray.

All legislations and all to conform to it. For which we labor, and a first moment of our deliverance from it. Suffer, and pray.

OXFORD

The massive and time-worn structures of Oxford would suggest the idea rather of baronal castles, than of calm retreats of literature, were it not for the magnificient gardens and groves that mark the place as a fit haunt for the muses. One is here constantly reminded that he is treading on classic ground. There is something strange, especially to an American, in walking the streets of a populous city, so totally withdrawn from the sway of mamon. Here literature sits in high places, and receives versy. Let them proclaim to the world that homage which is elsewhere divided between rank and wealth. The antiquated scholastic costume, which is never out of sight, diamond shaped caps and black gowns being worn by all connected with the university, from the vice-chancellor down to the student in his earliest noviciate, materially enhances the impression on the visitor, that he is breathing a very different atmosphere from that of ordinary life.

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 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 togeth- to kindle his soul into perfect love: I reply, of hitting it, if you do your best in an evaner, would bear no appreciable resemblance that the effect of sanctifying truth depended to the University of Oxford. The vast upon the ardor of faith with which that truth you to presume, that you can reach it, with piles of buildings, gray with age—the churches and chapels with their lofty windows of stained glass, admitting a "dim re- tray a want of modesty, if I brought the opligious light"—the towers and steeples, erations of the Holy Ghost and the energy rising above the surrounding groves—the of faith under a rule which is not expressly literary riches of the ample libraries—the old gothic archways—the long colonnades -the statues and paintings of the illustrious men whose genius still seems to hover first Sabbath of next July, it should be around the scenes which they once frequent-agreed that every Christian minister ed—make up an assemblage of objects, alike ed-make up an assemblage of objects, alike imposing to the eye and the imagination. No wonder that the organ of veneration is largely developed at Oxford, where the very air is redolent of antiquity; and science, far bless them that curse you, and pray for from noise and strife of the busy world, sits secure in her ancient fastness.

[Charleston Courier.

#### A WONDERFUL SPRING.

Extract of a letter from Rev. J. T. Headley, now traveling in Germany, to the  ${
m N.~Y.~Observer:}$ 

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, one in the sanctuary, young and old, to and the rest Catholics. This small duchy come forward and sign a petition lying on is filled with Brunnens, or bubbling springs —but before I give a description of them, let me sketch a day in Wiesbaden. At 5 o'clock in the morning, the servant, in obedience to my orders, knocked at my door, and with a bright sun just rising over the Taurus mountains to greet me, I threaded best interests of mankind, and uncondition- my way to the hot springs, a short distance ally prohibited by Christianity, and an un- from the village. A crowd had arrived benecessary and brutal method of settling fore me, and were scattered around over questions of international controversy, do the open area, or passing up and down the declare to the world, that we will lend no promenades, carrying a glass of the steamaid, nor sanction, directly or indirectly, to ing water in their hands, waving it backits continuance in the human family. And wards and forwards in the morning air, and we respectfully petition your honorable bo- blowing upon the surface to cool it for lowing objection. dies, or your Majesty, to take immediate drinking. This water is so hot it cannot be measures to establish a Congress of Na- drank for some time after it is dipped up, tions, or an International Tribunal, or a Su- and the vessel containing it cannot be grasppreme Court of the World, to which shall ed for a single moment in the hand. A hanbe referred for decision all such questions dle, therefore, is attached to all the vessels, of controversy among nations, as have here- in which each invalid receives his portion of tofore occasioned a deluge of human blood, the scalding fluid. I stood for a long time convulsed with laughter at the scene that 'whom God had made of one blood, for to opened before me as I approached this dwell on all the face of the earth' in spring, notwithstanding the sobering effects of the early morning air. Now an old man What a Sabbath day would that be for tottered away from the steaming spring, bowing over his glass, which he held with How its memory would be perpetuated in trembling hand close to his face, and blowmonuments wreathed with the olive branch ing with the most imperturbable gravity of peace, lifting skyward their august and and dolorous countenance on the scalding lofty brows, studding the whole earth like | fluid. Close behind him shot along a peppery Frenchman, puffing away at his drink, light of hope over the sea of time, and all and swinging it backwards and forwards the regions of humanity; lighting all the with such velocity and abruptness that a portion of the hot water at length spilled over to one happy, undivided brotherhood-to on his hand, when he dropped the vessel as the comity and communion of one vast if he had been bitten by a snake, and, with and peaceful family! The whole world a dozen sacres, stood scowling over the browould bow down in reverence to the omni- ken fragments that lay scattered at his feet. potent majesty of the Christian religion, - Old and young women were walking along thus, by the hands of its disciples, crowning the promenades utterly absorbed in their is good? It need not therefore be proved by in one day its divine Founder King of cup of boiling water, which it required the earthly kings, King of nations, as he is King | nicest balancing to keep from spilling ever. of saints; instating him into the Kingdom This intense attention of so many people to promised him from the foundations of the the single object of keeping their cups right world, and which, long ere this, would have end up, and yet swing them as far and raembraced all the islands of the sea and the pid as possible in order to cool the water, this we know. But we know likewise, that uttermost corners of the earth, had his fol- was irresistibly comical. Almost every God may, with man's good leave, cut short lowers been true to the dignity of their call. man's character could be discerned in the his work, in whatever degree he pleases, and ing, and to the terms of their fealty and the way he carried his cup, and the success do the usual work of many years in a moletter of their covenant with the Prince of which attended his operations. Your quiet Peace. What Government on earth, what lazy man sat down on a bench, put his ves- yet there is a gradual work both before and King or Autocrat, would dare to lift up a sel beside him, and crossing his legs, waited after that moment. So that one may affirm banner of blood against this demonstration with the most composed mien the sure ope- the work is gradual; another, it is instantaof moral power? Where would the red ration of the laws of nature to cool his dose, neous, without any manner of contradiction." the truth, they stumbled over a false reli-shall do this, and in the strongest terms. It will urge Gorgon of War, which has drunk the blood while the ardent impatient personage kept Plain Account, page 115, &c. Page 155, of forteen thousand millions of the human shaking and blowing his tumbler, and sip- the same eminent divine explains himself

> After having watched for a while this to who had just excited my mirth had to me.

The taste of this water, when partially cooled, is precisely like chicken broth. Says that I mean by perfection. Therefore these But I have already prolonged this article a humorous English traveler, of this spring, are witnesses of the perfection which I preach. (Sir Francis Head,) "If I were to say that, 'But in some this change was not instantane-

what, in fact, every body says and must say respecting it, and certainly I do wonder why lose it.' They may; but they need not. the common people should be at the inconvenience of making bad soup, when they can now: they now experience what we teach. get much better from nature's great stock- They now are all love. They now rejoice, pot, the Kochbrunnen of Wiesbaen. At all pray, and praise without ceasing. 'Howevperiods of the year, summer and winter, the er, sin is only suspended in them; it is not temperature of this broth remains the same; destroyed.' Call it which you please. They and when one reflects that it had been bub- are all love to day, and they take no thought the Father of lights. When he hides his bling out of the ground, and boiling over, in for the morrow." To return: the very same state, certainly from the time the precepts and promises, on which the docof the Romans, and probably from the time of the flood, it is really astonishing what a trine of Christian perfection is founded:most wonderful apparatus there must exist when you understand the meaning of these below, what an inexhaustable stock of pro- scriptures, Sanctify them through thy truth, make my heart sensible of the comforts of visions to ensure such an everlasting supply thy word truth.—I will send the Comforter, thy gracious presence, and let my mouth ever of broth always formed of the same eight or (the Spirit of truth and holiness) unto you; show forth thy praise. ten ingredients, always salted to exactly the God hath chosen you to (eternal) salvation same degree, and always served up at ex- through sanctification of the Spirit and belief actly the same heat. One would think that of the truth:—When you see that the way some of the particles in the receipt would be to Christian perfection is by the word of the exhausted; in short, to speak metaphorically, | Gospel of Christ, -by faith, -and by the that the chickens would at last be boiled to Spirit of God: in the next place get tolerarags, or that the e would go out for want bly clear ideas of this perfection. This is and downcast looks, and servile demeanor, of coals; but to hytener one reflects on this absolutely necessary. If you will hit a led me to suspect he was a refugee from sort of subjects, the offiner is the old fashioned mark, you must know where it is. Some observation forced upon the mind, that let a man go where he will, Omnipotence is never laking it for angelic perfection, they shoot fed by a friend, and landed at Boston. He from his view.

The water, like that of Saratoga, is good for every thing; for those too fat and those too lean, for those too hot and those too cold, for all ages and conditions and sexes.

#### ENTIRE SANCTIFICATION.

was embraced, and upon the power of the Spirit with which it is applied. I should belaid down in the Scriptures. If you ask your physician how many doses of physic you must take before all the crudities of your stomach can be carried off, and your appetite perfectly restored, he would probably answer you that this depends upon the nature of those crudities, the strength of the medicine, and the manner in which your constitution will allow it to operate; and that, in general, you must repeat the dose, as you can bear, till the remedy has fully answered the desired end. I return a similar answer: If one powerful baptism of the Spirit seal you unto the day of redemption, and cleanse you from all (moral) filthiness, so much the better. If two or more be necessary, the Lord can repeat them: his arm is not shortened that it cannot save: nor is his promise of the Spirit stinted: he says in general, Whosoever will, let him come and take of the water of life freely.-If you, being evil, know how to give good gifts unto your children, how much more will your heavenly Father (who is goodness itself) give his holy (sanctifying) Spirit to them that ask him! may, however, venture to say in general, that before we can rank among perfect Christians. we must receive so much of the truth and Spirit of Christ by faith, as to have the pure love of God and man shed abroad in our hearts by the Holy Ghost given unto us, and to be filled with the meek and lowly mind which was in Christ. And if one outpouring of the Spirit, one bright manifestation of the sanctifying truth, so empties us of self. as to fill us with the mind of Christ, and with pure love, we are undoubtedly Christians in the full sense of the word. From the ground

of my soul, I therefore subscribe to the an-

swer which a great divine makes to the fol-

"But some who are newly justified do come up to this (Christian perfection:)-What then will you say to these?" Mr. Wesley replies with great propriety: "If they really do, I will say, they are sanctified, saved from sin in that moment; and that they never need lose what God has given, or feel sin any more. But certainly this is an exempt case. It is otherwise with the general ity of those who are justified. They feel in themselves, more or less, pride, anger, selfwill, and a heart bent to backsliding. And till they have gradually mortified these, they are fully renewed in love! God usually gives a considerable time for men to receive light, to grow in grace, to do and suffer his will before they are either justified or sanctified. But he does not invariably adhere to this. Sometimes he cuts short his work. He does the work of many years in a few weeks: perhaps in a week, a day, an hour. He justifies or sanctifies both those who have done or suffered nothing, and who have not had time for a gradual growth either in light or grace. And may he not do what he will with his own? Is thine eye evil because he forty texts of Scripture, either that most men are perfected in love at last, or that there is a gradual work of God in the soul, and that, generally speaking, it is a long time, even many years, before sin is destroyed. All ment. He does so in many instances. And more fully, thus: "It (Christian perfection) is constantly preceded and followed by a gradual work. But is it in itself instantaneous or not? In examining this, let us go on step by step. An instantaneous change has been wrought in some believers: none can deny this. Since that change they enjoy perfect love. They feel this, and this alone. They rejoice evermore, pray without ceasing, in every thing give thanks. Now this is all

But if they have this love now, they will And whether they do or no, they have it

people aim at Christian perfection: but misin due subordination to the efficacy of Jesus' blood, and the Spirit's sanctifying influences

From the True Wesleyan.

### 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!" It is an old adage, and not the worse for being old, that straws show which way the wind blows. What means such a saying as this? While a friend was urging his neighbor to join the church, the reply was, "I am afraid they would find I had religion, and turn me out." Had this man's moral character been defective, then had there been some reply for the church, but here he was invulnerable. But alas, poor Zion! she was bleeding at every pore—her slavery, rum-dealing, war spirit, and the cruel, anti-Christian aristocracy and hatred to color, makes her powerless.

One of our circuit judges, who has been for the last eight or ten years making fruitess efforts to prevent the different courts of - 1: ... from granting licenses for the sale of 'indulgences,' or intoxicating drink, the church than all the rest of the people put together. This man was not a professor of religion, and with this dark picture before him, what must have been his views of the so-called Christian Church?

A letter-writer to one of our city papers, after having been disgusted with the inhuman and anti-Christian conduct of an Episcopal Bishop, freighting on the same steamboat, human beings, with the swine-dealer for a southern market—and then the impiety and barbarity of such a man as Rev. Mr. Thomson, Baptist minister, who refused to let a mother's worse than fatherless children be sold together, because he was interested has many thousands of personal friends who would lay down their lives for the truth, awful aspect in the night. the action of the organizations, as such, is almost wholly based upon the principle, of first securing their own interest and influence with mankind, and then consulting now much truth and goodness they may practice. This, as I understand it, is distinctly abdicating the Christian ground, by placing the Church, its rules, and welfare, before and above Christ—and I am perfectly convinced that there must be a general eform in church action, or a total abandon ment and destruction of church organiza-

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. Can any with propriety argue from the abuse of the church, to the disuse of it, Religious, Literary, and Philosophical Knowledge or the impossibility of its being made a blessing to the world, when conducted on Christian principles. The errors into which especially France, during the last century, was, that too many of them took religion to

or superficial; but if that confidence, which elevated by reading. every where seems to be lost, be regained, and type; it also contains splendid plates; is published vigilance and unsparing assiduity to bring work. Good agents wanted to circulate the Emporium, all to conform to it. For which we labor

A Spring Morning.—How cheerfully do PRICE CURRENT 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

Thus the penitent and faithful son is affected towards the true Sun of righteousness, face it is troubled, and silently mourns away 3. When you firmly assent to the truth of that sad winter of affliction. When he re Laguira turns, in his presence is the fulness of joy; no song is cheerful enough to welcome him. Oh thou who art the God of all consolation, Bishop Hall.

## A Fugitive.

Once when I was lecturing in Vermont, fell in with a colored boy, about eighteen or twenty years of age, whose sorrowful injustice; and on inquiry, I found he was. He secreted himself in a vessel, and was American, Live 26 @ 3 1 above the mark, miss it, and then peevishly came from East Florida, where he lived give up their hopes. Others place the mark with about 200 other slaves. He said their as much too low: hence it is that you hear allowance was a peck of corn and pint of Pickled Salmon them profess to have attained Christian per- salt per week, and this was the allowance fection, when they have not so much as at- of the surrounding plantations. Their extained the mental serenity of a philosopher, cuse was, it would injure them to eat meat. or the candor of a good natured, conscien. He could not read, and never saw a Bible tious heathen. In the preceding remarks, if | till he came away. He had three large Should you ask, how many baptisms, or I am not mistaken, the mark is fixed accord. scars upon each side of his neck, made with Russia, lb effusions of the sanctifying Spirit are neces- ing to the rules of scriptural moderation. It a red hot branding iron when about ten sary to cleanse a believer from all sin, and is not placed so high, as to make you despair years old, and all his comrades wore the same mark; each plantation has its peculiar | Michigan gelical manner: nor yet so low, as to allow brand. I alluded to the ignorance of the Ohio, Hey. & slaves, and he quickly replied, they are not out exerting all your abilities to the uttermost, so ignorant as you think they are-and so I found it; for although he knew but little of Northern affairs, he understood Southern matters well, and could give much light upon the dark subject of slavery. A man who had been in the South, said in his hearing, "I wish I could be as well off as the slaves, living in parlors, dressed in silk jackets, and fed with rich crumbs from their master's table." This roused the man in him, and stepping towards the pale-faced ninny, he said, "If you wish to see slavery, go into the field and the cabins; and as for those in the parlor, perhaps you will hardly get your back turned and out of hearing, before they will hit them a cut with a raw hide. I know! You needn't tell me!"-And he looked him out of countenance.

He said many of them are whipped most 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!

[Cor. True Wooleyan.

From the Juvenile Wesleyan.

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 irons. He is said stated that he has had more difficulty with to have manufactured thunder-bolts for Jupiter. Our readers will understand that this is all fiction.

We said the word volcano, was derived from Vulcan, because Vulcan was the god of fire, and a volcano is a burning mountain, which roars like dreadful thunders, and vomits out streams of liquid fire and smoke, withering and destroying all around. It is said that there are about two hundred known volcanoes. They are generally near the sea, but this is not always the case, Jorullo, one of the burning mountains of the Andes, is more than a hundred miles

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 in the sale—writes thus: "I look upon the by the surrounding air, falls down in torrents of rain. Christian church denominations as at this When fire and lava is vomited out, the scene is dreadtime, in a deplorable state. While Christ | ful; masses of red hot rocks and stones are thrown several hundreds of feet into the air, presenting an

The eruptions generally take place periodically, or at intervals. Stromboli is said to have burned over two thousand years without intermission, while some others are said to have been dormant from one thousand to seventeen hundred years, and then to have broken out anew. Whole cities have been sometimes destroyed by eruptions.

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

**PROSPECTUS** 

LITERARY EMPORIUM A COMPENDIUM OF

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 literamany of the inhabitants of Europe fell, and ture will find no place in its pages, i.e. love tales, li terary trash, &c. In the second place, sectarishism will not be admitted into the Emporium; that is to say, it will fayor no particular denomination of Christbe what the church and clergy represented ians; but we do not mean by this that it will not advoit to be. Instead of going to the Bible for cate the religion of the Bible. It is intended that it the necessity not only of a change of heart, but of a Mr. Simpson, in speaking of the causes of world, and to be prepared for that which is to come. over-spreading infidelity in France, says- It is intended that its religious matter shall be of such Who is to blame for the spreading of infi- a nature as will be calculated to cultivate, to inspire delity? The bishops and clergy, more than and please a good and correct taste—that, which will any other persons in the kingdom. We, as in the soul love to God, holiness, virtue, and humanity. Ginger, a body of men, are almost solely and exclu- In regard to its literary character, it is designed to be sively culpable; our negligence, lukewarm- of such a nature as to water the thirsty soul that is stuness, worldly-mindedness, and immorality, diously endeavoring to acquire a knowledge of man in will ruin the country." And are not these in relation to the different sciences and arts, and the remarks, in a greater or less degree, appli- variety of the works of nature, with such miscellaneous cable to our own church and country? If reading as will invigorate the faculties of the mind, ever there was a time for Church reform, it give scope to the imagination, while it shall address is now, and reformation must not be partial itself to the good sense of all who desire to be truly

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