

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

THE WRONGS OF AFRICA.

The following address was written by HENRY HIGHLAND GARNET, of Troy, N. Y., a colored man, and an able and zealous defender of his downtrodden race. Who can read it without having his spirit stirred within him—without resolving to exert himself to the utmost for the redress of Africa's many wrongs?

Fellow Citizens of the United States:

The Father of Mercies has given us an inheritance in a goodly land, and has scattered unnumbered blessings around us. He has given us a pleasant sky, and caused our fields to yield their fruits in abundance. The character of our institutions is such, that intelligence is disseminated among the majority of the people. The Bible is placed in the hands of the free, and by an almost unanimous consent it is used as a school book. That sacred volume declares that "God is no respecter of persons," and that "He has made of one blood all people." In this land there are but a few who are unacquainted with the Declaration of American Independence, a paper which, in point of just sentiments, is held in respect next to the Bible, because it draws its leading principles from that book.

Here in this favored land, are thousands of ministers professing to be disciples of Him whose advent was to bring peace on earth and good will to men. From every valley I hear the voice of prayer, and songs of Zion ascending. There are a million of hearts among us that sympathize with the oppressed of every class in foreign lands. Uncounted treasures have been properly expended for the evangelization of the heathen abroad. When modern Greece stirred up her quenchless fires on the fields which had witnessed the exploits of her sons, when her name was potent, the American people hailed the event with joy. When Poland raised her arms against her oppressors, every heart wished her success, and when she could no longer contend against an unequal foe, you welcomed her exiled sons to your freer and more peaceful shores. You can point to the fields that have witnessed the most victorious achievements of our armies in the revolution. In the bosom of this soil rest the ashes of Patrick Henry and Thomas Jefferson, and here are the tombs of Franklin, Adams, and Washington. So certain are we that we have a superiority over all other people, that we have thrown aside a becoming modesty and declared ourselves the freest nation of the earth.

But, fellow citizens, look at the truth. In the name of my brethren I entreat you not to turn from it with scorn, but view it calmly and fairly, however humiliating it may be to your national pride.

There are at this moment three millions of slaves in the United States. Merciful God, what a vast number is this! Our proud New England does not contain more inhabitants. Besides this number in actual slavery, there are more than a half million of people of color in the non-slaveholding States, who are, in one way or other, proscribed by law or abused by prejudice. Thus this government has placed its feet upon the neck of three and a half millions of Africa-Americans. Where there has been one tear shed in consequence of the oppression of our mother country, or the perils of the revolution, there have been a thousand shed on account of the bitterness of that slavery which you tolerate. And for every drop of blood poured out in defence of American liberty, you can be pointed to streams drawn from the lacerated bodies of the descendants of Africa.

During these three hundred and twenty-five years, we have been doomed to suffer in this land all the cruelties common to a system of oppression, which in regard to wickedness, is not equalled by any in the world.

In consequence of this condition, a mighty overwhelming current of prejudice has set against us. My brethren, many of whom are members of the Church of Christ, are sold like beasts in the shambles, and every tie of relationship is ruthlessly torn assunder.

Sons have been compelled to behold the mothers who bore them, withering beneath the lash; and, more, they have sometimes been forced to apply the scourge on the labor-broken frames of their aged parents.

Our sisters, daughters, and wives have been driven into prostitution and concubinage, and their unhappy offspring have been sold by their unfeeling fathers; and in order to prevent these children from pleading the privileges of their Anglo-Saxon blood, the American slave laws declare that the child shall follow the condition of its mother!

The Holy Bible is a sealed book to all the enslaved, with a few exceptions. Hence they are the most unfortunate of all heathens. They sit in darkness while light surrounds them. They die of thirst while streams of salvation are flowing through the land.

In some parts of the country the most systematic efforts have been made to keep us in intellectual darkness; and the reason urged in favor of this course is, that knowledge would reveal our condition to us more plainly, and would therefore make us discontented.

Slaveholders and their apologists, say that we are ignorant and unprepared for freedom, and still they punish with imprisonment and death every attempt to prepare!

Our children who are born from day to day, and who might have as fair opportunity as any others to fill the most useful spheres in life, are thrown into the same ocean of degradation in which their father's rights have been engulfed.

The vast amount of mind which is crushed by the slavery maintained in this country, is the most fearful part of the system. It has deprived the land of at least two thousand educated ministers.

It has robbed us of our due proportion of professional men—physicians, lawyers, legislators, merchants, poets and philosophers.

It has kept from the heathen three hundred missionaries.

It has given rise to prejudice, which proscribes us in church and in state.

All these iniquities are sanctioned by many of the professing Christians, and by many of the ministers of the land.

The government of the country is likewise against us, and the degradation of this class of American citizens is considered by our national law makers to be an object of their highest ambition.

We complain that members of the church and ministers thereof, many of whom are slaveholders, and dealers, and slavebreeders—are held in fellowship by the non-slaveholding portion of the church notwithstanding it is generally acknowledged that their deeds are evil.

We complain that this connection with sin hinders the growth of pure and undefiled religion, and exposes the church to the ridicule of infidels.

We complain that those who sit in Moses' seat do not rebuke this sin in the spirit of Jesus Christ—but rather cry Peace, peace, where there is no peace.

We complain that the course of a large portion of the church furnishes the state with an excuse for the wrongs which it inflicts upon us.

We complain that we are subjected to all these misfortunes and oppressions, without any crime whatever. Yes, we are hated without a cause!

In the name of humanity—for the sake of justice—in view of an approaching judgment—and in the name of an eternal God, we demand redress for these wrongs.

From the N. Y. Evangelist.

THE MISSIONARY—A SAILOR STORY.

BY REV. JOHN S. C. ABBOTT.

The following story a seaman recently related to the writer. Many years ago, when New Zealand was a land of uninterrupted heathenism, the ship in which I was a common sailor dropped anchor at a cautious distance from the shore, in one of the harbors of that island. We had been months upon the ocean, without seeing any land. And when the sublime mountains and luxuriant valleys of that magnificent isle rose from the wide waste of waters before us, it was difficult to realize that we were not approaching some region of fairy enchantment. We soon, however, found that we were still in this world of sin and wo, for it so happened that there was a terrible fight between two war parties of the natives raging at the very hour which we entered the lovely bay. From the deck of our ship we witnessed with awe the whole revolting scene, the fierce assault, the bloody carnage, the infuriated shrieks, the demoniac attitudes of those maddened savages as they fell upon each other with a degree of fury which seemed worse than human. Often we saw the heavy club of the New Zealand savage fall upon the head of his antagonist, and as he fell lifeless to the ground, his head was beaten by reiterated blows, till exhaustion satiated fury. This awful scene of savage life as beheld from the deck of our ship, impressed even us unthinking sailors with emotions of deepest melancholy.

In consequence of the war, or for some other cause, no canoe from the shore approached our ship. As we were entirely destitute of wood, we sent a boat's crew, with many cautions as to safety, to the opposite side of the harbor to collect some fuel. I was sent with this party. We landed upon a beautiful beach, upon which a heavy surf was rolling. The savage scene we had just witnessed, so filled us with terror, that we were every moment apprehensive that a party of cannibals would fall upon us and destroy us. After gathering wood for some time we returned to the boat, and found to our dismay that the surf rolling in upon the beach had so increased, that it was impossible to launch the boat. The sun was just setting behind angry clouds which betokened a rising storm. The crested waves were rolling more and more heavily in from the ocean. A dark night was coming on, and savage warriors, their hands already dripping with blood, were everywhere around. We were all silent. No one was willing to speak of fears, and yet no one could conceal them.

Before we left the ship, the captain had informed us that an English missionary had erected his hut about two miles from the place where we were to land. The captain had visited him about two years before in his solitary home, and it was then very uncertain whether he would be able to continue in his post of danger. We immediately resolved to endeavor to find the missionary, and to seek such protection as he could afford us for the night.

Increasing masses of clouds rolled up and spread over the sky; and as we groped our way through the deep and tangled forest, darkness like that of Egypt enveloped us. After wandering about, we hardly knew where, for some time, we heard the loud shouts of savages either in conflict or in revelry. Cautiously we approached the sounds, till we beheld a large war party gathered around their fires, with the hideous trophies of their recent battle, and exulting over their victory. We thought it wise to keep as far from them as possible; and again turned from the light of their fire into the dark forest, where we could hardly see an arm's length from us. We at length came upon a little path, and slowly following it along, stumbling in the darkness, over rocks and roots of trees, we came in view of the twinkling light of a lamp. I, with another one of the party, was sent forward to reconnoitre. We soon found that the light proceeded from a hut, but whether from the lamp of a Christian missionary, we knew not; and few can imagine the anxiety with which we cautiously moved along to ascertain how the fact might be. Our hopes were greatly revived by the sight of a glazed window. And when, through

that window, we saw a man in the garb of civilized life, with his wife and one child, kneeling in their evening prayers, our joy knew no bounds.

Waiting a few moments till the prayer was closed, we entered the door, and through the surprise of the inmates was very great in seeing two white sailors enter their dwelling, we were most hospitably received. The missionary immediately lighted his lantern, and proceeding with us, led the rest of our party to his humble abode. We all slept upon his floor for the night. Weary, however, as I was, I found but little rest. I thought of my quiet New England home, from which I had been absent but a few months. I thought of my mother, and her anxiety about her sailor boy in this his first voyage.

The scene was indeed a novel one to me. The swelling winds of the tempestuous night, the wild scenes of man and nature all around us, the vivid image of the bloody conflict, with the remembrance its hideous and fiend-like outcries, all united so to oppress my spirit that I found but little repose. My companions, however, perhaps more accustomed to danger, and perhaps less addicted to thought, were soundly asleep.

Early in the morning a party of warriors came to the missionary's hut in search of us, having somehow ascertained that a boat's crew were on the shore. The missionary and his wife, both in countenance and manner, manifested the deepest anxiety for our safety. The savages were imperious and rude, and it seemed to me then, that nothing but the restraining power of God preserved his family uninjured in the midst of such cruel and treacherous men. While they had been somewhat subdued in spirit, by the kindness, the meekness, and the utter helplessness of the missionary's family, they considered us sailors fair game for plunder and abuse. By the most earnest solicitations on the part of the missionary, they were induced to spare us. The missionary accompanied us to our boat and we had, for our retinue, a troop of rioting and carousing savages, brandishing their bloody war clubs over our heads, to convince us that we were in their power. A walk of two miles conducted us to the beach. It was a fearful walk, and the watchful anxiety of our friend proved that he considered our danger to be great. When we arrived at the beach, some of the natives manifested great reluctance to let us go. Some took hold of our boat to draw it further upon the land, while they seemed to be earnestly arguing with the rest upon the folly of permitting our escape. At length, however, they yielded to the remonstrances of the missionary, and aided us in launching our boat, through the now subsiding surf.

As we rowed from the shore, and I looked back upon that devoted man, standing upon the beach in the midst of these rude savages, and thought of his return to his solitary home, and of the days, weeks, and months he must there pass in thankless labors, I thought his lot was, in a worldly point of view, one of the hardest I had ever known; and I wondered that any man could be so hard-hearted as to speak in terms of reproach, and point the finger of scorn towards the Christian missionary.

In my last voyage, about two years ago, I again entered this same harbor. It is now called the Bay of Islands, and is one of the most beautiful places in natural scenery on the surface of the globe. I could hardly credit my eyes as I looked out upon a handsome and thrifty town, with many dwellings indicative of wealth and elegance. There were churches of tasteful architecture, and school children with their slates and books. And there were to be seen New Zealand families dwelling in cheerful parlors, sanctified by morning prayers and evening hymns. The untiring labors of the missionary had through God's blessing created a new world. And the emotions of deep compassion with which I had regarded him, when we left him on the beach alone with the savages, were transformed into sentiments of admiration and almost envy in view of his achievements. All other labors seemed trivial compared with his. And I then felt, and still feel, that if any man can lie down with joy upon a dying bed, it is he who can look back upon a life successfully devoted to raising a savage people to the comforts, refinements and virtues of a Christian life.

PREACHING THE GOSPEL.

"I do not wish for any heaven on earth, besides that of preaching the precious gospel of Jesus Christ to immortal souls."

"How does your church come on?" said Eusebius.

"We are much encouraged," said Menander.

E. "I am much surprised at that. Your pastor is a man of moderate talents, and imperfect education; while ours is acknowledged to be the ablest and most learned man in the Presbytery, and yet the additions to our church have not equaled the deaths for five years. How do you explain this matter?"

M. "I do not know that I can explain it. God bestows his gifts as he will, and never gives account of himself. Your pastor is an able preacher. We all love to hear him when he visits us. But without knowing his habits, or censuring him in anything, I will tell you how our pastor seems to me to excel most men."

E. "I shall be glad to hear you."

M. "Our pastor greatly loves his work, and is always doing something that belongs to his office. If he cannot visit one of us in affliction he writes a letter or sends a tract or book to us. When he has preached to us on Sabbath, he has just begun his week's work. If he is doing nothing else he is studying his Bible."

E. "But did he not notice the transit of Mercury?"

M. "Our minister talked of it for days."

E. "Our pastor said to me the other day that he supposed learned men would be busy that day in making observations in the heavens; but that he had not the instruments, or the science, or the time, to render such observations useful or proper for him. He wrote a good part of the morning and spent the rest of the day visiting some poor families. It was well he did, for he found a man dying and his family in great distress. It is

thought that one of the family will soon join our church."

E. "But does your pastor take no time for recreation?"

M. "Yes, he recreates himself by varying the course of his studies and labors. He says that heaven will be the best resting place. Besides he says, if an axe be dull you must use it the more diligently. So that now by God's blessing, I believe ours is truly prosperous church. The Sabbath school is large, the prayer meetings well attended, everything seems to be improving."

[Watchman of the South.]

YOUNG HENRY MARTYN.

The father of Henry Martyn was a poor miner in the mountains of Cornwall. By a proper economy of all the leisure hours which his arduous life afforded, he acquired a sufficient knowledge of arithmetic to fit him for the counting room, and he was admitted as chief clerk in the establishment of a merchant of Truro. With his enlarged means he determined to afford his family the advantages of education. Among his children there was one pale slender boy, who was remarkable for the natural softness of his spirit, for the warmth of his feelings, and for his ardent thirst for literary acquirements. This diffident boy, whom the neighbors all pronounced to be a "lad of promising abilities," his father determined to prepare for the University.

At the school of Truro, young Martyn was proverbial among his companions for his amiable and inoffensive spirit, though he gave no evidence of the slightest religious impression. At the age of seventeen he entered the University of Cambridge, where he soon distinguished himself by his proficiency in mathematics. His studies occupied the most of his time, but he had a pious and faithful friend, who at every opportunity pressed the subject of religion upon his conscience. He had also a praying father at home, and a favorite sister, a girl "of a meek and quiet spirit," who was earnest in her labors for his soul's salvation—but he says himself that "the sound of the gospel conveyed even in the admonition of a sister, was grating to his ears." The death of his father seems to have awakened the first serious thoughts in his mind, and the faithful preaching and prayers of Charles Simeon, then a professor in the University, were blessed to his conversion.

THE SAILOR HOME AT LAST.

BY REV. JOHN DOWLING.

It was in the winter of 1842, and during an interesting revival of religion in a New England congregation, of which the writer was then pastor, that a pious father rose nearly at the close of an evening meeting, and spoke, in substance, as follows:—"Brethren, I wish you to pray for my first-born son; he has been a wild and wayward youth, but the child of many prayers. For the last eight or ten years, that is, from the age of thirteen, he has been a wanderer on the deep; he has passed through many perils and hardships, sometimes being brought to the very brink of the grave; but an unseen hand has preserved him. Till within a few days, he has continued careless and indifferent to the concerns of his soul; but at length his mind seems tender, and we have begun to hope that the spirit of God is at work on his heart. But, brethren, to-morrow he sails, as an officer of a ship, for China; and exposed as he will be to the temptations of a sailor's life, I tremble for his welfare. Brethren, pray for my first-born son!"

On that evening, many a heartfelt prayer ascended to God for the sailor son, in which the praying father most heartily joined; but the object of those prayers sailed on the morrow, without a hope.

Months rolled away, and still the prayers of a father and a mother followed that wanderer on the ocean wave, and hope was mingled with anxiety, doubt, and suspense. A year had passed away, and that father was permitted to exclaim, "Brethren, rejoice with me; my son which was dead is alive again, he was lost and is found." A letter had arrived, with the joyful news that he had found the pearl of great price, and had been baptized in China, by the Rev. Mr. Shuck, a Baptist missionary from America. "Oh," said he, in this letter, "I have indeed rolled sin as a sweet morsel under my tongue, but God's protecting hand has been over me for good." Then, after referring to the day of his baptism, "Oh, it was a day of days to my soul! A lovely pleasant morning, and I did feel such a sweet peace; a peace that the unregenerated know nothing of. Since then I have literally, like the Eunuch, gone on my way rejoicing." A few weeks longer, and the wanderer had returned, and in the circle of his friends and home was permitted to

* * * tell to sinners round
What a dear Saviour he had found.

Two years more rolled away; and now the child of many prayers, the Christian sailor, under the parental roof, was seen gradually sinking beneath the wasting influence of consumption. A milder climate was sought, to arrest or to retard the progress of decay. But in vain. The sailor returned home—to die. For a few days, and only for a few, was he permitted to linger on earth—and yet they were days of sadness—days of tears—and yet they were days of joy—of sweet and holy remembrances. Peaceful, and calm, and happy, as the gentle slumbers of childhood on a mother's breast, was the death-bed of the sailor. He had long been tossed amidst the tempest and the storm, and had often had his heart leap at the cry from the top-mast, "Land ahead!" and now he was just at the end of his voyage, his eye was on the port, and he could feel that there was "land ahead!"

As I heard, but a few days since from the quivering lips of a tender sister, the tale of the more

than peaceful, the triumphant departure of her sailor brother, I thought of the language in which a poet has described the death-bed scene of a "brother of the ocean."

His heart was on the shore,
Where holy brethren meet at last,
And storms are heard no more.

Gently pressed his feeble hand,
So soon to turn to clay;
And wondered if his heart was manned,
To meet that dreadful day;

When, as if in my looks he read
The thought, he cried out, "LAND AHEAD!"

Oh, he could see beyond the skies,
Beyond the grave could see,
Where mansions of salvation rise,
For such poor worms as he;

And calmly took the path that led
Up straightaway to that "land ahead."

Farewell to thee, mariner. Thy last voyage is ended. Thou hast reached the haven of eternal rest—the port of endless peace. THE SAILOR IS AT HOME AT LAST.

HEROIC PERSEVERANCE.

AN ANECDOTE OF AUDUBON.

"An anecdote which happened to two hundred of my original drawings, nearly put a stop to my researches in Ornithology. I shall relate it, merely to show how far enthusiasm—for by no other name can I call the persevering zeal with which I labored—may enable the observer of nature to surmount the most disheartening obstacles. I left the village of Henderson, in Kentucky, situated on the banks of the Ohio, where I resided for several years, to proceed to Philadelphia on business. I looked to all my drawings, before my departure, placed them carefully in a wooden box, and gave them in charge to a relative, with injunctions to see that no injury should happen to them. My absence was of several months; and when I returned, after having enjoyed the pleasure of home for a few days, I inquired after my box, and what I was pleased to call my treasure. The box was produced, and opened—but, reader, feel for me—a pair of Norway rats had taken possession of the whole, and had reared a young family among the gnawed bits of paper, which, but a few months before, represented nearly a thousand inhabitants of the air! The burning heat which insidiously rushed through my brain was too great to be endured, without affecting the whole of my nervous system. I slept not for several nights, and the days passed like days of oblivion,—until the animal powers being recalled into action, through the strength of my constitution, I took up my gun, my note-book, and my pencils, and went forth to the woods as gaily as if nothing had happened. I felt pleased that I might now make better drawings than before; and ere a period not exceeding three years had elapsed, I had my portfolio filled again."

FEASTING AT FUNERALS.

Mrs. Grant of Laggan in Scotland, in her essays, relates some singular circumstances concerning the Highland customs previous to the year 1745. It seems, that the pious Scots, had what we of the present age would consider a very singular method of manifesting their resignation to the will of the Lord, on the death of any of their families. As soon as the first burst of grief had subsided after death had done his work, the father of the family selected his best lamb, or kid, and had it dressed in goodly style for the wake—the relations, and neighbors were invited, the musicians were in attendance, and the father of the family opened the dance, with tears streaming from his eyes; after this followed a feast of good things. The whole ceremony was to manifest resignation to the will of God and to repress a murmuring disposition.

With us Americans, especially in the country, a different custom prevailed in time gone by. The friends and neighbors were invited to the funeral, and before they left the house, were treated very bountifully to what was termed good cheer. Gentlemen, and clergymen who might be in attendance, were supplied with one or more glasses of brandy, pibeleians with whiskey, and females had a decent glass of wine, or cordial; this it was supposed was a necessary act of courtesy, and enabled the funeral attenders to endure the heat, if in summer, and the cold if in winter, and moreover, it put them in a good tender mood to hear the funeral sermon; the clergyman also, by the stimulant received, was enabled to speak with greater force, and volubility. In vicinities where a degree of German influence prevailed, the age of the deceased was read—after the conclusion of the sermon, the whole neighborhood were invited to return to the house for refreshment;—they generally returned, and many gourmands would travel miles out of their direct road home, out of respect, to their eating and drinking propensities. Had a stranger dropped in among the greedy eaters, he would certainly have imagined he had blundered among wedding guests, or a national celebration.

OBSEQUIES OF A LOST SOUL.—"What," says Hall, "were it lawful to indulge in such a thought, would be the funeral obsequies of a lost soul? Where should we find tears fit to be wept at such a spectacle? Or would we re-act in the calamity in all its extent, what tokens of commiseration and concern would be equal to the occasion? Would it suffice for the sun to hide its light, and the moon her brightness—to cover the sea with mourning, and the heavens with sackcloth? Or were the whole fabric of nature to become too deep, or a cry too piercing to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?"

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PERMANENT AND TRANSIENT PASTORAL RELATIONS.

A great change has taken place within a few years in the duration and estimation of the pastoral relation. Many persons can remember the time when the choice of a pastor was generally preceded by a season of fasting and prayer, and when his entrance upon the office was considered permanent, and deemed one of the most important events in the history of a community.

Many causes have combined to produce this change. In some cases, a preacher has been settled in a church, who is neither disposed to perform the duties of a pastor, nor to encourage the call of a person who will perform them; hence the church has been driven to the expedient of hiring a preacher for a few months at a time, until that practice has become established. In other cases, perhaps the pastor has been inadequate to his work, and unable to edify and instruct a congregation for a long time, or he has been too indolent to prosecute his necessary studies, or too roving in his disposition to feel settled in any place, or too ambitious to be satisfied with his present attainments.

The consequences of such frequent changes of the pastoral relation, are often most lamentable. The prospect of a speedy change tends invariably to make the pastor superficial, negligent of his studies, and satisfied to dwell upon a limited number of subjects with which he has become familiar. It prevents his adopting any enlarged plans to advance the permanent interests of the church and community. It makes him comparatively careless of his reputation and influence, since he must soon remove to a new field. In short, it renders it impossible for him to lay himself out with that encouragement, and that feeling of individual responsibility, which is constantly before the permanent pastor. Nor does the evil end with the pastor; the church suffers to an equal, if not still greater, extent. The people come to love change, to live upon excitement, and to be satisfied with the mere sparkling froth of religious declamation instead of the strong meat of sound doctrine.

It is a question of vast moment to decide how these evils may be remedied. To settle the preachers invariably for life, would undoubtedly increase rather than diminish them. To take the power of choosing or dismissing the minister away from the people, and vest it in bishops or presbyters, would not help us. The remedy must be applied by the people themselves in order to be effectual. They must learn to seek and prize instructive preachers more than those who minister mainly to excitement. They must become better acquainted with them before their settlements. They must be more unanimous in calling them, and not satisfied to call a man by a mere majority. Above all, they must determine, when a man is called to sustain the pastoral relation among them, that his settlement shall be permanent, useful, and happy. With this determination consistently carried out, without listening to the insinuations of those who would unsettle or break up the sacred relation between pastor and people, we think there will be little danger that a faithful preacher will make frequent changes.

PERMANENT MINISTRY.—In these days of frequent ministerial changes, it does one good to meet with an instance of permanency in the ministry. At Hartford, Ct., there is a church which was organized more than two hundred years ago, and has never yet dismissed a pastor. Its present pastor, Dr. Hawes, has filled the office twenty-eight years with constantly increasing usefulness, and bids fair to continue his labors for some time to come. In

New York, Dr. Spring, pastor of the Brick Presbyterian Church has been settled over the people of his charge thirty-five years, and a few weeks ago preached his thirty-fifth anniversary sermon, the character of which shows clearly that he is far from being "too old to be useful."

THE CASE OF MAXSON VS. ANNAS.—Just as we were going to press, we received a letter from Bro. John Maxson, dated at Morrisville, the county seat of Madison, August 23d, informing us, that on the preceding day he was arrested under a *Cassar*, and taken to that place for imprisonment. It seems that in legal cases like the one in which he has been engaged, the losing party is liable to be imprisoned for the costs if they are not paid forthwith, notwithstanding he may have property lying exposed to the value of ten times the costs. In this instance the *Cassar* was taken out, not for want of property to satisfy an execution, but for the gratification, we fear, of a feeling with which most men are alas too familiar. The process does not admit of taking property, but only the body; hence Mr. Maxson was allowed only a minute to make up his mind either at once to pay over the money, or to proceed immediately to prison. The result is, that he is now incarcerated for a debt which he has incurred in consequence of trusting to the protection of a law which was regarded as all-sufficient. We have not time now for comments, and they would be useless if we had. The facts are before you, friends; and we trust that not many days will be suffered to pass before the means are provided to liquidate a debt of nearly two hundred dollars which has already been incurred.

ON THE FIRST DAY OF THE WEEK.

In the primitive days of the Gospel, it seems to have been the practice of Christians to lay by in store for the benevolent purposes of the Gospel, according as God had prospered every man. Do not some of our brethren, who are bitterly objecting to removing the old land-marks, forget that this is one of them? Brethren, let us ask for the old paths, and walk in the good old way. The apostles, and our Saviour himself, had a system, and the laying by in store on the first day of the week, seems to us as systematic as the cent-week system among us for the cause of missions. If this is the true gospel-benevolence, let us adopt it; and let the good conscientious brother who is doing nothing for missions, now begin to be slow for removing the old land-marks. To lay by in store for benevolent purposes, and to hoard up in miserly selfishness, are two very different things. God is opening the world to missionary labor. Never was there a time that more loudly called on the church for action and prayer.

[Morning Star.]

A most admirable old custom was that, and one which we should be right glad to see restored. It was thought fit by the apostle, that after having enjoyed the rest of the Sabbath, and before entering upon the duties of the new week, the early Christians should lay by them in store according as God had prospered them. What better time to look over their affairs, and make the proper appropriations for benevolent purposes? But alas, in this day so much is said about the sacred and sabbatic character of the first day of the week, that many persons dare not think of their worldly affairs enough on that day to see how God has prospered them. It was not so in the apostle's day, who gave the command. Nor was it so in St. Jerome's day, who approved the course of lady Paula and her maidens in returning to their work after the morning meeting on the first day. We long for the return of those good old times, when men shall not only keep the Sabbath, but shall lay by them in store on the first day of the week according as God has prospered them.

CHURCH OF ENGLAND MISSIONARY COLLEGE.—In view of the want of an adequate supply of ministers duly prepared by special training to labor with effect in the dependencies of the British Empire, it has been determined to found a Missionary College, for the purpose of educating young men for service in foreign settlements, with such strict regard to economy and frugality of habits as shall fit them for the special duties to be discharged, the difficulties to be encountered, and the hardships to be endured. London has been chosen as its site, and a large sum has already been collected towards the erection of the buildings. The institution is to be endowed and supported mainly by free contributions.

FRANCE.—The sum paid by the French government for the support of religious worship, is stated by the 'Presse' to be 37,684,350 francs. Of this the Romanists receive 36,318,900 francs; Protestants, 1,255,050 francs—Jews, 11,400f.

REVIVALS.—In the Christian Index we find notices of several recent revivals in Georgia. At one of them, twenty-one persons were added to the church by baptism; at another eighteen; and at a third eight.

THE GENERAL CONFERENCE.—In reply to the many inquiries whether we will attend the General Conference, we have to say, that much as we desire to be present, our business arrangements are such as to render it impossible. We hope, however, to publish an early and full account of the proceedings of that body; and shall rely upon Eld. Wm. B. Maxson, who is to be present, to prepare or secure the preparation of such account of the proceedings.

Immediately after issuing our last paper the editor left the city for a few days, and only returned in time to send the last form of the present number to press. If any apology is needed for the hasty manner in which it is thrown together, he trusts this will be deemed sufficient.

APPROVING THINGS THAT ARE EXCELLENT.

"And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ." Phil. 1: 9, 10.

We were reminded of this apostolic prayer for the Phillippian Church, while reading the "Second Annual Report of the American and Foreign Sabbath Union," and were led to desire that it may be accomplished in us, and in all the seventh-day brethren into whose hands the Report and Permanent Sabbath Documents may chance to fall.

The Report contains twenty-five propositions, designed to show the importance of Sabbath-keeping; extracts from letters and addresses of twelve distinguished men of this country, who advocate the cause of the Sabbath Union; and an account of the Annual Meeting held at Boston; three addresses from the National Sabbath Convention held at Baltimore; twenty-one resolutions adopted by that body; letters from Judge Hornblower of N. J., Professor Schmucker of Gettysburg, Pa., Chancellor Walworth of N. Y., and Theodore Frelinghuysen, Chancellor of the New York University.

From the excellent things contained in these documents, we extract the following truthful and important propositions, which we present a little transposed from the order in which they appear in the above Report, for the sake of showing their striking agreement with the views of God's holy law, advocated in the publications of the American Sabbath Tract Society, and in the Sabbath Recorder.

Proposition 1st. "Six days in a week were appointed for labor, and attention to secular concerns; and one day for rest and devotion, especially for the worship of God, and the promotion of the spiritual good of men. 'Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work.'"

2d. "This division of time into six days for labor and secular concerns, and one for rest and spiritual duties, was not an arbitrary arrangement; but was based on the nature of things; was required by the glory of God, and the highest good of men; had its origin in the conduct and will of God; and was indicated and sanctified by his own high and holy example. 'In six days Jehovah made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.' Ex. 20: 11. That is, he set it apart for a special and peculiar purpose. And blessed it for the end for which it was made, and to which it was devoted."

3d. "To this example of Jehovah, he himself appeals (in the fourth commandment) as a reason why men should confine their secular business to six days in a week, and should remember and keep holy the Sabbath."

4th. "The reason why he wrote this law among the other nine fundamental, permanent, universal, moral laws, was, it was like them. And it was placed there, not as a law, but as a character might be known. It was in accordance with the great law maxim. 'Nescitur a Sociis'—it is known by its associates. Like them, it is a fundamental, permanent, universal, moral law."

5th. "The Sabbath is the great institution for keeping alive the knowledge of the one living and true God, and thus giving efficacy to his moral government among men. The Sabbath was made by God, set apart, and given to men, as a special season for the communication and attainment of this knowledge. And it holds a relation to general morality, similar to that which the marriage institution holds to social purity. Neither the one nor the other can be disregarded, without opening the way for universal wickedness."

6th. "Very few who have regularly kept the Sabbath, and habitually attended public worship, which is a part of the proper keeping of that day, are found in any of our prisons. While men keep the Sabbath, the God of the Sabbath keeps them, not by coercion or external force, but by those moral influences of truth, duty, and interest, which the Sabbath was designed, and with its attendant means of grace, is adapted to exert. And under those influences, rendered efficacious by his spirit, he not only ordinarily keeps them from gross outward crimes, but often, while he promotes their highest temporal good, leads them to that knowledge of himself and of his Son, which is 'life eternal.'"

7th. "As but six days in a week have been made or given to men for secular business, they have no right to take any more for that purpose; no more belong to them, and if men take more, they take that which is NOT THEIRS. And though it may sometimes promise some temporary good, it will not be likely to end well; for the sabbatical law was engraven not only on the tables of stone, but on the bodies and souls of men, and is armed with a penalty which no continued violation of it can annul or evade."

8th. "Bodies of men, by being incorporated for private or public objects, have no more right to desecrate the Sabbath than individuals; and the members of such bodies are as really bound to observe it, in their public and official acts, as they are in their individual and private transactions among their fellow men."

We have read these documents with great interest, and can say with President Day of Yale College:—

"They give a condensed and luminous view of the reasons and scriptural authority for the universal and perpetual obligation of the weekly Sabbath."

Professor Woods, of Andover Theological Seminary says:—

"It is manifestly of the highest consequence, that the Sabbath should be regarded as a divine ordinance; and that we should be fully persuaded that we are required by the supreme authority of God, to remember and keep it holy as we are to keep any other command of the Decalogue. If the Sabbath is let down from the high place it holds in the divine law, if it is considered as an ordinance of man, and if the observance of it is enforced merely by considerations of expediency, it will fail of controlling the conscience. will leave men exposed to be led away by temptation, and will never secure to them the benefit of a cordial obedience to God."

President Nott, of Union College, N. Y. observes:—

"All God's laws are founded in wisdom and

goodness, and it is as much the interest as it is the duty of man to obey them. There are considerations in favor of the observance of the Sabbath embodied in these documents, that could not fail to impress the mind of the patriot and statesman, as well as the Christian; if presented before them. If the nation is to be saved, the observance of the Sabbath must be restored; and in order to the restoration of the observance of the Sabbath, the understanding of the public must be enlightened, and the conscience of the public quickened."

President Wayland, of Brown's University, R. I. said:—

"The importance of the religious observance of the Sabbath, is seldom sufficiently estimated. Every attentive observer, has remarked, that the violation of this command, by the young, is one of the most decided marks of incipient moral degeneracy. Religious restraint is fast losing its hold upon that young man, who, having been educated in the fear of God, begins to spend the Sabbath in idleness, or in amusement. And so also of communities. The desecration of the Sabbath is one of those evident indications of that criminal recklessness, that insane love of pleasure, and that subjection to the government of appetite and passion, which forebodes that the 'beginning of the end' of social happiness, and of true national prosperity has arrived."

These are excellent things, and such as we who observe the seventh day, because the institution and the law say it is the Sabbath of the Lord our God, can most heartily concur in. Nay, they are the very things for doing and pleading which, we are a separate people, and are called to bear contumely and reproach, from many who will read and applaud the sayings of these great men. And right glad are we, that the public mind is so far stirred up on this subject, that "seventeen hundred delegates, from eleven different States," could be assembled together at the National Convention, to give their support to these important sentiments. It is an excellent thing to see the most illustrious statesman, the aged Judge, and the far-famed barrister, the Presidents of Colleges and Universities, with the most distinguished divines in the country, giving their united concurrence to the promulgation of these high and important truths; to awaken and quicken the public conscience upon the obligation to keep holy the Sabbath day. True, these, strong truths as advocated by the patrons of the American and Foreign Sabbath Union, are interpolated with resolutions, sentences, and words of men's devising, to make them speak for the observance of the first day of the week, and doubtless will have this effect upon many. Yet we are right glad of their dissemination; for that which is most needed to bring men to the observance of God's holy Sabbath, is a conscience educated and disciplined to fear God's holy law. Our experience as Sabbath Reformers convinces us, that we have little or nothing to hope from the conversion of those to the holy Sabbath who regard it merely as a go-to-meeting day. Convince them that the Bible enjoins the seventh day, and that only as a Sabbath, and they remain unmoved by it; because they can go to meeting on the first day as well as on the seventh. And so with your no-law and all-gospel men; they have no conscience on the subject. And all who have come to us from the observance of the first day, are such as had God's law written upon the conscience; and when they discovered their mistake respecting a change of time, all their fastest principles required that they should keep that day which God says He hallowed and blessed. Let conscience be educated to obey God's law, and although prepossessions are strong, there is a way for truth to enter; and entering such a soul, it will find an abiding place and presently show its effects.

These things have often been illustrated in the history of the conflict of other important truths with the popular errors of the day. The Dissenters of England have made most progress, as a general thing, in those towns and parishes where the purest evangelical doctrine has been preached by the church incumbent. Before Newton went to Olney, the parish was overrun with vice and profligacy. They have had an evangelical ministry in the parish church ever since; yet the Dissenters are double the number of the Churchmen. Before Leigh Richmond went to Turvey, in Bedfordshire, there were but three or four dissenting families in the parish; in a short time after his death an Independent Church was formed, who built themselves an elegant meeting house.

We would not, if we could, recall one of the sixty thousand Permanent Documents which the American and Foreign Sabbath Union resolved to distribute, nor prevent the supply of a single family in the United States with all the Permanent Documents the Society has published. Let them not think that we are opposed to educating conscience on this subject. No—we wish the public conscience was a thousand times more enlightened and quickened thereon than it now is. We speak from observation, when we say, that the great body of Christian professors at this day treat the subject of the Sabbath as a matter of little importance, provided they go to church; or provided their neighbors are there, on the first day of the week. If the American and Foreign Sabbath Union can bring them to see that the law of God does require of them to "Remember the Sabbath day to keep it holy," we doubt not that there are reflecting men who will then inquire, What day is it that God has sanctified and blessed?

Before we part with the Second Annual Report, we must express our surprise, that the compilers of it did not more consult the law of God, and the dictates of conscience, when they said of the Baltimore Convention, "Distinctions of sect or party were for the time forgotten; . . . the results of discussion were harmonious; the numerous resolutions, addresses, and eloquent appeals, sent forth to influence the nation, were as the voice of one man." "What a sublime spectacle! How

unlike political contests, or party strifes! All, without a dissenting voice, harmoniously concurring in the adoption of measures for the more sacred observance of the Lord's day." Did they forget, that they refused seats to Mr. Hull and Mr. Carpenter, two Christian ministers deputed, one of them by a Christian church of more than one hundred years standing, and containing more than three hundred members, and the other, deputed by a Sabbath Reform Society? Were not Mr. Titsworth and Mr. West, and others, so refused? Did they forget that Mr. Magruder and Mr. Lemon were hissed by the members of that Convention, when addressing that body, in session, for advancing unpalatable sentiments? Or do they think the Lord has forgotten all those things? Do they think the weekly presses which commented on these things for a month or more afterwards, have forgotten them? Perhaps they think the persons who read the papers which commented upon those things are not the persons to read the cover of the Permanent Documents. "What a sublime spectacle!"

S. D.

P. S. We have a few more things to say respecting the Permanent Documents in a subsequent number.

WAR WITH MEXICO.—The final action of the Mexican Congress upon the subject of a war with the United States, has not yet been received. Of course therefore, nothing decisive is known. It is the general opinion, however, that Mexico will not waste her energies in idle vanities, but have a brush with us. Notice has already been given of the active preparations of the Mexican government. Our government is also engaged, and is daily shipping troops and munitions of war to the scene of strife, if strife should come. Intelligent and intimate friends of the administration express their fears that this affair is going to cost us an immense expenditure of money and life. The New Orleans papers of August 17, state that Gen. Gaines has received authentic information that 10,000 Mexican troops are within seven days march of Gen. Taylor's quarters. A requisition was made upon the Governor of Louisiana for 1000 troops, which was promptly responded to. These circumstances leave the Cabinet at Washington in a state of most anxious suspense.

ANTI-RENT TROUBLES.—We learn from letters dated at Delhi, Delaware Co., that about fifty prisoners have been taken, charged with the murder of Steele. About twenty have been fully committed as accessories to the murder, and many others are yet to be disposed of. Delhi is like a camp, full of prisoners and guards. There are two hundred men constantly under arms, and the people are greatly exasperated against the anti-renters.

RELIGIOUS ITEMS.

RECENT INTELLIGENCE FROM AFRICA.—"Africa's Luminary," just received from Liberia, gives cheering accounts of progressive civilization and Christianity. So powerful is the influence of the colonies, that a pacific policy is spreading far and wide, and petitions for missionaries and teachers are pouring in from the kings and chiefs in every direction. In nothing is the change from heathenism to civilization more remarkable, than in the condition of the female sex. Hitherto, as in every savage country, woman was the slave of man; but now, says the Luminary, she is the companion, and evinces her love for Christianity with as much fervor and sincerity as did Mary of Bethany.

MADURA.—"On every side," says a missionary, recently, "we find a movement towards Christianity. Individuals, families, and whole villages, are looking to us for instruction—some with pure, others doubtless with improper, and more with mixed motives. Still, however, they come, renouncing heathenism, and placing themselves under the influence of the gospel." "He that goeth forth, bearing precious seed, shall doubtless come again, rejoicing."

ANNIVERSARIES IN PARIS.—The Reports of the late Religious Anniversaries in Paris have recently been received. Their objects are similar to those of this city, and the aggregate amount of their expenditures the past year has been about 400,000 francs, not including what was given to institutions established in the provinces. This sum is surely quite remarkable, considering the state of the Protestant population of France, consisting of only about twelve or fifteen thousand souls.

Doctor Channing says: "A man brought up to an obscure trade, and hemmed in by the wants of a growing family, may, in his narrow sphere, perceive more clearly, discriminate more keenly, weigh evidence more wisely, seize on the right means more decisively, and have more presence of mind in difficulty, than another who has accumulated vast stores of knowledge by laborious study; and he has more of intellectual greatness. Many a man, who has gone but a few miles from home, understands human nature better, detects motives and weighs character more sagaciously than another, who has traveled over the known world, and made a name by his reports of different countries."

NEWSPAPERS.—The Pittsburgh Morning Chronicle thus discourses:—"What a singular medley a newspaper must be! In one column you shall find a labored and swelling eulogy on fallen greatness, apparently written with tears and inspired by sorrow, and in the next appears the history of the crops; anon appears a meagre witticism; next comes a theatre puff, or a recommendation of ice-cream; and then follows up the deaths and marriages. All tastes (and no tastes at all) must be consulted, sorrow and fun, business and nonsense, must all find a place in the 'folio of four pages,' or people 'will stop the paper.'"

A citizen of New Haven, Ct., has contributed a thousand dollars to the Yale Theological School, the interest to be awarded in premiums for the best essays. B. G. Northrop and E. Hart have taken the prizes this year.

General Intelligence.

MOBILITY TRIUMPHANT IN KENTUCKY.

The following account of recent proceedings in Lexington, Ky., affords another illustration of the spirit which supports the peculiar institution of the South. The murder of Lovejoy, a few years ago, at Alton, found apologists, because he was identified with the abolitionists, and supposed to be destitute of sympathy for the South. But here is a native of Kentucky, of commanding talents and high standing, threatened with the same fate which Lovejoy met, for no other reason than because he has dared to speak freely of the evils and dangers of slavery. We are told, it is true, that his influence favors insubordination among slaves. However this may be, we believe there is much more fear that he will disturb the slumbering consciences of guilty slaveholders. Hence his paper must be discontinued, and his own life jeoparded.

We are glad to see that some of the papers in other parts of Kentucky where the people are less excited, and are in a condition to look upon the matter with some degree of calmness, have fearlessly denounced the proceedings in Lexington. It can not be doubted, that in this case, the slaveholders have done more to promote the cause of emancipation, than could ever have been accomplished by the object of their spite.

The following account of the matter is taken principally from the New York Tribune, and includes all that is known in New York up to Wednesday noon:—

FREEDOM'S BATTLE IN KENTUCKY—THE WORK OF PERSECUTION BEGUN!

The establishment at Lexington, Kentucky, of Cassius M. Clay's True American has been hailed by the enlightened friends of Freedom in every part of the country with feelings of exultation, as a token that the system of slavery which has so long cursed a large portion of our country was ere long to be swept away by the influence and efforts of men whose right to interfere with the institution could not be disputed, and whose residence in the slave States peculiarly qualified them for the work. From the first we have foreseen that Mr. Clay's high social and moral standing in Kentucky would be insufficient to shield him from the persecution with which the enemies of Freedom and Humanity are wont to assail every man, however exalted, who undertakes the work of reform with an earnestness and boldness that gives assurance at once of sincerity and final success. We were not at all surprised, therefore, on learning as we did yesterday, by the True American Extra, dated the 15th inst. that an onset upon Mr. Clay has been commenced which has for its object the suppression of his bold and fearless paper. Indeed this is precisely what we have anticipated, and our only wonder is that the movement has been so long delayed.

The facts as stated by Mr. Clay are these: On the 15th inst. just before 3 o'clock P. M., Mr. Clay was informed that a meeting was to be held at the Court House in Lexington to take measures for the suppression of the True American. Although in ill health he determined to attend the meeting and vindicate his rights personally. About 20 persons were present, including two or three of his personal friends. With the exception of those last named, he knew them all as political, and three-fourths of them as personal enemies. Among the rest was Thomas F. Marshall. Mr. Marshall stated that the excitement in the community had been caused by some articles in the American which were thought to be insurrectionary in their tendency. Several speakers contended that the meeting was a private one, whereupon Mr. Clay, after protesting against the wrong construction put upon the article in question left the house.

The result of the meeting was afterwards communicated to him in the following letter:—

LEXINGTON, 14th Aug. 1845. CASSIUS M. CLAY ESQ.—SIR: We, the undersigned, have been appointed as a committee upon the part of a number of the respectable citizens of the City of Lexington, to correspond with you under the following resolution:

"Resolved, That a Committee of three be appointed to wait upon Cassius M. Clay, Editor of the 'True American,' and request him to discontinue the publication of the paper called the 'True American,' as its further continuance, in our judgment, is dangerous to the peace of our community, and to the safety of our homes and families."

In pursuance of the above, we hereby request you to discontinue your paper, and would seek to impress upon you the importance of your acquiescence. Your paper is agitating and exciting our community to an extent of which you can scarcely be aware. We do not approach you in a form of a threat. But we owe it to you to state, that in our judgment, your own safety, as well as the repose and peace of the community, are involved in your answer. We wait your reply, in the hope that your own good sense and regard for the reasonable wishes of a community in which you have connections and friends, will induce you promptly to comply with our request. We are instructed to report your answer to a meeting, to-morrow evening, at three o'clock, and will expect it by two o'clock P. M. of to-morrow. Respectfully, &c.

B. W. DUDLEY, THOS. H. WATERS, JOHN W. HUNT.

To this letter Mr. Clay sent the following bold and manly reply:

SIR:—I received through the hands of Thomas H. Waters, one of your committee, since candle-light, your extraordinary letter. Inasmuch as two of your committee and myself are not upon speaking terms, and when I add to this the fact that you have taken occasion to address me a note of this character, when I am on a bed of sickness of more than

a month standing, from which I have only ventured at intervals to rise out and to write a few paragraphs, which caused a relapse, I think that the American people will agree with me, that your office is a base and dishonorable one, more particularly when they reflect that you have had more than two months whilst I was in health, to accomplish the same purpose. I say in reply to your assertion that you are a committee appointed by a respectable portion of the community, that it cannot be true. Traitors to the laws and constitution cannot be deemed respectable by any but assassins, pirates and highway robbers. Your meeting is one unknown to the laws and constitution of my country; it was secret in its proceeding, its purposes, its spirit, and its action, like its modes of existence, are wholly unknown to or in direct violation of every known principle of honor, religion or government, held sacred by the civilized world. I treat them with the burning contempt of a brave heart and a loyal citizen. I deny their power and defy their action. It may be true that those men are excited as you say, whose interest it is to prey upon the excitement and distresses of the country. What tyrant ever failed to be excited when his unjust power was about to be taken from his hands? But I deny, utterly deny, and call for proof, that there is any just ground for this agitation. In every case of violence by the blacks since the publication of my paper, it has been proven, and will be again proven by my representatives if my life should fail to be spared, that there have been special causes for action independent of, and having no relation whatever to the True American or its doctrines. Your advice with regard to my personal safety is worthy of the source whence it emanated, and meets the same contempt from me which the purposes of our mission excite. Go tell your secret conclave of cowardly assassins that C. M. Clay knows his rights and how to defend them.

C. M. CLAY. Lexington, August 15, 1845.

Having thus met the enemies of Freedom of Speech and of the Press, he made the following appeal to the friends of the Constitutional Liberty to stand by him in this hour of trial. KENTUCKIANS: You see this attempt of these tyrants, worse than the thirty despots who lorded over the once free Athens, now to enslave you. Men who regard law—men who regard all their liberties as not to be sacrificed to a single pecuniary interest, to say the least of doubtful value—lovers of justice—enemies of blood—laborers of all classes—your for whom I have sacrificed so much, where will you be found when this battle between Liberty and Slavery is to be fought? I cannot, I will not, I dare not question on which side you will be found. If you stand by me like men, our country will yet be free, but if you falter now, I perish with less regret when I remember that the people of my native State, of whom I have been so proud, and whom I have loved so much, are already slaves.

C. M. CLAY. Lexington, August 15, 1845.

What response will be made to this noble appeal remains to be seen. But let the friends of slavery beware. If they resort to violent measures, they will give to their darling institution a shock from which it can never recover.

We learn by later advices, that on Monday the 18th, a large concourse of citizens of Fayette County, were assembled, and after hearing the report of their committee and several other expressions of the feelings of an excited mob, "a committee of sixty was appointed to proceed to the office of the True American, and take down the press, box it up, and send it to Cincinnati." True to their calling, the Committee reported at 2 o'clock that the press had been taken down, and pledged themselves that in a few hours it should be on the cars. No resistance whatever was offered to the mob. Indeed, a pledge was proffered to them in the name and behalf of C. M. Clay, that if they would not molest his property, his paper should be immediately discontinued. Mr. Clay was probably detained at home by illness, but had taken the precaution to make his will and to arm himself in anticipation of a personal assault.

The last advices from Mr. Clay represent his condition as very critical. A private letter from Cincinnati to the editor of the Tribune says, "I learn that Clay is dangerously ill. The excitement has proved to much for him. I fear the worst." A letter from Lexington, dated Aug. 19th, says that in the opinion of the attending physician, he must die.

THE WAY TO CONQUER.—He who overcomes by force conquers but half his foe, since the mind is not subdued; but he who overcomes by persuasion conquers the whole man, since he controls the will which gives him command of the body also.

Clerical Wine-Drinking in England.—In Dr. Durbin's 'Observations in Europe, we find the following:

"I do not recollect ever to have preached a sermon in England, without being offered a glass of wine afterwards in the vestry. Wine was frequently distributed in Conference during its active session. The temperance movement has not taken hold of our brethren in England; and they see wine-drinking, not as we do now, but as we did twenty years ago."

Rev. D. D. Whedon, late Professor of Languages in the Wesleyan University, Middleton, Conn. was elected Professor of Logic and Rhetoric in the University of Michigan, at the annual meeting of the Board of Regents, held at Ann Arbor, on Tuesday, the 5th inst.

Young folks tell what they do; old folks tell what they have done; fools tell what they will do.

IMPORTANT FROM MEXICO.

We begin to hope, after all, to be spared the necessity of giving to our readers from time to time, the sickening details of a protracted and inglorious war. The recent news from Mexico renders it quite doubtful whether anything at all will be done by the Mexican Congress in vindication of their "National Honor." An attempt upon Texas—the great safety-valve for Mexican patriotism, may possibly grow out of the present excitement. We cut the following from the N. O. Tropic:—

VERA CRUZ, 4th Aug. 1845. DEAR SIR:—The election of a new President commenced on the 1st inst, for which there are four candidates—say, Gen. Herrera, President ad interim, Gen. Almonte, ex-Mexican Minister at Washington, Gomez Farias, and one other whose name has escaped my memory. The Presidency, however, seems to lay between the two former, one of whom it is supposed will be the successful candidate.

Almonte has offered his services to Government in the approaching campaign against Texas, but I rather think it is more a "rouse de guerre" to help him to the Presidency, than any great desire he has got to have a brush with the Texans—or as I ought rather to say now the United States.

H. B. M. brig-of-war Persian, arrived here on the 27th ult. in seven days from Galveston, bringing the news of the Annexation of Texas being confirmed by the President, Jones—and also that a body of U. S. troops, say about 4,000 men were expected at Galveston, in the course of a few days.

It appears that our Government is in no hurry to declare war against the United States, or at any rate, it seems to be the general opinion that she will merely attempt to reconquer Texas without making any declaration of war. Of course the news by the Persian caused a great excitement throughout the country. The Ministry has presented an act to the two Chambers for their deliberation.

1st. To declare war against the United States. 2d. Authorizing them to raise a foreign national loan to the amount of fifteen millions of dollars, which they consider to be requisite to carry on a war and re-conquer Texas.

The proposals are now under discussion in the Chambers, and if they get the "Tangent," there is no doubt they will make the attempt to again get possession, though it is doubtful whether they declare war against the United States or not.

Of course you have heard ere this, of the revolution at Tabasco, in favor of Federalism, which has induced government to declare said port closed to foreign as well as native shipping, but is rather puzzled to find out how they will keep out the former, as they have not got a single steamer that they can get ready in less than eighteen or twenty days, all the engineers being still, as I may say, loafing on shore and waiting for their pay, of which, for some months past, they have received but a mere trifle.

Aug. 5.—The Water Witch not sailing yesterday, I open to say that we have no news from the American Squadron, but it is thought here that it will soon appear. It is said that the troops now on the road to Texas, amount to 15,000 men.

Yours, etc.

THE SLAVE TRADE.—With reference to a statement showing the extent and horrors of the slave trade in Brazil, the Tribune holds the following language:—

It seems almost incredible that such revelations can be true, and yet they come in a shape so authentic as to defy skepticism. The history of the past fifty years has demonstrated the utter impossibility of putting down the trade in slaves so long as slavery itself is fostered or even tolerated. Slavery creates a demand for human flesh, which will be supplied by bad men in spite of all the laws that can be placed on the statute books. There are few among us who would consent to call the foreign traffic in slaves by any gentler name than piracy, and yet thousands of our citizens regard not only without horror, but even with complacency, that domestic trade in human flesh which sunders all the dearest relations of life, and is attended with cruelties scarcely less atrocious than those of the "middle passage." In what code of morals is it made a crime to buy and sell the natives of Africa, and a deed of innocence and honor to trade in the bodies and souls of men on our own soil? To connive at such legislative enactments as are designed and calculated to turn the Northern Slave States into marts for the sale of human flesh, and yet mourn over the importation of slaves from Africa, is to demonstrate the insincerity of our grief by "a fiendish deed."

CASE OF BISHOP ONDERDONK.—At the Annual Convention of the Protestant Episcopal Church in the Western Diocese of New York, recently held in the city of Rochester, a preamble and resolution, touching the connection of Bishop Onderdonk with the General Theological Seminary, and proposing to instruct the Trustees representing the Diocese in the Seminary to make all necessary and proper efforts to procure a special meeting to act upon the question of his removal, were offered by Judge Dayton of Lockport. The subject called out a long and interesting debate, which is sketched in the Rochester papers. The result was the unanimous postponement of the question until the next Convention. This was assented to by the mover.

WONDERS OF THE IRON MANUFACTORY.—The amount of iron produced in the United States, is three hundred thousand tons; all of which, and much more, is consumed in this country. The amount of nails alone is supposed to be fifty thousand tons. Forty thousand casks or four million pounds, are annually made by the Boston Company. Suppose that the nails will average one hundred and sixty to the pound, the number here produced each working day, would be nearly two millions. This is supposed to be but the twenty-fifth part of the nail manufacture of the United States. It seems incredible that about fifty millions of nails are made, bought, sold and used, every day, in the United States—yet such seems to be the fact.

A SINGULAR FEMALE.—The Baltimore American Republican gives an account of the recent occasional appearance of a woman in that neighborhood, supposed to have fled from human society and taken up her abode in the woods. "She is reported by those who have seen her as being remarkably delicate and fair, with flowing tresses—small feet and hands—neatly though plainly appareled—and in her movements, when unconscious

of any of her species being near, cautious and sprightly; but upon observing any person, she bounds back to the depth of the forest, with a speed and lightness almost superhuman." She is seldom seen, having been accidentally discovered emerging from the secluded solitude of the rocks and glens where she remains hidden during the greater part of the time. A number of gentlemen have determined if possible to find out the abode of the "fair and lovely" stranger, and restore her again to her friends and society.

DISTRESSING ACCIDENT.—Albany, Aug. 21.—A distressing accident occurred on the Mohawk railway at its intersection with Broadway, as the train was coming in from the West this afternoon. The driver of a carriage, containing five persons, Mr. and Mrs. Jacob Anthony, of Cahoes, and Mr. Lyman, wife and child, of Rochester, was passing up Broadway, and when at the railway crossing he was warned of the approach of the train, which was then in sight.

The man at the station, employed by the railway company, warned him to stop, but in vain. He passed on to the brake and the carriage was struck in the centre by the locomotive. Mr. Anthony jumped out. Mrs. A. was attempting to get out when the carriage was struck, but she fell in the track; the engine, tender and three cars passed over her, cutting her nearly in twain below the breast, and killing her instantly.

The carriage was dragged a distance of about 40 rods, and Mr. Lyman, who was, until the train was stopped, partly hanging out of the carriage, was considerably hurt. Mr. Lyman's wife and child were in the carriage and escaped unhurt. One of the horses was killed. The train was proceeding at its usual slow pace. The driver of the carriage was solely to blame. He cannot explain his conduct. [Cor. Livingston & Wells.

Company A. of the 2d Regiment of Flying Artillery, numbering sixty rank and file with a complete battery of ten guns, have sailed in the transport Pacific, chartered by the Government, for St. Joseph Island, Bay of Arkansas.

The Maysville (Ky.) Eagle states that the excitement caused by C. M. Clay's True American has compelled the Editor of the Christian Intelligencer to suspend the publication of his paper.

An overwise and nervous young lady, having purchased a 'Galvanic Ring' at 134 Fulton street, the only Depot, hung it carefully out of the window the other night during a thunder-shower, as she was afraid of lightning! To the credit of the Rings we must add that the storm passed over and she was unharmed.

The steamer Express, plying between this city and Albany, on her passage down on Wednesday, was run into by a vessel going up the river. Considerable damage was sustained by the boat; one man was killed, and another severely wounded. It appears from the testimony of the passengers that the captain and officers of the Express were in no respect to blame, that they used every precaution, and that the guilt rests entirely with those on board the vessel.

The Bey of Tunis has recently abolished slavery within his dominions.

A boy of five years, accidentally set fire to his father's barn at Sing Sing, N. Y., recently, and perished with it. He was playing with loco foco matches.

Baskets of peaches containing something less than a bushel, of good size and flavor, can be had to almost any extent in the Philadelphia market at 25 cts. each.

A letter dated Fayal, 13th July, announces the loss of the whale ship Thomas Williams, Captain Williams, of and from Stonington, for N. W. coast, and ship Charles and Henry, Capt. Sayer, of and from Nantucket, for N. W. coast, the former on the 11th ult., by fire, and the latter, on the 25th June, cast away on Corvo—both total losses.

The Providence Journal announces the death of Charles Lippitt, aged 91, the oldest man in Providence. He was an officer of the revolution, and for several years, at the close of the last century, was selected member of the General Court.

One hundred Marines from the Brooklyn Navy Yard have left the City for Norfolk, there to take ship for Texas.

The weather continues hot and bright, and for several days the thermometer has stood at about 90. Those who have returned from their summer trips encounter almost the most disagreeable and oppressive part of the season.

A correspondent informs the Boston Journal that every student who hereafter enters Williams College will be required to sign a pledge of total abstinence from all intoxicating drinks.

Miss Farley, Editor of the Lowell Offering, was robbed of a gold watch, in the cars above Lowell, one day last week.

The Burlington (Iowa) Hawk-Eye shows its good sense in giving a historical sketch of that thriving place. It was settled just twelve years ago and now contains 3000 inhabitants—an increase of a thousand in two years. Its location (250 miles above St. Louis on the Mississippi) is very favorable to growth and prosperity.

The Maysville Eagle of Wednesday, 20th inst., says Hon Henry Clay passed through that city on Sunday evening, on his way to the Fauquier White Sulphur Springs of Virginia, for the benefit of his health.

DIED. In Preston, N. Y., July 26th, Mrs. FRANCES CAROLINE HULL, aged 22 years, consort of Henry D.L. Hull, and daughter of John Jay and Abby Maxson. She died in full faith that her Saviour was ready to receive her, and that she should enjoy a happy eternity.

At West Edmeston, N. Y., August 25th, after a short illness, DANIEL COON, Esq., in the 73d year of his age.

LETTERS. Wm. M. Fahnestock, R. Wiltshire Scott, Rowse Babcock, John Maxson, Ephraim Maxson, H. D.L. Hull, Asa Barratt, W. J. Wood, Charles Potter (thank you—we will write.)

RECEIPTS. Unadilla Forks—Ransom Lewis, Ethan Clarke, Lewis Bassett, \$2 each. Leonardsville—Benjamin West, Samuel Whitford, \$2 each; Asa Lanpher \$1. Adams—Charles Potter, Barton Whitford, \$2 each. Bridgeton, N. J.—Asa Barratt \$2. West Edmeston—DeWitt C. Coon \$2. Marshall, Mich.—Robert Church \$2. Providence, R. I.—G. T. Spicer \$2.

THE GENERAL CONFERENCE. The 41st Anniversary of the Seventh-day Baptist General Conference will be held with the First Church in Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the second Sabbath in September, 1845.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction. W. C. KENYON, Principal, and Professor of Languages. IRA SAYLES, Associate Principal, and Professor of Mathematics. GUNDOON EVANS, Professor of Natural Sciences. J. R. HARTSHORN, Professor of Anatomy and Physiology. O. STRICKLAND, Professor of Vocal and Instrumental Music. Miss C. B. MAXSON, Preceptor, Instructors in French, Italian, Drawing and Painting. Mrs. M. B. KENYON, Assistant in the Female Department.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be further increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially by a MANKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages nearly equal to those afforded by an actual subject, having this further advantage of being divested of all those revolting circumstances ever attendant on the dissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

The Institution is liberally endowed and subject to the visitation of the Regents.

Its Library is choice and extensive, and accessible, also, to all the students gratis. THE ACADEMIC YEAR for 1845—6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2. EXPENSES.—Tuition, per term, from \$3 50 to \$5 00. Board, per week, \$1 00. Piano, (extra, per term; \$10 00. Washing, lights and fuel, per term, from \$2 00 to \$5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano), need not exceed \$70 00; and may even be reduced much below this, where individuals board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL, President of the Board of Trustees.

BANK NOTE LIST.

Table with columns for bank names and note values. Includes entries for New England, Western New York, New Jersey, and various regional banks.

Local Agents for the Sabbath Recorder.

Table listing agents for the Sabbath Recorder in various states including New York, Connecticut, New Jersey, Pennsylvania, Ohio, Michigan, Wisconsin, Rhode Island, and Illinois.

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Payments received will be acknowledged both in the paper and by an accompanying receipt. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UTZER, No. 9 Spruce St., New York.

TODD'S PRINT, 9 SPRUCE ST.

Miscellany.

WHY THUS LONGING?

BY H. W. LONGFELLOW.

Why thus longing, thus for ever sighing
For the far-off, unattained, and dim;
While the beautiful, all round thee lying,
Offers up its low, perpetual hymn?

Wouldst thou listen to its gentle teachings,
All thy restless yearnings it would still;
Leaf and flower, and laden bee, are preaching,
Thine own sphere, tho' humble, first to fill.

Foot indeed thou must be, if around thee,
Thou no ray of light and joy canst throw;
If no silken cord of love hath bound thee
To some little world through which weal or woe;

If no dear eyes thy fond love can brighten,
No fond voices answer to thine own;
If no brother's sorrow thou canst lighten,
By daily sympathy and gentle tone.

Not by deeds that win the crowd's applause,
Not by words that give the world-renown,
Not by martyrdom and vaunted crosses,
Canst thou win and wear th' immortal crown.

Daily struggling, though unloved and lonely,
Every day a rich reward will give;
Thou wilt find, by heart-striving only,
And truly loving, thou canst truly live.

From "The Friend."

A WELL AUTHENTICATED FACT.

"In the year 1814, the late Mr. and Mrs. Foster, who were lost in the Rosthay Castle steamer in 1831, were acquainted with three sisters residing in London, two of whom were very serious retiring women, and the third just as gay and volatile.

One night, towards the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters feared that she was either unwell or had met with some misfortune that had affected her deeply; instead of her usual incessant chatter about every person she had met, every thing they wore, and had said, and done, she sat silent, sullen, and absorbed; the gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed resolution formed upon circumstances disagreeable to her, as if she was determined to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, but would submit to the control of another.

"No," she said, "I am well, and nothing pains me." Then you have something on your mind; why will you not tell us, do we not love you, have we not the same earthly interest as you, and can we seek any good but yours in our anxious wish to share your sorrows? "O you have superstitions enough of your own, without mine being added; I shall not tell you what ails me; so you have no occasion to rack your curiosity; I dare say you would think it some spiritual triumph, but I laugh at such things; I am not quite old enough yet to be the victim of dreams and visions."

"We do not live in dreams and visions, Anne," she replied; she answered harshly, "No, and I do not intend you shall." The sisters looked at each other, and remained silent.

The second day passed as the first; Anne was gloomy and moody, and her sisters both from pity and anxiety were unhappy. The third morning she again on the day as one who loathes the light, who has no object in living, and to whom the lapse of time in the prospect of futurity brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, "Anne, what was your dream?" "Ha! what was it, you would give the world to know, but I shall not tell you; I thought you did not believe in dreams." "Neither do we in general, we know them to be the offspring of a disordered stomach, confused images and fancies, when reason is dormant, and the memory of them usually passes away, as soon as we are engaged in our daily avocations; yet there is no doubt, some dreams are no more sent in vain, than any other affliction or warning. There is a verse in Scripture, which mentions God as speaking 'In the visions of the night, when deep sleep falleth upon man.'" She laughed again. "You have a verse in the Bible for every thing that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two." "Anne, we do beseech you to tell us; if you really have had a dream from Heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off."

She answered, "Well if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never

saw any thing any where in the least like it. "I thought I was walking in the wide street of a great city; many people were walking there besides myself, but there was something in their air which immediately struck me; they seemed thoughtful and cheerful, neither occupied with business or with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace, and such purity, as never were stamped on mortal brow; the light of the city was also strange, it was not the sun, for there was nothing to dazzle; it was not the moon, for all was clear as day; it seemed an atmosphere of light; calm, lovely, and changeless. The buildings seemed all palaces, but not like palaces of earth; the pavements were all alike of gold, bright and shining, and clear as glass; the large and glittering windows seemed like divided rainbows, and were made to give and transmit none but the rays of gladness; it was indeed a place to which hope may bend, and whereon charity might dwell. I could not help exclaiming as I walked along; 'these are the habitations of righteousness and truth; all was beauty, bright and perfect; I could not tell what was wanting to make me wish for an eternity in such a place, and yet its very purity oppressed me; I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive; I returned in silence their friendly greetings, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason.

"At length I saw them approach a building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch; but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity; I saw persons enter, who were dressed in every varied costume of the nations; but they disappeared within the porch, and then crossed the hall in white. Oh! that I could describe that hall to you! It was not marble, it was not crystal, it was not gold; but light, pure light, consolidated into form. It was the moon, without the coolness, it was the sun without his dazzling rays; and within was a staircase mounting upwards, all of light, and I saw it touched by the snowy feet, and white and spotless garments of those who ascended. It was indeed passing fair, but it made me shudder, and I turned away. As I turned I saw on the lower step one looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he asked in a voice like liquid music, 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence, he pressed me to enter, but I neither answered, nor moved; suddenly he disappeared, and another took his place, with the same look and manner; I wished to avoid him, but seemed riveted to the spot. 'Art thou come so far,' he said, and wilt thou lose thy labour? Put off thine own garments, and take the white livery here.' He continued to press me until I got weary and angry, and I said, 'I will not enter, I do not like your livery, and I am oppressed by your whiteness.' He sighed and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the steps which led to their mysterious change, but I rejected them, and stood melancholy and distressed.

"At length one bright young messenger came up to me, and entreated me to enter, with a voice and a manner which I could not resist. 'Do not turn away,' he said, 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter thou and taste of happiness. Do not all tribes and colours press into that hall? Are they not clothed, and washed, and comforted?' He gave me his hand, and I entered the hall along with him.

"Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how, but I mounted the white staircase with my happy guide. Oh! what a light burst upon me when I reached its summit! 'Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires—where are the glittering stars that are like the bright radiance on which I stood? Where are the forms either, or the looks of love that breathed in the innumerable company that moved around me? I sunk down overpowered and wretched; I crept into a corner, and tried to hide myself, for I felt that I had nothing in unison with the blessed creatures of such a place; they were moving in a dance to the music, to the harmony of songs that never fell upon mortal ear; my guide joined in raptures, and I was left alone. I saw the tall forms all fair and brilliant in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each.

"At length I saw one taller than the rest, one every way more fair, more awful, surpassing thought, and to him every eye was turned, and in his face every face was brightened. The songs and the dance were to his honor, and all seemed to drink from him their life and joy. As I gazed in speechless and trembling amazement, one who saw me left the company, and came where I stood, 'Why?' he asked, 'art thou silent? come quickly and unite in the dance, and join in the song.' I felt a sudden anger in my heart and I answered with sharpness—'I will not join in your song, for I know not the strain, I will not unite in your dance, for I know not the measure.' He sighed, and with a look of surprising and humiliating pity, returned to his place. About a minute after another came, and addressed me as he had done, and with the same temper I answered him in the same words; he seemed as though he could have resigned his own dazzling glory to have changed me; if Heaven knew anguish, he seemed to feel it; but he left me and returned. What could it be that put such tempers into my heart?

"At length the lord of this glorious company of these living forms of light and beauty saw me, and came where I stood. I thrilled in every pulse with awe; I felt my blood curdle, and the flesh upon me tremble,

and my heart grew hardened, my voice was bold. He spoke, and deep toned music seemed to issue from his lips, 'Why sittest thou so still, when all around thee are glad? Come join in the dance, for I have triumphed! Come join in the song, for now my people reign.' Love ineffable, unutterable, beamed upon me as though it would have melted a heart of stone, but I melted not. I gazed an instant, and then said, 'I will not join in the song, for I know not the strain, I will not join in the dance, for I know not the measure.' Creation would have fled at the change of his countenance. His glance was lightning, and in a voice louder than ten thousand thunders, he said, 'Then what doest thou here?' The floor beneath me opened, the earth quaked, and the whirlwind encompassed me, and I 'sunk into tormenting flame.' With the fright I awoke."

There was silence for a time, for the sisters were struck with awe. They considered the dream, the deep impression it had made. "Anne," said they, "we cannot wish you to forget this dream, we surely believe it is from God. Your description of the holy city is much the same as we find in the Bible: 'the city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there, and the Lamb is the light thereof; all who enter there must put off their own garments, that is, their own righteousness, and must be clothed with linen clean and white, even in the righteousness of the saints, and their righteousness is of me, saith the Lord.' Those that walk in the heavenly temple, are those that have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb; wisdom waits daily on the steps to call the sons of men into that temple, and the people of God try to persuade their followers to tread in their steps. O dear sister, you know something of the way; do hearken to the faithful warning, join us, and walk in the path that leads to heaven." Anne's brow again darkened, and she answered, "I will do as I please, I do not intend you to preach to me." She continued in this melancholy state until the end of the week, and was found in her own room a corpse; no one knows the cause of her death; she died without disease, and without change.

From the True Wesleyan.

Church Music, No. 4.

I approach now another question connected with church singing. Is it appropriate, is it right, to use instruments of any kind in the house of God? I propose this as a question still open for discussion in the Christian church, though I confess, that if I supposed it would lead to any doubts as to my own opinion, I should shrink from the smile I should provoke. My own answer is anticipated, doubtless, by all who have read the previous articles. I answer yes, I should be happy to have a well played organ in every Wesleyan Church in the country. Not in opposition to the will of the people, to be sure, but in concurrence with their conscientious convictions.

The organ is by far the most appropriate for sacred music, and greatly promotes, by the strength and harmony of its tones, congregational singing. This was the opinion of Mr. Watson. I also find the lovely Summerfield, giving his testimony to the beautiful effect of the organ in the house of God. And a greater than either, has said, "praise him with stringed instruments, and the ORGAN."

But where shall the organ be employed in his praise, if not in his house? Let it not be foolishly said, the organ cannot praise him, for no more can the organs of speech, by the use of which we are enabled to make musical sounds.

The mind, however, of him who plays the organ; which directs all the movements of the hands, and controls all the muscles of the fingers, and thus produces the beautiful harmony, the deep, solemn tones, which so secretly entrance the mind, and melt it into devotional tenderness, can praise him, and praise him the more acceptably, by being thus prepared, as the prophets were, to prophesy, by the tranquillizing sounds of the minstrel. And besides, those who urge the weak objection that instruments cannot praise God, must stand reproved by the constant language of the sweet singer of Israel, who calls upon God's saints, to praise with the timbral and harp. Do they rebuke David? Dare they jestingly ask how a harp could praise him? It was easy for the Psalmist and for others to see how the sweet sounds of the harp could carry up the soul in devotional aspirations to God. Tell me not in reply that this belonged to a dispensation that has passed away. I very much question whether those who talk of those as belonging to a dark age of the church, are safer guides than the Psalmist, whether they are either more enlightened or more deeply pious.

I feel quite satisfied to tread in the footsteps of Bible saints, of those whom Peter calls "holy men of God," speaking "as moved by the Holy Ghost." It was under the inspiring influences of the Holy Ghost, wrapping him in the pure flame which wraps the burning seraph, that David said, praise God with the organ. I repeat, I am satisfied to follow him, who could say, "though I walk through the valley of the shadow of death I will fear no evil."

Still, if the idea of instrumental music alarms certain sensitive persons, I point them to a future state where the redeemed are represented as having "harps in their hands." Are you not afraid the purity of heavenly worship will be moved by those "harps"? things that would so pollute the church here, that certain brethren could not worship where they were. Tell me not this is all figurative language, I know we have meagre ideas of heaven. But God to attract us upwards, to impress us with the ineffable bliss of the redeemed, represents them not only as singing, but joining the voice with the harp. But if he had desired instruments banished from his house on earth, could he have represented them as used in the temple not made with hands? Had he desired the church to banish them as polluting his worship here, would he have presented the church as using them above? I

have wandered from the course marked out for myself when I commenced, and must here close.

W. H. BREWSTER. Providence, July 21.

GOLDEN SCRAPPS.

BY MRS. L. H. SIGOURNEY.

HABIT.

We all acknowledge the strength of habit. Its power increases with time. In youth, it may seem to us like the filmy line of the spider; in age, like the fly caught in its toils, we struggle in vain. "Habit, if not resisted upon," says St. Augustine, "becomes necessity."

The physical force of habit is thus clearly illustrated by Dr. Combe: "A tendency to resume the same mode of action at stated times, is peculiarly the characteristic of the nervous system; and on this account, regularity is of great consequence in exercising the moral and intellectual power. All nervous diseases have a marked tendency to observe regular periods, and the natural inclination to sleep at the approach of night, is another instance of the same fact. It is this principle of our nature, which promotes the formation of what are called habits. If we repeat any kind of mental effort every day at the same hour, we at last find ourselves entering upon it, without premeditation, when the time approaches."

THE ELDEST DAUGHTER.

The department of the older children of the family, is of great importance to the younger. Their obedience or insubordination operates throughout the whole circle. Especially is the station of the eldest daughter, one of eminence. She drank the first draught of the mother's love. She usually enjoys much of her counsel and companionship. In her absence she is the natural vicar. Let the mother take double pains to form her on a correct model; to make her amiable, diligent, domestic, pious; trusting that the image of those virtues may leave impressions on the soft, waxen hearts of the younger ones, to whom she may, in the providence of God, be called to fill the place of a maternal guide.

DOMESTICS.

Children should be required to treat domestics with propriety. Those, on whom the comforts of a family so essentially depend, are entitled to kindness and sympathy. The theory, that industry and good conduct are worthy of respect, in whatever rank they are found, cannot be too early illustrated and enforced on the members of a household.

GRATITUDE.

Be careful to teach your children gratitude. Lead them to acknowledge every favour that they receive, to speak of their benefactors, and to remember them in their prayers. Accustom them to distinguish with a marked regard, their instructors, and those who have aided them in the attainment of goodness or piety. It is an interesting circumstance in the life of Ann, Countess of Pembroke, who was distinguished more than two centuries since, by her learning, her decision of character, the languages she acquired, and the honors she enjoyed, that she erected a monument to the memory of her tutor, and always spoke of him with the utmost veneration, as her guide in the rudiments of knowledge.

FILIAL LOVE.

Filial love should be cherished. It has, especially, a softening and ennobling effect on the masculine heart. It has been remarked, that almost all illustrious men have been distinguished by love for their mother. It is mentioned by Miss Pardee, that a "beautiful feature in the character of the Turks, is reverence for the mother. Their wives may advise or reprimand, unheeded, but their mother is an oracle, consulted, confided in, listened to with respect and deference, honored to the latest hour, and remembered with affection and regret even beyond the grave." "Wives may die," say they, "and we can replace them; children perish, and others may be born to us; but who shall restore the mother when she passes away, and is seen no more?"

FILIAL GRATITUDE.

Gratitude is a principal ingredient in filial affection. It often reveals itself in a most striking manner, when parents moulder in the dust. It induces obedience to their precepts, and tender love for their memory. A little boy was once passing the ornamental garden of a rich man. He was observed to look earnestly and wishfully at some sprouts, that were germinating on the trunk of an old poplar. On being asked what he wanted, he said, "My mother loved flowers, and every green living thing. She has been dead two years, yet I have never planted one where she sleeps. I was just thinking how pretty one of these would look there." The gentleman kindly gave him a rose-bush, and the fresh wind of a weeping willow. Then the poor little fellow lifted up his streaming eyes, and gave thanks in a broken voice for himself, and for his dear, dead mother.

REPUBLICAN DESPOTISM.

In the State of Connecticut I found a refugee from injustice who had fled from the bloodhounds and hell-hounds of Georgia. On the upper joint of each fore-finger her master's name was printed in letters of fire—from her wrist to her neck, her arm was full of black scars of the bloody whip, and she said her back was in the same condition. She was large, stout and active, and was compelled to marry at 14 years of age, that her master might make gain by selling her, offspring. After she had borne four children, her master sold the two oldest away from her, but she clung to them as with a death grasp and begged him not to let them go, but while she asked an egg, he gave her a scorpion by shooting her in the arm which struck her numb and unclenched her hands, and the precious jewels of her bosom were snatched away—she knows

not where. The next day she was in as great agony as she could well endure.—Some of the shot still remain in her arm, and are plainly perceived just under the skin. Said she, they used to strip us naked, tie our feet together, cross our hands and swing us up by the wrists, then draw the cat o' nine tails through the left hand to straighten the lash, and bring it down upon us so as to draw blood at every stroke.—Many a time when we were digging ashard as we could with a heavy hoe, they would lay on the lash till the blood would run down our backs to the ground, and I would look up to my God and pray for them and feel happy. We often sat up till midnight or break of day to go to meeting and got dreadfully whipped when we came home, but we would go.

When her two oldest children were sold, she resolved to fly to the North for refuge. She soon found an opportunity to escape with her two remaining children, and by lashing the oldest of them to her back and placing the youngest in a sack at her bosom, she mounted some stilt crutches to prevent the dogs from scenting her track, and thus this child of God took up her line of march for freedom, and though, as she said, it was dreadful hard work, yet through the good hand of God, by great effort she reached Pennsylvania half dead with hunger and fatigue, having slept by day and travelled by night, and snatching her food as she could catch it. After a short tarry with a quaker family, she looked out of the window, and lo! her old master was coming. She cried out, la! misse there is my massa true as you live, and there is the old white horse I used to drive, and her limbs became like a rag and she dropped to the floor. The quaker hastened to her help, and raising a trap door, lifted her up and put her and her children down into a cellar hole. Her master and his posse came in and searched the house but found her not. After this, they sent her and one child to New Haven, and thence to the place where I saw her, where she wept and talked, and I wept and prayed with her.—God save the people—save the slaves. [True Wesleyan.]

DUMB DOGS.

The following curious fact in natural history occurs in a letter from the Mauritius to Professor Bell of King's College, London:—"In coming from Lechelles hither we touched at Juan de Nova, where I had an opportunity of seeing for the first time an island of purely coral formation. It is of a horse-shoe shape, about twenty one miles long, and from a half to three-quarters of a mile broad, with extensive reefs around it abounding with turtle. Dogs of different kinds have been left there from time to time, and finding abundance of food in the turtle eggs, young turtle and sea-fowl, have multiplied prodigiously, so that there are now some thousands of them. I can testify from personal observation that they drink salt water, and they have entirely lost the faculty of barking. Some of them which have been in captivity for several months, had not yet lost their wild looks and habits; nor had they any inclination for the company of other dogs, nor did they acquire their voice. You may perhaps have heard of this before; if so, my notice will confirm your knowledge; if not, the fact has come under my own ocular demonstration. On the island the dogs congregated in vast packs, and catch sea-birds with as much address as foxes could display. They dig up the turtle eggs, and frequently quarrel over their booty. The greater part of them droop their tails like wolves, but many carry them curled over their backs. They appear to consist of spaniel, terrier, Newfoundland, and hound, in various degrees of mixture, and are of all colors except pure white or brindled.

GOVERNMENT OF THE THOUGHTS.—You esteem it a dreadful thing to be obliged to live with persons who are passionate and quarrelsome. You undoubtedly judge right; it is like living in a house that is on fire. Dismiss, therefore, as soon as may be, all angry and wrathful thoughts. They canker the mind, and dispose it to the worst temper in the world, that of fixed malice and revenge. Never recall the ideas or ruminate upon past injuries and provocations. This is the amusement of many in their solitary hours; but they might as well play with cannon balls or thunder-bolts. They may work themselves up to distraction—to hate every thing and every body; and to have the temper and disposition of the Destroyer himself. Anger may steal into the heart of a wise man, but rests only in the bosom of fools. Make the most candid allowances for the offender; consider his natural temper; turn your anger to pity; regard him as ill of a very bad disposition. [Dr. Horne.]

DEFENSIVE WARFARE.—I abominate war as unchristian. I hold it to be the greatest of human crimes; I deem it to include all others—violence, blood, rapine, fraud—everything that can deform the character, alter the nature, and debase the name of man. There is one case only which can justify it—there is one occasion only which makes it other than a crime—that is self-defence. Our own defence, or the defence of our country, and nothing else, on no other terms is war anything but a sin. [Lord Brougham.]

SIN.—We must ever remember that sin is the abominable thing which God hates, and against which the whole of his word is directed; and though penitent sinners are so gladly received by him, that there is joy in heaven over their conversion, presumptuous sin is a great gulf, out of which few who fall in it are restored. [Bp. J. B. Sumner.]

DANGERS OF DELAY.—Remember, though God promises forgiveness to repentant sinners, he does not promise they shall have to-morrow to repent in. Make much of time, especially in the mighty matter of salvation. [Thos. Aquinas.]

PRICE CURRENT

Table listing various goods and their prices, including items like Pot, first sort, Pearl, CANDLES, COFFEE, FISH, FEATHERS, FLOUR AND MEAL, GRAIN, IRON, LUMBER, MOLASSES, NAILS, PROVISIONS, SEEDS, SOAP, SUGARS, SALT, SHEETING, SOAT, SPICES, and TEAS.

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