

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PUBLISHED AT NO. 9 SPRUCE ST.

VOL. II—NO. 14.

NEW YORK, FIFTH-DAY, SEPTEMBER 25, 1845.

WHOLE NO. 60.

The Sabbath Recorder.

THE PRESENT RELIGIOUS DECLENSION.

"Wo is me! for I am as when they have gathered the summer fruit, as the grape gleanings of the vintage; there is no cluster to eat; my soul desireth the first ripe fruit. The good man is perished out of the earth; there is none upright among men."—Micah 7: 1, 2.

How pathetically the man of God laments the decay of true religion which he witnessed in Samaria and Jerusalem! He compares himself to a man in a vineyard, when the vintage is passed, and when the poor people of the land have been through and gleaned what the grape-gatherers had left, so that there was not a full cluster of grapes left on the vines. "The good man is perished out of the land; there is none upright among men." The general depravity of manners had so overgrown society, that scarcely any were to be found who exhibited the full-grown piety of holy men. A few individuals excepted, the mass of his countrymen in Samaria and Jerusalem had gone heart and life with the world.

If we cannot say quite as much as this of the church in America, we may at least say, it appears to us that the American church is in the highway to such a condition. The present almost universal declension, the withering apathy that every where prevails, is justly a subject of complaint among the few vigilant watchmen that remain. And many, many are they who admit that it is so, but who scarcely ever reflect upon the causes that have produced this state of things in themselves and others, or think seriously of what is needed to remove it.

"We want another revival," say they. "Revolutions are the life of the church," they exclaim. May the Lord speedily restore them, is the response of the good man's heart. But hold! let us think of these things. We have had revival follow revival for fifteen years past; and such has been the awakening in some districts, at some times, that individuals have thought that the outpourings of the Spirit for the bringing in of the latter-day glory had come. But these have been alternated with sad seasons of declension in the church; and apostasies of individuals have afflicted the body with sorrow of heart, and encouraged the wicked to mock the efforts of God's people. These revivals have occurred only with the most arduous and painful efforts to awaken the church from its slumbers, and alarm the world with its dangers. And every successive effort to effect these changes in society, has cost a great deal more than the preceding. Every successive departure from the revival spirit, has left the community in which it occurred more and more callous to divine things; and the church more and more sear, like the leafless trees in November; so that some places where the greatest efforts have been made, have, in the language of a certain class of professors, acquired the appellation of *burnt districts*. Fifteen years ago, four days were commonly deemed sufficient to expend in successive extra labors, to call up the attention of a people to the solemn realities of religion. Now, four weeks is thought too little time to effect much in that way; and not infrequently four months is found necessary to effect the people to a degree which would lead, to the conclusion, that the work intended is accomplished, so far as human instrumentalities can effect it. And yet, in these districts it is as common for the church and the world to relapse into more than their former apathy, as in any other.

Let not the church be deceived, for it is certain that there must be something wrong in a course of procedure which so commonly results in this state of things. We know that inconstancy is a concomitant of fallen human nature; but the great principles of true religion are fixed and permanent, and it is just to expect that a man's character will be staid and enduring, in whom they have been truly and correctly implanted. "The righteous shall flourish like the palm tree; he shall grow like a cedar of Lebanon. They that be planted in the house of the Lord, shall flourish in the courts of our God." Ps. 92: 12, 13. Much as we feel the need of divine aid—and we do know and feel that "unless the Lord build the house, they labor in vain that build it,"—we believe also, that as in the natural world, so in the moral world, there are great governing laws which cannot be disregarded or violated without injury to the objects that are sought to be accomplished. " whatsoever a man soweth, that shall he also reap." They have sown the wind and shall reap the whirlwind. "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul," nor say, Is there not a lie in my right hand?"

It were well, then, to inquire if there has not been something in the character of past teaching, and the extra efforts that have been made to convert men from the error of their ways, which has had a tendency to produce the present results, as the legitimate fruit. There surely must be a cause why men can at one time be wholly absorbed with concern for their salvation and the interests of religion; and anon, in a few weeks, or at most months,

so absorbed with the concerns of the world, the fashions of society, or the pleasures of carnal indulgence, that they have no interest left for religious duties, and little or no concern for the salvation of other men's souls, or the eternal welfare of their own. We would by no means set ourselves up for discerners of spirits above our brethren; nor are we disposed to pass judgment upon the extra efforts that have been made to turn sinners to the way of righteousness, as faulty above all other means. We have been accustomed to rejoice in the apparent effects of these efforts, and to regard them as happy instrumentalities for good to men who are hastening to the judgment of Jehovah. We have, however, often thought that there is a course of religious teaching, which, whenever it predominates, can never make men any better than superficial, unstable professors of a heartless religion. It appears to us, that these ought to be regarded as matters of vital importance to the welfare of the church and the salvation of souls; for he, and he only, shall be saved, that endureth unto the end.

1st. That course of religious teaching leaves men without sound and enduring principles, which persuades men to embrace religion chiefly from the consideration of its present enjoyments and advantages. We have heard some sermons, and many hortatory harangues, in which all the passions and sympathies of men, women, and children, have been appealed to, by no other considerations than the imagined enjoyments and advantages which they experience who have given themselves up to a certain routine of religious affections. In these appeals, we have seen religious men determined not to be outdone by their brethren in their enthusiastic expressions of pious enjoyment; and sometimes men, especially youth, have become emulous of getting religion, that they too may exult in being as happy as their friends and associates. Now, while it is a glorious truth, that pure religion and undefiled makes men happy, this fact needs presenting by a scribe well instructed in the things of the kingdom of heaven; for if the mental pleasures of religious employments and associations, are presented and substituted for the joy of faith on God, and an understanding and cordial acquiescence in the holy and life-giving doctrines of Christianity, that soul goes away deceived; his emotions all arising and centering within himself, he has no preservative principles. When exposed to a preponderance of adverse influences, he is assured to be carried away as a ship loosed from her moorings yields to every breeze that rises above its own gravity. That there are many professors of this class, may be seen from the innumerable lovers of pleasure more than lovers of God with which the churches abound; and we are persuaded, that to a great extent they are the dupes of that kind of teaching which has appealed chiefly to a selfish love of pleasure which is common to fallen humanity. "Wo unto the foolish prophets, that follow their own spirit and have seen nothing!"

2d. Religion inculcated and embraced upon the sole consideration of personal safety and future happiness, may leave the possessor destitute of all sense of personal obligation to God or interest in man, except what the sympathies and social relations awaken. Although the doctrine of "eternal judgment" is a foundation doctrine, it is not the superstructure; and that man has a very immature character, and is in an unsafe condition, who is moved principally by the dread of a judgment to come. At best, as water can rise no higher than its fountain or its impelling power, so this dread can exert but a negative or restraining influence upon the mind. Hence there is in all such persons a want of the higher attributes of the Christian character, which result from a fixed and habitual contemplation of the divine glories as presented by a living faith in the higher doctrines of the divine word. Men of this stamp are very apt to cast off fear, and give loose to all the natural biases of an unsanctified nature, intending to repent again ere they die. "Can the rush grow up without mire? Can the flag grow without water? So are the paths of all that forget God."

3d. Where there is an excessive reliance placed upon the strength of human purpose, the chief elements of Christian perseverance will be wanting. Doubtless there may be a crisis in the religious experience of individuals, where something like the decision of Esther, the Queen of Persia, when she resolved upon presenting herself before the King, may be requisite and proper; but to urge a company of thoughtless, inexperienced, ignorant mortals to resolve, from the mere impulse of a few serious emotions, to take the place of penitents, and even of believers in the Lord Jesus Christ, is to say the least of it, a hazardous experiment. Such may be brought subsequently under so healthful a course of religious instruction as to implant enduring principles in the soul; but should this not follow, the preponderance of other strong emotions may carry away every religious resolution they have ever had. After fond dalliance with some Delilah, the individual may possibly think, "I will go forth, as at other times, when it will be said, 'The Philistines be upon thee, Samson'; and then,

shorn of his strength, he will be the prey of the adversary.

4th. Where advantage is taken of the ignorance and simplicity of inexperienced persons, to surprise, or beguile them into a compliance with certain religious usages, such persons enter upon a religious life without any adequate sense of its responsibilities or requirements. Having never counted the cost, they have not prepared themselves for the battle. How shall they endure the contest with a wicked world? Instead of girding on the Christian armor, they strike their flag and make terms with the adversary. They are like a man who built his house upon the sand; when the floods came and the winds blew, it fell, and great was the fall of it. Against this sort of religious profession, our Lord gave the most solemn warnings, teaching men to count the cost; and against that course of religious proselytism, the Apostle of the Gentiles made the most solemn protestations; saying, 2 Cor. 4: 2, "We have not concealed the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience as in the sight of God."

In short, unless we sow good seed in the field, we cannot justly expect to see it produce the plant of righteousness; and although for a time we may seem to have success, in the end our labor will be lost. It is our fear, that as a whole the Protestant churches were never less fitted to endure any, violent onset upon their principles than at the present moment. What could we hope of vast numbers of modern professors, if a storm of persecution should arise? They cannot practice self-denial in the smallest matters which Christian consistency requires. What if some popular national project should enlist all the passions of worldly men against all the stricter requirements of Christianity; how many would stand by the holy requirements of Jehovah unto death? A periodical election, a national festival, or a party celebration of a political triumph, has sufficient weight in it to induce thousands of professors to lay aside for the time all the *be one with the men of this world!* To all such we must say, in the language of Jer. 12: 5, "If thou hast run with the footmen and they have wearied thee; then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

The weight of wealth and power and numbers and literature, is yet in unsanctified hands; hence it is no far-fetched fancy to suppose it probable, that a fiery trial may yet come to try the churches. On what side will the multitude of Christian professors then be? If we mistake not, the present declension marks the outlines of what we might then expect to see! Men who are the mere converts of popular impulses now, it is highly probable, would be the converts of popular impulses then. We need a revival of religion that shall put the law of God into men's minds, and write it in the heart. To such God has promised to make good his covenant, and adopt them for his people. Heb. 8: 10. Of the good man it is said, "The law of God is in his heart, and none of his steps shall slide." Ps. 37: 31. Whenever, then, we pray and labor for a revival, this is the great object we should studiously seek. Without it, God may say unto the converts, "Ye have turned, but not unto me." S. D.

FAMILY PRAYER.

Family prayer, as to subject, should not include everything of which we can think, but have special reference to the members of the family—not fully confined to them. A traveler once being entertained in a religious family, knelt with the rest at evening prayer. The good man of the house commenced—noticed one thing after another as subjects of petition—the prayer continued—the traveler, thought the close was at hand—other and still other subjects were brought in, the world was well-nigh explored, but still the course was onward; at length, turning to one of the servants, he whispered, "Is not your master about to close?" "Has he got to the Jews yet?" was the reply. "On being answered in the negative, he rejoined, 'Then he is not half done yet.' This is an extreme case, but I fear that many fail in accomplishing what otherwise they might, because they tread so nearly in the above steps." A word to the wise is sufficient. [Zion's Herald.]

How to get hearers.—Avoid, says Dr. Clark, the error of those who continually find fault with their congregations because more do not attend. This is both imprudent and unjust—imprudent, for, as men do not like to be forced in what should be a free will offering, so they are infallibly disgusted with those who attempt it—unjust, it being contrary to both reason and equity to scold those who come because others do not attend. I have known this conduct to scatter a congregation, but I never knew it to gather one. Indeed, it savors too much of self-love and pride. It seems to say, "Why do you not come to hear me? Am I not a most excellent preacher? What a reproach it is to your understanding that you keep away when I am here! Being Christ with you; and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

MIDNIGHT MUSIC.

BY MRS. L. H. SIGOURNEY.

The Rev. Mr. George Herbert, in one of his walks to Salisbury, to join a musical society, saw a poor man with a poorer horse that had fallen under the load. Putting off his canonical coat, he helped him to unload, and afterward to load his horse. The poor man blessed him for it, and he blessed the poor man. And so like was he to the good Samaritan, that he gave him money to refresh both himself and his horse, at the same time, admonishing him, that "if he loved himself, he should be merciful to his beast."

So, leaving the poor man, and coming unto his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used always to be so trim and clean, should come into that company so soiled and discomposed; but he told them the reason, and one of them said to him, "he had disparaged himself by so mean an employment," his answer was, that "the thought of what he did would prove music to him at midnight, and that the omission of it would have made discord in his conscience, whenever he should pass by that place." "For if," said he, "I am bound to pray for all who are in distress, I am bound as far as it is in my power, to practice what I pray for. And though I do not wish for the occasion every day, yet, let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I bless God for this opportunity. So now let us tune our instruments."

What maketh music, when the bird
Doth hush its merry lay,
And the sweet spirit of the flowers
Hath sigh'd itself away?
What maketh music, when the frost
Doth chain the mountain rill,
And every song that summer woke,
In winter's trance is still!

What maketh music, when the winds
To hoarse encounter rise,
When Ocean strikes his thunder-gong,
And the rent clouds reel and fly?
When no adventurous planet dares
The midnight arch to deck,
And in its startling dream the babe
Doth clasp its mother's neck!

But when the fierce storms of life
Do o'er the pilgrim sweep,
And earthquake voices claim the hopes
He treasured long and deep?
When loud the threatening passions roar,
Like lions in their den,
And vengeful tempests lash the shore—
The deed to humble virtue born,
Which nursing memory taught,
To shun the bosom world's applaus,
And love the lowly thought—
This builds a cell within the heart,
Amid the weeds of care,
And tuning high its heaven-strung harp,
Doth make sweet music there.

A CONVERTED ROMANIST'S NARRATIVE.

L. R. was educated in the Roman Catholic faith, and continued a firm adherent of that church for thirty-three years. At a suitable age (in 1819) he entered the army, where he continued eight years. There he became intemperate, like many others around him. In 1828 he emigrated to America, landing in Philadelphia, and pursuing a wicked life there for more than a year. He knew that his course led to ruin, but as he had been taught to believe that he could make up for delinquencies in this life in purgatory; its refining fires were his ground of hope, and his only consolation in reference to the future. Still his conscience was unquiet. He wished to reform, but he knew not the way. He had never read the Bible. He removed to P., with the hope of recovering his health, and lay sick there for a long time. His physician gave up his case as hopeless, and the sacrament of extreme unction was administered. During his illness he reflected on his hopeless condition, and became anxious for his soul's salvation. So wedded was he still to the superstitions of the church of Rome, that he thought the reading of a great many masses would save him from his sins, and afford relief to his troubled soul. He sent thirty francs at one time, and fourteen at another, to Germany to procure masses read, the priest in P. asking fifty cts. for each mass, while each franc would procure one in Germany. He also prayed to the saints, and repeated again and again the forms of prayer prescribed. But all would not avail. His distress of mind increased.

As he recovered, he resolved to get a Bible, and see if he could not get comfort there. He went to the priest and told him he must have a Bible. The priest refused. He offered him ten dollars for a copy, but he still refused. Poor as he was, he offered him twenty dollars, but the priest told him he could not have one on any terms—"The Bible was not made for the common people." R. told him he must have a Bible, and if he would not let him have a copy he would get a Lutheran Bible. The priest appeared to be angry, opened the door, and drove him out of the house; telling him to go to church and hear the gospel from his lips.

R. met a woman with a Bible in her hand one morning, which he purchased after Luther's name had been torn from the title page. From this he obtained much light. He read it day and night. He sought for the company of German Protestants, thinking that all Protestants who had the Bible were good people. But he found many as ignorant and Christless as his old associates.

In 1833 he removed to Cincinnati, hoping to find some one to instruct him, but soon encountered some of his old Roman Catholic associates, who offered him the whiskey bottle. He refused to drink, and they called him a Methodist. He knew nothing before of this people, whom he afterwards sought out. He discovered, from his Bible, that there was no warrant for Romish superstition; and he went from house to house among the Catholics, telling them that they had all been wrong, and that they must change their manner

of living or be lost. About five weeks after he came to C., after thus speaking with a family, the burden of his sins rolled away, and like the man who had been healed by Peter and John, he could leap for joy and praise God for his goodness. His only Christian instructor had been the Bible. He went on from house to house telling the people what had been done for him in the pardon of his sins. The avails of his daily labor, beyond the expenses of his family, he expended for German Testaments, which he carried to Roman Catholic families, and exhorted them to read and seek the salvation of their souls. Nor were his labors in vain.

MAGNIFYING GOD.

The ensuing passage is said to have been at times recited by Rev. Dr. Backus, of Bethlehem, Con., and always with solemn intent.

Early after his settlement as successor to the renowned Dr. Bellamy, he was returning on horseback from abroad, and overtook, just before reaching the village, a venerable negro; whom, without being recognized, he at once identified as a godly member of the Bethlehem church. Anxious, as we may suppose, to know how his own ministrations were relished after the distinguished labors of his predecessor, he accented the humble parishioner beside him, and a dialogue, substantially the following, occurred.

Mr. B.—What place is this before us, my good friend?
Negro—Bethlem, massa.
B.—Ah, Dr. Bellamy used to preach there; who have you to succeed him?
N.—Massa Backus.
B.—And what sort of a man is he?
N.—Very good, massa—very good. Massa Backus he nice man.
B.—Well, but which do you like best for a minister, the new or the old one?
N.—(With a shrug) Ah, massa, massa Backus he good preacher, he berry good man; but massa Bellamy he MAKE GOD SO BIG! SO BIG!
This sublime and just comment on the preaching of his venerable predecessor, dwelt ever on the heart of Backus: "I felt in," said he, "what must be the grand scope of my ministry!"

THE MASS AND THE BIBLE.—In Grenob, a young girl, I believe 18 years of age, lived with her uncle and aunt. She had received a New Testament, and had been reading it some time, you not go to mass to-day?" "No." "Why?" "Because I do not understand mass—it is in Latin." "Oh, but you must go." The niece then went, but took with her the first book that came to hand, which proved to be the Testament. While in the church, the priest was reading the mass, and she was reading the Testament. She came to the Revelation of John, and said to herself, that she must read that. She read eight chapters, and when mass was finished she shut her book and returned home. The aunt said, "Did you understand to-day?" "Oh, yes, aunt." "What did you understand?" "I have understood that Rome is the great Babylon; that the Pope is the Man of Sin; and that every one who has the mark of the Pope in his head and in his heart, will go with him into the second death." "Oh, my dear, where did you find that?" "In the Word of God; and it is the Word of God, and the religion of that Word, shall be my religion. I will go no more to mass." She has been faithful to that declaration; she is now a true Christian, and is beloved by every one around her. [D'Aubigne.]

PRAYING WITHOUT GIVING.—The native Christians of Polynesia have their missionary meetings, as regularly as the friends of the heathen in England, or the United States. On one of these occasions, a dark-browed man arose and said: "We have not hitherto collected much property, but let us add our prayer to that which may have been given. The Gospel cannot be conveyed to distant lands without means. This is the way to pray, with the mouth, and give with the hands. To pray without giving, is a lying prayer. Are there not many in Christian lands who show more care for the heathen by their prayers than by their ails?" [Dayspring.]

ATTAINMENT OF KNOWLEDGE.—Dr. Olinthus Gregory says: "With a few exceptions, (so few, indeed, that they need scarcely be taken into a practical estimate,) any person may learn any thing upon which he sets his heart. To insure success, he has simply to discipline his mind as to check its vagrancies, to cure it of its constant propensity to be doing two or more things at a time; and to compel it, to direct its combined energies simultaneously to a single object, and thus to do one thing at once. This I consider as one of the most difficult, but one of the most useful lessons that a young man can learn."

MAR YOHANNAN.—Mr. Stocking writes that Mar Yohannan has manifested increased interest in the cause of truth. They went together some miles into the mountains, to a place never before visited; where the Koordish chief asked Mr. Stocking for his sword. To which Mr. Stocking replied, that he was a man of peace and never carried a sword, which answer much gratified the chief. They found there an old church, in dimensions 91 feet by 57, divided into six rooms. Mr. S. went there to preach, and so many gathered, and listen, that there was not room in the church, and they had to stand in the yard. Mar Yohannan also preached. They went farther on to another village and held similar exercises. On their return, they visited the whole of Mr. Yohannan's Diocese, including every church. Mr. S. preached nineteen times in five days, to many thousands. Mar Yohannan preached from three to five times a day for six days, beginning at sunrise and closing at sunset.

The Sabbath Recorder.

New York, September 25, 1845.

FRUITS OF SCEPTICISM.

After the multiplied illustrations which have been given of the natural fruits of scepticism, one would suppose it difficult to find new victims. Yet facts of every day occurrence admonish us, that victims still abound, and that the battle between them and the truth is now waging as truly, if not as fiercely, as ever. Of course the real cause of scepticism is to be found in man's alienation from God, and his hostility to a holy and eternal government. But there are many secondary causes, which operate according to the mind to be influenced, or the obstacles to be overcome. The man of ardent temperament and proud spirit, is plied, perhaps, with notions of the independence and freedom of doubting, or the servility of confiding faith. He dwells upon what is represented as the narrowness of mind and meanness of spirit among those who bow to the authority of revelation, or the honorable and magnanimous dispositions of those who deny it. Perhaps for a time he is enchanted with the glitter of these representations, and yields himself up to unbelief. But when he is left to compare the fruits of faith and unbelief as they are seen in the active walks of life. Then he discovers the infinite difference between the two, and sees that while a belief in the truth is generally followed by virtue and happiness, unbelief blasts the brightest prospects for this life, and gives no certainty respecting the life to come.

"By their fruits ye shall know them," is the rule of judgment laid down in the Scriptures; and it is a just rule to apply in this case. Let scepticism and Christianity be tried by it, and few can doubt the result. Bloody revolutions, and sensual or selfish private characters, would stand as the fitting memorials of the one; while national prosperity and individual purity would be the just representatives of the other.

Scepticism boasts of giving freedom from superstition and unnecessary restraint. Yet the freedom which it gives is that of rejecting all the landmarks of truth, and all the wholesome restraints of legitimate investigation. Such freedom must be brief and uncertain, because in the department of mind and morals, there are bounds as fixed and inviolable as in the department of matter. To deny is not to remove them; to disobey is not to escape from them. A system which springs from a denial of all existing systems—which spreads by destroying all acknowledged truths, and not by establishing any truths of its own—may claim the merit of a species of freedom; but it can never be expected to give that freedom and rest for which the human soul most ardently aspires. Nor has it given such rest to its advocates, day they have abandoned and denounced the next. They have wandered about from one position to another, finding nothing in the universe but a cold and cheerless uncertainty. "Wretched indeed is the condition of that mind, which, laboring with intense anxiety to discover a peaceful rest for an unsatisfied conscience, and a final home at the close of a weary pilgrimage, finds within the horizon of its view, nothing but a structure built of clouds, variable in its form, and shadowy in its substance, gay, indeed, with a thousand brilliant colors, and romantic with all the fantastical diversities of shape, but black, desolate, and incapable of being inhabited." Yet this is precisely the condition into which thousands are led in their wild pursuit of the freedom of scepticism. From such freedom deliver us.

Scepticism boasts of the intelligence and refinement of its advocates. It would be strange indeed, if there were not some men of intelligence and refinement among the supporters of a system which appeals so directly to the natural propensities of corrupt men. Yet it would be equally strange, if a system which claims no essential truths, and only lives upon a denial of all fixed principles, should include among its advocates the more reflective and mature of the educated classes. It does not include them. For the most part its advocates are men who adopted the system early and rashly, or from a woful and unpardonable ignorance of Christianity. Many ingenious, some learned, and a few great men, may be named among them. But these can not claim superiority, even if they can claim equality, to a much larger class of those who have been the firmest defenders of Christianity. So that there is no justice whatever in this claim of high intelligence among sceptics in distinction from the defenders of Christianity. And as for their refinement, it is well known, that some of the most distinguished among them have been characterized by their coarse and rude address, their destitution of the finer social feelings, and their total rejection of the duties of conjugal and parental love.

Scepticism sometimes boasts of its influence upon communities. In a few instances it has tried its full strength upon fields most favorable to success. In France, for instance, it enjoyed the aid of fashionable refinement, the support of royalty, court example, brilliant intellect, indeed every human auxiliary. The result is well known. Although the refinement of high civilization still continues in that country, yet the most salutary restraints are removed from human passions, and many of the higher social pleasures are unknown. This is just what might have been expected from a system which boldly avows the doctrine, that the restraint of natural passions is violence to man's constitution and hostile to the highest good of society—a system which says that "self-denial, self-mortification, and humility, are not virtues, but are useless and mischievous." As a general rule—may, as an almost invariable rule—a community of men holding such doctrines, will be found to be

a community destitute of those salutary restraints which are necessary to high individual or social happiness. Hence the claim which is set up for scepticism from its influence upon communities, is contrary to reason and in direct opposition to facts. Scepticism has nothing to hope from a trial by its fruits. Its influence upon the moral, intellectual, and social condition, either of individuals or communities, has always been bad. It has made promises without fulfilling them, and boasts without any reason for them. It has been unsuccessful and false. It has always left its victims in the hour of trial, without virtue or hope, and wholly unfit for the conflict with death and the grave.

OBEEDIENCE AND CHARITY THE GROUND OF UNION.

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us."

"And Jesus said unto him, forbid him not; for he that is not against us, is for us." Luke 9: 49, 50.

The disciples of our Lord Jesus Christ had in this instance been guilty of an act of palpable intolerance. They had found a stranger, one with whom they had no intercourse, and of whom they had no knowledge, performing miracles in the great name of their Lord and Master; and coming at once to the conclusion, that his work must of necessity be evil, because he was not associated with them, they forbade him any more to exercise this power. That they were honest in so doing, is very evident from the frankness with which the circumstance is related by John, and the readiness with which the reason for the action is given. To their minds, contracted by the natural prejudices of mankind, the circumstance that this stranger was not one of their immediate number—was not one of those who followed the blessed Saviour whithersoever he went, witnessing his sorrows and his agonies, and participating in the evils with which his enemies visited him—was sufficient ground for enjoining him to refrain from working miracles in the potent name of Jesus of Nazareth. But to the mind of the Son of God, free from the narrow views and prejudices of men, the matter appeared in a far different light, and hence his injunction, "Forbid him not; for he that is not against us, is for us." He was possessed of the power of looking into the hearts of men, and discerning their thoughts. He could distinguish prejudice from zeal, and discouraged it wherever he found it.

The lesson which these words convey, is of the utmost value to the Christian Church; and one which we are constrained to say, is almost, if not quite, as much disregarded as any other which the Saviour ever gave. Had this lesson been regarded, and had men acted in accordance with its spirit, the pages of the world's history would not now be disfigured with narratives of wars, or rather, massacres, for opinion's sake, conducted by those bearing the name of Christians, against their brethren. Had heed been given to this, the blood of the murdered servants of God would not have cried to heaven from the valleys of the Waldenses; nor the wail of the dying Covenanters have saluted the ear of the Almighty from the glens of Scotland.

Our Saviour, in these words, has given us a rule by which we should be governed in our intercourse with one another as Christians. He teaches us that there is no neutrality in this matter; that a man is either a friend or foe of his, and cannot stand indifferent. Hence, if we find a man engaged in doing the work of Christ, we may, nay we must, according to the rule here laid down, hail him as our brother. If his conduct is that of a sincere follower of the Saviour, it is not for us, by word or deed, to forbid him, but rather to encourage him in his Christian endeavors; and instead of hurling at him fierce anathemas for presuming to differ from us in matters of opinion, to bid him a hearty "God speed" in the heavenly way.

The spirit in which these disciples professedly acted on this occasion, is rare in the Christian community at the present time. Proscription for opinion's sake, has not ceased to disgrace the Church; and her members seem almost, if not quite, to forget the blessed spirit of liberality which these words of our Saviour breathe. Instead of asking whether one who claims their fellowship, is a sincere and humble disciple of Christ, they ask, "Is he orthodox? Does he believe as we do, in all particulars? If he does, he may walk with us; but, if he does not, then, although we do not doubt that he may be a Christian, yet it is better for us to be separate, for 'how can two walk together except they be agreed.'" But, the essential agreement does exist in all true Christians. They all agree upon those points which are necessary to their salvation. So long as they cling to the direct and obvious teachings of the Bible, they will not, can not disagree; for then dissent is unbelief. But when they leave the Word of God to follow the commandments of men—when they read its truths with a bias towards notions drawn from some favorite teacher, or taught by the particular Church to which they happen to be connected, "from time whereof the memory of man runneth not to the contrary"—then, very naturally, difference of opinion arises, and hanging to the skirts of their particular teachers, they boldly engage in the crusade against what they are pleased to term "heresy." The spiritual battle rages again; bigotry enters into the hearts of the Christian warriors; religion takes its departure; and a relentless war of extermination is waged against the opponents of "orthodoxy." So long as Christians make the Bible their guide, and give assent to no doctrine which it will not support, there is but little danger of their disagreement. Whatever is necessary to the conversion of the sinner and the instruction of the saint, is taught in the holy Scriptures in words so plain, that "he who runs" may not only "read" but understand.

Very much of the contention which now agitates the Church on various points of doctrine, would be speedily put at rest, if her members would but seek the truth for themselves, and respect the honest opinions of others, instead of suffering themselves to be guided by the *ignis fatuus* of tradition and Church practice. If the Church were infallible, then it would be reasonable to take her for a guide; but this doctrine of the infallibility of the Church, is one which Protestants profess to be slow to believe, however their actions in some respects may be in accordance with its spirit. And they will be equally unwilling to admit, that the doctrine and practice of the Church have always been the same as at present.

If Christians, having examined the Bible for themselves, and having come to a different conclusion concerning the same matter, would, in a spirit of charity, and with an honest desire for truth, bring their opinions together, and test them by the gospel, much of the disagreement which now exists would vanish. And, if being then unable to agree, they would exercise the liberality enjoined by our Saviour, the glory of the Church would be greatly increased; and the union in her members, which would be thus brought about, would contribute more to her strength and the conversion of the world, than millions of dollars poured into her treasury. Then would the Christian no longer be pained to hear the fierce denunciations of bigotry. Then would the melancholy spectacle no longer be exhibited of a pastor rising in his pulpit, and taking advantage of his position, pouring forth the bitter vials of his wrath upon the heads of those of his people who are independent enough to think for themselves, and unfortunate enough to differ from him; setting up his opinion as orthodox beyond all question, and requiring all to bow down and give their unequalled assent, under pain of being followed with the "mad-dog" cry of "heretic." Those who are set to watch the sheep would then cease to worry them; the Church would realize "how good and pleasant it is for brethren to dwell together in unity;" and the unconverted world, seeing their harmony, be constrained to exclaim, "See how these Christians love one another!" THE PREACHER.

THE GENERAL CONFERENCE.

The 41st Anniversary of the Seventh-day Baptist General Conference was held with the 1st Church in Alfred, N. Y., commencing on the 10th instant, and continuing four days. The Introductory Discourse was preached by Eld. LEMAN ANDRUS, of Lockport, and is highly spoken of by those who heard it. His text was 1st Corinthians 2: 2—"I determined not to know any thing among you, save Jesus Christ and him crucified." The Conference was organized by the appointment of SHERMAN S. GRISWOLD, Moderator; and JAMES R. IRISH and JOHN D. COLLINS,

The Letters from the Churches, which were read, show that the past year has been one of peculiar dearth. Seasons of refreshing have been enjoyed only in a few places, so that although the fields are white for the harvest, only a few sheaves have been gathered in. Some have been added to our churches by conversions in their midst, and some others by being brought to the observance of the Sabbath. But the number from each of these sources is small, and ought to lead to self-examination and humiliation before God. It is encouraging to know, however, that there are at the present time no important divisions, either in the churches themselves, or between different churches or Associations. There is also, it is believed, a growing interest in the benevolent and reformatory movements of the day, which may justly be a source of encouragement and rejoicing.

At an early stage of the proceedings, the case of Maxson vs. Annas was brought up by the reading of a narrative reciting the principal facts in that case. The action which was taken upon the subject, will be learned from an article in another column. It is gratifying to see with what unanimity the meeting resolved to hold up the hands of brother Maxson; and we sincerely hope that the action in the case will be as unanimous and prompt as the expressions of sympathy.

The condition and claims of the Missionary Association were brought before the Conference in connection with a letter which was read from the Corresponding Secretary of that Association. The letter stated, that a subscription for a Foreign Mission had been opened, upon which about six hundred dollars had been pledged; that two candidates had offered themselves, in whose qualifications for the work the Board had the fullest confidence; that a sum of fifteen hundred dollars ought to be raised to pay for outfit and meet the expense of the first year; and that the Board only waited to hear from the churches what they were ready to do in the matter. The Conference passed a resolution expressive of satisfaction in view of this information, and commending the object to the prayers and liberal contributions of the churches.

A resolution was passed in the same connection, expressing the opinion of the Conference, that the support of the Sabbath Recorder is an object of great importance to the interests of the denomination; and recommending that every family and church member, so far as possible, should patronize it.

The necessity of taking steps to secure a law for the better protection of Sabbath-keepers in the State of New York, was brought up, and brethren Wm. B. Maxson, Lucius Crandall, and Lemman Andrus, were appointed a committee to prepare and circulate a petition to the Legislature of the State, asking that Sabbath-keepers

may be excused from attending to civil duties on the seventh day, to the same extent that those who observe the first day are excused from attending to such duties on that day.

A report from the Corresponding Secretary showed that within the year he had, among other correspondence, addressed a letter to the Sabbath-keeping Church at Mill Yard, London, a reply to which he had not yet received. He had also prepared and caused to be printed, a Circular addressed to Baptist Associations, calling their attention to a copy of the 'Baptist Address' sent to each in connection with the Circular. The same Corresponding Secretary, brother Thos. B. Stillman, was chosen for the ensuing year. Likewise the Recording Secretary, brother Paul Stillman, was continued.

Among the communications to the Conference was one from the church in Shiloh, N. J., asking that the next session of the Conference might be held there. This request was granted, and the Conference finally adjourned to meet with the church in Shiloh, on the fourth day of the week before the second Sabbath in September, 1846. To that meeting the Conference requests the churches and Associations to forward an expression of their wishes in regard to the continuance of the Conference.

The foregoing meagre account of the doings of the Conference, we have made out from a manuscript copy of the Minutes, in default of a full report which we hoped for. We are glad to learn, from the delegates who have returned, that the attendance during the sessions of Conference was very large, and that the deliberations were generally harmonious and pleasant.

MR. MAXSON'S CASE—ACTION OF THE CONFERENCE.

The Seventh-day Baptist General Conference, to the Sabbath-keeping Churches of the State of New York:—

DEAR BRETHREN.—A communication narrating the facts in the case of MAXSON vs. ANNAS was read before the General Conference and referred to the Business Committee, whose report was adopted as follows:—

"The Committee recommend, that the churches of our denomination in general, and those in the State of New York in particular, be requested to raise funds, and forward the same as soon as practicable to James Bailey of DeRuyter, for the relief of Dea. John Maxson from a debt incurred in testing the validity of a law enacted for the protection of Sabbath-keepers. And whereas, it has been ascertained, that about \$80 00 will be necessary to carry the said suit to the Court of Errors, the Committee recommend that said amount be raised and forwarded as above."

On motion of Lemman Andrus, the contribution in favor of John Maxson was referred to the Committee on Finance, with instructions to apportion among the churches of New York State \$220 00, the amount already expended, and \$80 00 for prospecting.

The Finance Committee reported as follows:—

Churches.	No. of Members.	Relief.	Cont. of Suit.
Berlin,	250	\$15 24	\$5 50
Petersburgh,	128	7 74	2 82
1st Brookfield,	301	18 20	6 62
DeRuyter,	101	6 11	2 22
Scott,	164	9 26	3 61
1st Verona,	109	6 29	2 40
Adams,	209	12 64	4 69
2d Brookfield,	145	8 77	3 19
3d Brookfield,	154	9 32	3 39
Truxton,	74	4 48	1 63
Preston,	80	4 84	1 76
Schenectady,	18	1 09	40
2d Verona,	53	3 21	1 17
Newport,	60	91	33
Hounsfield,	69	3 63	1 32
Watson,	59	9 26	3 36
Lincolnton,	153	3 57	1 30
1st Alfred,	446	26 38	9 31
2d Alfred,	135	8 17	2 32
Friendship,	152	9 20	3 34
Wirt,	51	3 08	1 12
1st Genesee,	175	10 59	3 85
2d Genesee,	67	4 05	1 48
3d Genesee,	22	1 33	48
Clarence,	229	13 84	5 04
Celis,	90	5 45	1 58
Independence,	135	8 17	2 38
Scio,	45	2 72	99
Pendleton,	15	91	33
	3635	\$220 00	\$80 00

The above apportionment is made, not as a debt devolving upon the churches, either by contract or our injunction, but merely as a guide by which an equality may be ascertained, supposing that the churches generally will esteem it a privilege to share in the burdens of those who are persecuted for defending our common cause. The main facts in this case are already before the public. It only remains to be said, that the Court of Errors, to whom this case is to be referred, if sufficient funds are obtained, consists of the Senate, its President the Chancellor, and so many of the Justices of the Supreme Court as were not concerned in the former decision; and that they are to decide according to the spirit and intention of the Statute. If the decision is reversed, the costs will be returned in favor of Mr. Maxson, and the contributions in that case are ordered to be refunded to the churches contributing unless otherwise directed. Monies forwarded for relief, should be distinguished from those designed to aid in future prosecution, as some may be disposed to aid in one and not in the other case. Churches out of the State will not regard themselves as excluded from any privilege in sustaining this burden, nor those within the State limited to the sums set to them respectively, as some from unknown causes may be unable to meet their full ratio, and others may fail altogether. The attestation of the present law will be a good stepping-stone to the attainment of a more specific statute.

By order and in behalf of the Conference,
JAMES R. IRISH, } Committee.
J. D. COLLINS, }

Alfred, Sept. 12, 1845.

SOMETHING NEW.—At the late Commencement of Harvard University, the honorary title of D. D. was conferred on Rev. Hosea Ballou. Mr. Ballou is a Universalist clergyman, and this is said to be the first instance in which the title was ever conferred upon a member of that denomination.

NEW JERSEY YEARLY MEETING.—It has been the custom of the Sabbath-keeping churches in New Jersey, for a hundred years past, to hold a meeting annually, for mutual consultation and edification. That meeting is to be held the present year with the Church at New Market, commencing on the 17th of October at 11 o'clock A. M., and continuing three days.

FREEWILL BAPTISTS.—The Anniversary Meetings of the Freewill Baptist benevolent societies take place this year at Lowell, Mass., commencing October 14. There are among them H and Foreign Mission, Anti-Slavery, and Education Societies, and a Sunday School Union. We notice also, that during the anniversary week they are to hold a Revival Convention—a new thing under the sun, and we hope not a useless thing.

THE GRAND LIGNE MISSION, Canada, which has been principally sustained for some years past by contributions from members of Presbyterian and Congregational Churches, has lately been taken under the patronage of the Baptist Missionary Society. The reason given for the change is, that its principal members are and have all along been Baptists. There can be no doubt, that since its sympathies are now known to be with the Baptists, that denomination will give it more efficient aid than heretofore.

NEWSPAPERS AND READERS IN WISCONSIN.—It will surprise some persons who are accustomed to think of Wisconsin as a wilderness, to learn that there are now in the Territory not less than fifteen printing offices, from which are issued one daily and fifteen weekly newspapers. This fact alone shows, that the settlers of that inviting section of the west, form an intelligent and reading community. But their patronage of newspapers is not circumscribed by territorial lines. They subscribe as liberally, and pay as promptly, for eastern papers, as do any portion of our notorious newspaper-reading countrymen.

FREE CHURCHES.—We are glad to learn that several new churches have recently been started in New York upon the free plan. Among the Episcopalians this plan seems to be regarded with special favor, and it is quite likely that their great Trinity Church will be made free. This is as it should be. Other denominations ought to follow the example.

HARVARD COLLEGE.—The question who shall be President of this institution, is attracting some attention just now from the press. Edward Everett has been named; but many will object to him on the ground of his being a Unitarian. Francis Wayland, the well-known President of Brown University, has also been named. He is a Baptist, and probably would be objected to by some on that account. Yet his notoriety abroad as well as at home, and his industrious working habits, would probably give him a larger vote from all denominations, if the choice were left with the people, than any other man.

AGRICULTURAL FAIR.—The great New York State Agricultural Fair came off last week at Utica. The weather was most auspicious, the arrangements admirable, and the attendance large. Probably fifty thousand persons were present during the fair, including many from very remote sections of the State. The display of fruits and vegetables—of neat cattle and matched horses—of agricultural implements and household conveniences—was equal to that presented at any preceding exhibition. The Annual Address before the Society was delivered by Hon. Josiah Quincy, Jr., of Boston, to an audience of ten thousand New York Farmers. His theme was the position, opportunities, and enjoyments of the Farmer. He contrasted the evils and vexations of other departments of industry with those of the farmer, and maintained that his is the calling which gives surest promise of bodily health, mental peace, and temporal competency. The whole affair passed off in the happiest manner; and there can be no doubt, that the great majority of farmers in attendance went home better satisfied with their calling, and more fully determined to pursue and honor it.

THE PENNY MAGAZINE.—A notice of the republication of this popular work will be found in another column. It is gratifying to know, that the enterprise meets with that favor from the public which it richly deserves. There is no form in which so much valuable reading can be obtained for so little money. Number eleven is just issued, leaving only thirteen parts yet to appear. See advertisement.

COURTESY AND LIBERILITY.—At the recent meeting of the Genesee Conference of the Methodist Episcopal Church in the City of Buffalo, the ministers and members present, constituted the pastor of the First Presbyterian Church in that city (Rev. A. T. Hopkins,) together with his lady, members for life of the American Bible Society, and of the Missionary Society of the Methodist Episcopal Church. The following day on the suggestion of Mr. Hopkins, the people of his pastoral care, by a contribution of two hundred and forty dollars, constituted Rev. Bp. E. James, Rev. Noah Levings, D. D., Rev. Professor Seagur, Rev. Horatio N. Leaven and lady, and Rev. John Dennis and lady, (all of the Methodist Connection) members for life of the American Home Missionary Society.

BISHOP SOULE, of the Methodist Episcopal Church, says there has been a decrease of 45,495 members in the Northern section of the church the past year, and an increase of 9,703 in the Southern section, while the total increase of the preceding year was 155,000. He ascribes it to the contentions that have agitated the church.

CHURCH OF ST. IGNATIUS LOKOLA.—This church, where is the altar of the Father of the Jesuits, has been closed since the new anti-Roman Catholic movement in Germany.

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General Intelligence.

FROM CHINA.

DREADFUL FIRE IN CANTON.—The ship Rainbow, Capt. Land, arrived yesterday from Canton, with dates to the 5th of June. The Rainbow left New York on the first of February, and brings accounts of her own arrival at China. This is her first voyage. The markets at Canton were dull when the Rainbow left.

From the Friend of China, of May 31, we have the particulars of a dreadful calamity. It says: On Sunday afternoon, a fire broke out in a theatre within the walls of the city; it has been the cause of a melancholy loss of life, as well as the destruction of much property.

The theatre formed the centre of a square, to which there was only access by one narrow lane. After the fire was observed, the audience endeavored to escape by the lane, but unfortunately the crowd from without were trying to force their way into the square, and prevented a large number of those who were within from obtaining egress—the two bodies appear to have got jammed, the greatest confusion prevailing.

It is supposed that upwards of eight hundred lives were lost by the fire, the falling timber, or borne down by the crowd and suffocation. The bodies are so horribly mutilated that their friends cannot recognize them; in consequence of this, hundreds lay unclaimed, and the worst consequences are to be apprehended from their exposure in such a climate at this season.

It is to be hoped, that the city authorities will have them buried at once; though from the national prejudices of the people with regard to the dead, and the filial affection which prompts them to pay great respect to the ashes of their departed kindred, it is feared that days will be allowed to elapse before the unclaimed and unrecognized are disposed of.

By the Mandarin's books, the total number of killed is 1,257, including 52 male and female actors; the wounded are estimated at 2,100.

On Monday—the day after the fire—part of the ruined wall fell and killed 30 more, wounding several others.

It is rather remarkable, that thirty years ago a similar accident happened at the same theatre. At that time the authorities forbade dramatic performances by the inhabitants; the present company are outside people. It is anticipated that an edict will be issued, strictly prohibiting all such exhibitions in future.

The authorities have purchased 460 coffins for the bodies that have not been claimed, and they will be interred immediately. A large portion of the dead are females; and it is feared that not a few were murdered by the robbers that infest the city on purpose to obtain bracelets and other ornaments.

ADDITIONAL CHINA NEWS.—Besides the dreadful calamity mentioned above, occasioned by the burning of the Theatre at Canton, on the 25th of May, we have the account of an additional catastrophe, resulting in a still greater loss of life. This latter occurred in the province of Honan, from which accounts had been received of a great earthquake, which had demolished about ten thousand houses, and killed upwards of four thousand of the inhabitants. Honan is situated about the centre of China.

Another fire is reported at Hong Kong, in the sheds near the new military hospital. The new market was burned, and other extensive damage done.

FOREIGN INTELLIGENCE.

The Steamship Britannia arrived at the wharf in Boston on Friday morning about 11 o'clock, bringing Liverpool and London dates to the day of sailing, Sept. 4.

She has a large list of passengers, numbering 101, among whom are Hon. Edward Everett, wife and daughter, and Hon. L. J. Papineau. The weather in England, which had for some time been stormy, and which it was feared would greatly injure the growing crops and retard the harvest, has suddenly changed for the better, and there is a fair prospect of abundance. Every interest is feeling the advantage of restored confidence.

Three of the Bank Notes taken from the Banking house of Rogers & Co. London, have been passed to an in-keeper at Naples. He is now in London, and the police are engaged in tracing the robbers. The parties who passed the notes were of high rank, and are not suspected of any connection with the robbers, but through them it is hoped the actual burglars may be detected.

A piratical slave ship, a fine vessel of great celebrity, was captured on the west coast of Africa, by one of Her Majesty's ships, after a severe engagement in which ten or fifteen men were killed.

The overland mail from India brought news that the cholera continued to rage, particularly in Soinde. The mortality in some places had been very great, causing the bazaars to be deserted.

By advices from Constantinople of the 7th, we learn that the disposition to revolt against Turkish governors manifested so frequently of late, had shown itself in various quarters. The drought has been so great that water, usually very abundant, sold as high as 2d. per gallon. The surrounding districts suffered severely.

There is a complete famine in Poland, so that no supplies of wheat can be expected from that quarter.

From Austria we have intelligence that immense inundations have happened in Hungary, and have done immense damage, as well as caused an extensive sacrifice of human life.

The ancient town of Tervonia in Hungary, has been reduced to a heap of ruins by fire.

FRANCE.—A fire broke out at Bordeaux, on 22d ult., in the Rue Boire-aux-Chatraux, at a Mons. Tastet's. A store, full of brandy, was consumed, and the fire spread to neighboring houses. The following morning, by the falling in of the roof of one of the burned houses, a commander, an adjutant major, a lieutenant and three firemen were killed, and a fireman and two soldiers wounded. The loss of property is estimated at 3,000,000 francs.

There has been a terrific whirlwind on the continent. Its effects in Holland were almost as severely felt as in France. At Rouen, however, it seems to have expended its greatest violence. In that city three extensive manufactories were destroyed by the whirlwind, while all the hands were at work; not less than 60 persons of all ages perished in the ruins, and 120 were thereby wounded.

A great cloud of winged insects, called ephemeræ, recently spread over the city of Nantes, darkening the atmosphere as though by an eclipse. The gardens and grounds were covered.

SPAIN.—Madrid has been the scene of another disturbance, the people having resolved not to pay the new house taxes. All the shops were shut up, and business entirely suspended. Troops poured into the city, and on the 19th charges of cavalry and a discharge of musketry were found necessary to disperse the crowd, when several persons were killed and wounded.

GERMANY.—From Germany we learn that the religious disturbances at Leipsic have not been renewed, and that the popular irritation has been allayed by the King's prompt compliance with the request of the citizens in regard to a commission of inquiry.

THE WAR OF THE CAUCASUS.—We learn from Constantinople, that intelligence had been received from the Caucasus, announcing that the Russians had undertaken a new campaign in the interior of Daghestan. After a vigorous resistance at the entrance of a defile, the mountaineers withdrew to the interior, and the Russians seized on the defile. Considerable loss was sustained on both sides.

A letter from St. Petersburg of the 14th (says the Journal du Havre) has been received at this port, making a bulletin from the army of the Caucasus, which announced the capture of Dargo, the residence of Schamyl. As this place was defended by 26 barricades formed of felled trees, each of which had to be carried by the bayonet, this success has cost the Russians dear. It is said that they had two generals killed and a great many superior officers wounded.

WAR IN MADAGASCAR.—In the beginning of May last, Ranavalo Manjaka, the Queen of Madagascar, issued orders that all the English and French residing in her dominions should, within eleven days, become her subjects, by having themselves registered and naturalized as Malagaches, or that they should immediately quit the island.

Three hundred and fifty men, of whom 100 were French soldiers, and the others belonging to the three ships, landed on the afternoon of the 15th inst. and advanced across a plain, under a sharp fire from the fort and battery of grape and musketry. The enemy was driven out of the battery and the guns spiked.

Another circular fort mounting 30 guns was then discovered, which was also stormed and taken. The guard-house, custom-house, and a considerable part of the town was burnt. The loss of the natives was very great—that of the English and French some 20 men killed and 60 wounded.

MR. VAN RENSSLAER TO HIS TENANTS.—Gen. Stephen Van Rensselaer has submitted through the Albany papers a proposition to his Tenants, with a view to a desirable change of the tenures by which he holds their farms. As the matter is one in which all the people of the State are deeply interested, we copy his propositions as follows: To the Tenants of the Manor of Rensselaerwyck in the County of Albany:

If by the 1st of March next, any person who holds, under lease, any lands in the county of Albany, to the rents of which I am entitled, shall pay the arrears of rent, and \$30 for the quarter sale, I will release all the covenants and reservations in the lease, for a sum which at six per cent will yield an annual interest equal to the annual rent estimated as follows, to wit: a bushel of wheat, at one dollar; one day's service with carriage and horses, two dollars; and each fowl twelve and a half cents. This offer, as to the quarter sale, is only to apply to such lands for which the wheat rent reserved is fourteen bushels of wheat for one hundred acres of land.

And if any person, willing to accept the above terms, cannot immediately pay all the sums at once, I will accept one-fifth of the whole amount, and take a bond and mortgage on unencumbered real estate for the residue, payable in four equal annual installments, with interest annually, at the rate of six per cent per annum. Or, as the average price of wheat for the last twenty years is about \$1.25 per bushel, I will accept of a principal which, at six per cent per annum, will produce that amount, and release all the covenants and reservations in the lease. S. VAN RENSSLAER. Waterbury, Sept. 16, 1845.

DEATH OF JUDGE BAYLOR IN TEXAS.—Hon. R. E. B. Baylor, writing from Austin, July 30th, to a gentleman in Alabama, thus makes melancholy mention of his brother's death:

"By the time this reaches you, you will have heard the melancholy fate of my brother, Walker K. Baylor. His death was sudden and unexpected. A Mr. Rivers, late of the State of Tennessee, having a revolving pistol in his hand, the hammer slipping through his fingers, causing the pistol to fire, shooting my brother immediately through the heart. He died instantly. A nephew standing by exclaimed, 'You have killed my uncle.' Poor Walker replied, 'Oh no!' and he never spoke again. Mr. Rivers, I learn, suffered greatly from agony of mind, and expressed his deepest sorrow on account of his being the cause of this fatal occurrence."

THE PEACH TRADE.—To give some idea of the amount of the peach trade, we mention the following fact. Maj. Raybold & Sons, of Delaware City, (Del.) sold the enormous amount of 73,234 baskets up to the 29th of August. They have now chartered the steamer "Mutual Safety," of New York, burden 700 tons, to convey their peaches by sea direct to New York, thus avoiding the labor and loss of transhipment and reloading, when sent by railroad or canal. This steamer left the wharf at Delaware city on the evening of the 1st of September, with 3,582 baskets of peaches on board.

The most superb Peach Orchard probably in this country, if not in the world, is that belonging to Messrs. Isaac Rare and Jacob Ridgeway, of Philadelphia. It is located about forty-five miles below that city, on the river, at Delaware city, and comprises upwards of two hundred acres. In the year 1839, were gathered from this orchard, eighteen thousand bushels of mature fruit, and yet only about one hundred and seventy acres were in bearing, and twenty-five acres of these had not yet reached maturity. [Farmer and Mechanic.

The True Sun has a story that a British fleet of two 104 gun-ships, four frigates, and three steamships, having on board a full regiment, sailed from Spithead lately with sealed orders for Oregon, where the troops were to land if deemed advisable, and a Governor for the Territory, who also went out in the ships, was to assume the charge of Oregon, if "circumstances warranted him in so doing to carry out the instruments under which he has been sent."

FIVE MINUTES AT THE 'LADIES' WINDOW.'

One of the most harmlessly-vexatious scenes we witness in our ramblings is the 'Ladies' Window' at the New York Post Office on Steamer-day. Mr. Hallett is certainly the most expert of clerks and gallant of men; and the smile with which he greets his fair customers has indurated into his face so firmly, that if he were to be suddenly subjected to the newly discovered marbling process, he would be known to the latest posterity as 'The Smiling Statue.' Notwithstanding all his agility, however, he is not seldom at fault in 'keeping the run' of his impatient customers. Sometimes, too, when a lady is particularly disappointed in not receiving a letter, she gives him a gentle scolding or a look which seems to say, 'Be sure you have my letter ready when I come next time!' Occasionally he finds himself appealed to on the principle of shopping, so dear to women, to make a small deduction in the price of his wares, with a gentle hint that he may thus secure a regular customer to the shop! Some young ladies who bring little odd-looking letters which they wish to pay the postage on, blush and titter quite archly when Mr. Hallett asks them very politely, 'Double or single?' and reply with a courtesy and the prettiest simper imaginable, 'Single, at your service, sir!' Many ladies go up softly to the little window and whisper their names as reluctantly as if they would like to have them changed; while others (young and happy wives, as you can see by the starry smile in their eyes) walk with a keen and gliding step and pronounce the so-loved name with an accent of tenderness that makes musical even the common humanity-labels 'Smith,' 'Brown,' or 'Tompkins.' Here comes a pale, pensive lady, whose motions betoken restlessness and anxiety wrought by disappointment into a fever. One involuntarily shares her hopes and fears as she advances trembling with that sad face so well known there, and the old question, 'Has it come to-day, sir?' With a movement of commiserating alacrity, the package is taken down and carefully scanned, while you hold your breath for sympathy, and the preternaturally calm face of the expectant grows pale and paler as the heap of letters melts away. Alas! there seems to be a letter for every body but her! Cruel, cruel! he does not write—he heeds her not. Perhaps she pines in want; her children—his children—cry with hunger, and he does not write to cheer or help. Yes, yes—she gasps, she totters, and is about to fall. But no—on a sudden she springs forward with a motion of fierce joy. He has found it—it has come! She clutches it convulsively, and— But our Five Minutes are exhausted. [Tribune.

STRICT CONSTRUCTION.—Some genius has been construing the new Post Office Law in a way that would rejoice the heart of a Virginian abstractionist. The law says that single letters may be conveyed "for any distance under three hundred miles, five cents; and for any distance over three hundred miles, ten cents." Those letters that are sent a distance neither over nor under, but just three hundred miles, of course go free! So that every body who lives just 300 miles from any other body has the franking privilege!!

A DUEL STOPPED.—Miss Mary Ann Golden was arrested in New Orleans on the affidavit of Miss Mary Rogers, charged with sending the latter a challenge. It appears that the parties, had a dispute, which, in the opinion of Miss Golden, could only be settled by an appeal to arms; accordingly, she sent Miss R. a challenge, of which the following is a true copy:

FRANKLIN-ST. Wednesday Morning. MADAM—I hereby notify you to meet me at 1 o'clock this evening, at the other side of the French grave-yard, then and there to settle our dispute, agreeably to the "Code of honor." My friend, Miss Sarah —, who will hand you this, will meet any friend you may select to settle all preliminaries. MARY ANN GOLDEN. To Miss MARY ROGERS.

SUMMARY.

We hear through the various Agricultural Journals from the East, a general complaint in regard to the prevalence of the Potato rot, which has prevailed for two or three years in the middle States, and a part of New England. It has again appeared in many parts of the New England States, and threatens to prove quite destructive.

Abbey Kelley, the well known Anti-Slavery lecturer, was carried by force out of the Orthodox Quaker Meeting at Mount Pleasant, Jefferson county, Ohio, on the 7th inst. She endeavored to address the meeting on the subject of Slavery, and, being requested to desist, declined doing so on the ground that she felt it to be her duty to speak. She was then removed by force. The affair created much excitement.

In Williams' College the students are required to sign the temperance pledge. At the recent semi-centennial celebration of Union College cold water and lemonade only were used. At the late commencement of Cambridge College, champagne and other wines are said to have been frequently circulated. Are students in this last institution as safe as those in the others?

No fewer than seventy thousand children, under sixteen years of age, are employed in the French manufactories. Children under eight years of age are not allowed to work in the French factories; those from eight to twelve work eight hours; and those from twelve to sixteen, not more than twelve hours in twenty-four. Under the new law, the factory children have regularly attended the public school; and in some districts, where none existed, the manufacturers themselves have caused them to be instructed at their own expense.

At the Jarro Colliery, in Durham, England, on the 21st ult., an explosion of fire damp occurred in the lower seam of the pit, killing forty-nine workmen. A man was also killed in attempting to descend into the pit to recover the dead bodies.

The Manufacturers at Waterbury, Conn., are engaged in making money for the Haytien Government. Of one small coin valued at about a third of a cent, they have an order for four tons.

The Americans have six hundred whale ships in the Pacific ocean, being twice as many as those of the whole world besides.

The Evening Post, speaking on political patronage, says that the General Government controls the appointment of 14,000 Postmasters, 14,000 Deputies, 1,000 Mail Contractors and Agents, 2,000 Revenue and Lighthouse officers—making in all 33,000 public dependents. Every State controls 2,000 appointments, and all of them 54,000. The General and State Governments, together, control 87,000 men. This is exclusive of Army and Navy and the troop of persons employed by the Executive officers of the National and State Governments.

By some unknown means, slaves continue to leave their masters in St. Louis. The practice is so common, that it is becoming alarming. We hear of three young fellows who have escaped within two or three days past; one from J. H. Chambers; one from the heirs of Milton Duty's estate; and a third from George L. Lachland.

The subscriptions to the Erie Railroad reach now two millions of dollars, and with the feeling now existing in relation to the paramount importance of this Road, there can be no doubt that the remaining million will be speedily taken.

The Cooperstown Republican states, that a suit for slander against Fennimore Cooper has been commenced by Rev. Mr. Tiffany, of that place.

Dr. Hudson, who was committed to jail in Springfield, on the complaint of Mr. Hodgson's servant, for false arrest, has been released on bail, Mr. Williston being one of his bondsmen. The suit is brought in the Court of Common Pleas, in Boston, which is to be held on the first of October.

Eight persons have recently died in Sing Sing prison of typhus fever.

Jack Frost has made the people of Jefferson Co. several visits, somewhat to their annoyance, but not to the very serious injury of their crops.

The Millerite Tabernacle, in Boston, is now refitting to be devoted to theatrical purposes.

Dublin has now attained the third rank of importance as a commercial depot, being only exceeded by London and Liverpool.

The remains of Daniel Boone, the pioneer in the settlement of Kentucky, and those of his wife, having been removed from Missouri, were reinterred in the Cemetery at Frankfort, Ky. on the 13th instant. The ceremonies were very imposing, and took place in the presence of 15 or 20,000 people, embracing many from all the Western and Southern States.

Nimrod Hughes, a 'prophet' who made a great sensation by predicting that the Judgment would come in 1811, died lately near Abingdon, Va. He was of obscure origin, grew to manhood in obscurity, and, like a passing meteor, he made one grand display, then relapsed back again to his native obscurity, and lived and died unhonored and unknown.

Life Insurance, Fire Insurance, and Marine Insurance, are familiar terms to all of us; but it is doubtful if any of our readers have ever heard of such a thing as a Society for insuring the integrity of Clerks. Yet such a Society has actually been established in London, is now in operation, and is likely to become not only a useful but a money-making institution. Its rates are founded on calculations similar to those who regulate the premiums of other risk-assuming companies.

A correspondent of the Philadelphia North American says there is in the Viney of Dr. A. Mitchell, near that city, a bunch of Grapes three feet wide across the shoulders and twenty-eight inches long, (perpendicular)—no mistake in figures. It is the genuine grape of Palestine, and called La Palestine.

The St. Louis New Era states that a family of Germans by the name of Hauptman, consisting of five persons, an old lady, her two sons and two daughters-in-law, left Philadelphia on the 22d ult. for St. Louis, by the way of Ohio. On the way, her two sons and one daughter-in-law, were, one after another, drowned, leaving only the disconsolate mother and a daughter-in-law to relate their trials in St. Louis.

The Signal of Liberty, Michigan, states that Mr. Birney has been suffering for some time from a severe and protracted illness.

MARRIED, At the residence of Dr. Welcome A. Babcock, in Oriskany, N. Y., on the 13th inst., by Rev. Sebeus M. Burdick, M. D., D. D. CHROMIE of Trenton, to Miss POLLY MATSON of Oriskany.

Also, in Truxton, by the same, in May last, Mr. ERASTUS NICHOLS of Lincolna, to Miss CLARINDA PHILIPS of Truxton.

In the Baptist Church in Penn Yan, N. Y., on the 11th inst. Mr. J. B. GREER, formerly of Rensselaer Co., to Miss E. A. CLARK of Penn Yan.

In DeRuyter, N. Y., on the 18th inst., by Eld Joshua Clarke, Mr. WILLIAM B. MUNCY to Miss SALLY A. COOP, both of DeRuyter.

In Amity, N. Y., July 27th, Mrs. SARAH STILLMAN, consort of Davis Stillman, aged 75 years. In early life she united with the Seventh-day Baptist Church in Farmington, Conn., of which she remained a worthy member until her removal to Allegany Co., where she has ever adorned her profession by piety and holiness. At the time of her departure, she gave full assurance that the smiles of her Saviour would accompany her through the dark valley and shadow of death.

In Alfred, N. Y., Sept. 2d, of dyspepsia, Mr. ELIUB BABCOCK, in the 53d year of his age. He died in full faith that there was a seat prepared for him at the right hand of God. He has left a companion in feeble health, and a large number of children, to mourn his loss.

In the same town, on the same day, after a short illness, Mr. UGAR GOODRICH, in the 79th year of his age.

In Lima, Rock Co., Wis. Ter., on the 10th of August, Mr. SILAS PALMITER, in the 50th year of his age. Having suffered much from sickness of various kinds during the last years of his life, he was permitted to meet death with calm composure and with entire resignation. He was a member of the Seventh-day Baptist Church in Berlin, Rens. Co., N. Y. His work is done; Jesus has kindly beckoned him away; and triumphantly he has passed to the reward of the faithful. He leaves a wife and five children, together with an aged father and numerous relatives, to mourn his loss. His last sickness was spinal affection, which terminated in consumption. P. G.

In Hopkinton, R. I., August 23d, 1845, WELCOME LEWIS, son of Dea. Christopher C. Lewis, aged 23 years. The principal employment of this young man for a number of years, had been upon the water, until two weeks before his death, he reached home sick of a fever. His friends had the satisfaction of being with him, and of discharging the duties of the tenderest friendship, until he closed his eyes in death in the bosom of his father's family. In reflecting on the sudden fall of this promising youth, his parents feel that they can, with propriety, adopt the language of another, and say, "How sad a sight is human happiness, to those whose thoughts can pierce beyond an hour."

In Shiloh, N. J., on Sabbath, the 20th inst., after a short illness, LEWIS F. RANDOLPH, in the 64th year of his age, and JACOB F. RANDOLPH, in the 71st year of his age. They both became members of the Shiloh Church during the great revival about two years ago.

LETTERS.

Lorenzo D. Ayars, Alfred B. Burdick, Joel Maxson, Sanford P. Stillman, Wm. D. Cochran (not arrived), Wm. G. Fainstock, Libbeus Cottrell, Jonathan F. Randolph, George Crandall, James R. Irish, John D. Collins, Hiram Burdick, Sebeus M. Burdick, Joshua Clarke, Paul Crandall.

RECEIPTS.

Westerly, R. I.—Welcome B. Babcock \$2, Joseph Enos \$1 50, John Hixox \$1. Adams—Jesse Maxson, Isaac Wright, Eliza Cleveland, \$2 each; Joseph Green, Henry Bunch, \$1 70 each. Shiloh, N. J.—John O. Frazier, John S. Bacon, Charles Dickson, Eli Davis, \$2 each. Leonardville—Samuel Whitford, Alvit Clarke, Jabiah Brown, Lucy Davis, Wm. A. Babcock, \$2 each. Alfred—B. W. Millard, Ezra Potter, George Maxson, F. Hamilton, Sponcor Sweet, Amos Burdick \$3, Silas Stillman, Phineas K. Shaw, Henry Sheldon, \$2 each. Little Genesee—Palermo Lackey, Ezekiel Crandall, \$2 each; Joseph Boss \$1 50. Pendleton—Wm. P. Longmate, J. Fullmer, \$2 each. Sackets Harbor—Wm. Green \$4; Judith Clark \$2. Wellville—Dea. Charles Rowley \$1. South Branch—John B. Cottrell \$2. Friendship—S. E. Lanphear, E. Lanphear, \$2 each. Lockport—Leman Andrus \$2. Little Genesee—Joel Maxson \$2. Chamont—Wm. Jones, John S. Smith, \$2 each. West Edmeston—Ichabod Burk \$2. Hopkinton, R. I.—Peleg Clark \$2. Petersburg—Azor Eteco \$2. Scott—Wm. B. Wells \$2; Henry C. Hubbard \$1 12. Stonington, Ct.—B. F. Langworthy, F. Noyes, \$2 each.

NEW SUBSCRIBERS.

Milton, W. T. Amos W. Coon, Justus H. Potter, Thomas F. West, Samuel C. Head, Barton Edwards, Eliza C. Coon, Little Genesee, Joseph Boss. Hopkinton, R. I. Matthew S. Browning, Westerly, R. I. John Hixox. Alfred, Dea. Amos Crandall, Jonathan Palmer, Stonington, Ct. Franklin Noyes.

TRAVELING AGENT.

HIRAM P. BURDICK, of Alfred, has been appointed a Traveling Agent for the Recorder in Western New York, and is commended to the confidence of our friends in that section.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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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 instruction 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 MANIKIN 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 the further advantage of being dissected at all those revolving 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 BUSSELL, President of the Board of Trustees.

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The Sabbath Recorder, IS PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2.00 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. 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. TOBITT'S PRINT, 9 SPRUCE ST.

Miscellany.

From the Lancaster Intelligencer.

AUTUMN.

Sweet sabbath of the year,

When evening lights decay,

Thy parting steps, methinks I hear,

Steal from the world away.

Along thy sunset skies

Their glories melt in shade;

And like the things we fondly prize,

Seem lovelier as they fade.

A deep and crimson streak

The dying leaves disclose;

As on Consumption's waning cheek,

'Mid ruin, blooms the rose.

They bear each vision brings

Of beauty in decay;

Of fair and early faded things,

Too exquisite to stay;

Of joys that come no more;

Of flowers whose bloom is fled;

Of farewells wept upon the shore;

Of friends estranged, or dead;

Of all that now may seem,

To memory's tearful eyes,

The youthful beauty of a dream,

O'er which I gaze and sigh.

THE "IRREGULARITIES" OF MEN OF GENIUS.

The "irregularities of men of genius" ever find ready apologists among the votaries of the world. These talk of nature's gifts being variously distributed, and of the absence of one excellence being atoned for by the possession of another; thus placing the reins of the universe in the hands of a creature of their own imagination, and impiously conceiving that the right exercise of one endowment can make amends to its Divine Author for the abuse of the remainder of his gifts. The Christian moralist reasons in a very different manner; and with him the question is reduced to very narrow limits. Is the man of genius, he asks, a man of God, or is he not? If he is, then he will neither be intemperate nor profane; he will be neither lascivious in his writing nor profligate in his conduct; he will be a tender husband and a kind father; he will pay every man what he owes him, and conscientiously provide for the wants of his household; but if, on the other hand, he is not a man of God, it is very possible that he may do nothing of all this; it is very possible that he may be dissipated and immoral, improvident, and destitute of natural affection; and that not because he is a man of genius; but because he is an unconverted man; not because he has felt the inspiration of poetry, or of painting, but because his heart has not been renewed by the Holy Spirit. The man of genius, while in an unconverted state, is, like every other man in a similar condition, the slave of passion and of natural appetite; and if there be any thing in his nature which leads him much into company, or procures for him any degree of temporal distinction, his failings become so much the more the subjects of remark, and are more readily ascribed by thoat to that depravity of heart which he shares in common with themselves. But let the same individual become the subject of converting grace, let him embrace with his whole soul the truth that is in Jesus, and the entire current of his feelings and his propensities is changed: he is still the man of genius, the accomplished poet, the skillful artist, or the acute philosopher; but he is also "an Israelite indeed, in whom there is no guile."

[Dr. Huie.]

From the National Protestant.

TOUGH QUESTIONS FOR MR. BROWNSON.

Our readers, probably, know that Mr. Brownson, after having run through nearly all the whole catalogue of human beliefs, commencing a Calvinist, thence proceeding through Arminianism, Universalism, Infidelity, thence back again to Unitarianism, and a modified Trinitarianism, has at last found rest for his weary soul in the grim repose of Popery. Since his conversion he has shown himself ambitious to approve himself to his new friends, and to wipe out the stain of his long-cherished heresies, by an extraordinary zeal and boldness in behalf of his new doctrines. He publishes a Quarterly Review in Boston, which often contains rich developments of the spirit of Popery. In a late letter he said, that "the Catholic Church was the only entrance into the kingdom of heaven; and that the Pope, as visible head of the Church, was infallible with regard to all things whatever Christ commanded his apostles."

On this bold and arrogant assumption, a writer in the Recorder proposes to Mr. Brownson the following questions. They were sent to him, and a partial pledge was made that they should be answered. But we have waited a long time for the promised reply in vain; and if we do not have to wait much longer, it will be because Mr. B. has not yet learned the true Romish tactics. We should like to see them fairly met.

1. Whether you suppose the Pope to be the sole and infallible interpreter of his own commission, and of what things are included in it, or whether?

2. The people, with the Bible in their hands, may judge each one for himself, whether the Pope interprets his commission correctly.

3. Whether, if he interprets it, in their view incorrectly, they are bound to reject it.

4. Whether you suppose that Christ commanded his apostles to teach all, which the Pope and the Catholic Church, as directed by them, now teach; and

5. If the Catholic Church is the only true Church, why it is that the people of the Papal States in Italy, who have so long been under the full influence of that Church, are in a condition so much more ignorant, degraded, vicious, and wretched, than the people of New-England. And

6. Why is it that the French Canadians,

who have been from the beginning under the influence of Catholic priests, are so far behind the people of Massachusetts, as to general intelligence and improvements.

7. Whether, in your view, the Catholic religion tends more than does the Protestant, to the elevation and the virtue of the masses of the people. And if so, then,

8. What, in your view, is the evidence of that fact. For the people of this country must have evidence, and be able to give reasons for changing their religion, if they deliberately conclude to do it. They now feel when they look abroad upon the Papal States, and Canada, that they see conclusive evidence in the condition of the people, that the religion under which they have been trained is a false religion.

9. If the Papacy is favorable to republicanism, why have the Papal States in Italy never become republican?

This Mr. Brownson lately gave utterance to the following remark, which is also instructive as to the real motives, and designs of Papists in regard to education:

"The well instructed Catholic knows that education, not based on religious principle, and coupled with thorough religious training, is a curse instead of a blessing; and no religious training, to satisfy a Catholic, is possible in a school not exclusively under Catholic control. We would much rather our children should grow up in ignorance of letters, than be taught in a school that is not Catholic."

THE EYES OF INSECTS.—How wonderfully constructed is this beautiful organ of insect vision! How admirably adapted to the necessities of life! The gaudy dragon fly, presenting as he does such a conspicuous and tempting show of colors to the active swallow, eludes the feathered enemy by superior agility of flight. Mere agility, however, would avail nothing without the aid of powerful eyes. Accordingly nature has given him somewhat more than twelve thousand bright piercing eyes, some looking upwards, some downwards, some backwards, and some on either side. In the ants, there are fifty of these facets or eyes; in the horse-fly four thousand; in butterflies, upwards of seventeen thousand three hundred and fifty-five have been counted, many in some coleopterous or scaly-winged insects, there have been numbered no less than twenty-eight thousand and eighty-eight.

Polytechnic Review.

Filial Affection.

Gustavus III., king of Sweden, passing one morning on horseback through a village in the neighborhood of his capital, observed a peasant girl of interesting appearance drawing water at a fountain by the way-side. He went up to her and asked for a draught. Without delay she lifted her picher, and with artless simplicity put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, he said:

"My girl, if you will accompany me to Stockholm, I would endeavor to fix you in a more agreeable situation."

"Ah, sir," replied she, "I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has seen fit to place me; but even if I were, I could not for an instant hesitate."

"And why?" rejoined the king, somewhat surprised.

"Because," answered the girl, coloring, "my mother is poor and sickly, and has no one but me to assist and comfort her under her many afflictions; and no earthly bribe could induce me to leave her, or to neglect to discharge the duties affection requires of me."

"Where is your mother?" inquired the monarch.

"In that little cabin," replied the girl, pointing to a wretched hovel beside her.

The king, whose feelings were interested in favor of his companion, went in, and beheld stretched on a bedstead, whose only covering was a little straw, an aged female weighed down with years, and sickness under infirmities. Moved at the sight, the monarch addressed her: "I am sorry, my poor woman, to find you in so destitute a condition."

"Alas, sir," answered the venerable sufferer, "I would need to be pitted had I not that kind and attentive girl, who labors to support me, and omits nothing that she thinks can afford me relief. May a gracious God remember it to her for her good," she added, wiping away her tears.

Never, perhaps, was Gustavus more sensible than at this moment of the pleasure of possessing an exalted station. The consciousness of having it in his power to assist a suffering fellow creature almost overpowered him; and putting a purse into the hand of the young villager, he could only say, "continue to take care of your mother; I shall soon enable you to do so more effectually. Good bye, my amiable girl; you may depend upon the promise of your king."

On his return to Stockholm, Gustavus settled a pension for life on the mother, with the reversion to the daughter after death.

[London Weekly Visitor.]

THE LIAR.—We find the following in a work just published:—"As you would avoid the paths of sorrow and misery—as you would turn from the crumbling precipice—run for your life from the steps of the liar. His breath will pollute and destroy. None can confide in him—none trust him. He is hated by his companions and shunned by his friends. Should you get entangled in his snares, use the utmost exertion and prudence to regain your former standing; for unless you do, farewell to your hopes—to all your joys!"

[Selected.]

When a young man has acquired a love of reading, and of course, a healthful relish for intellectual pleasures, he has become possessed of one of the best preservatives against dissipation. A fondness for low company, and intemperate pleasures, is most generally the consequence of ignorance and a want of taste.

FOR THE CHILDREN.

Kindness.

A little word in kindness spoken,
A motion or a tear,
Has often heal'd a heart all broken,
And made a friend sincere.

A word—a look—has crushed to earth,
Fall many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then, deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.

The Old School-House.

Once, in travelling, I saw a very old building. It appeared to be falling into ruins. No smoke issued from its broken chimney. No foot crossed its grass-grown threshold. The casements were gone, and through their vacant places, the winds whistled, and the rains fell.

I asked, "what is this building, which is thus suffered to decay?" They answered, "a school-house. But a part of its materials have been used to build a better one, in a more convenient spot, for the village children."

So I paused there, a little time, to meditate. And I said to myself, what a variety of scenes may have past, within these tottering walls. Where are the teachers, who in years gone by sat in the chair of state, and ruled, and gave instruction?

In yonder corner, perhaps, was a low bench, for the little ones conning their alphabet. Those little ones have grown up,—grown gray,—and died. The babes whom they rocked in the cradle, have shown the same tenderness to their own babes. "One generation passeth away and another cometh."

Beneath those windows, where that trim old sycamore looked in, with all its show of green leaves, waving and gossiping in the breeze of summer, I imagine a row of young girls, with their sunny locks, knitting, sewing, or listening with serious faces, while the mistress taught them what it was necessary for them to know, when they became women.

The snows of winter seem to spread around. The frozen pond in the rear of the school-house, is covered with boys. The clock strikes nine. They hasten to their school. The narrow entry rings with the jingle of their skates, as they throw them down. One or two, who love play better than study, approach with more lingering steps.

Methinks, I see their ruddy faces, as they take their seats. The master raises a stern eye at their clamour, or stifled laughter, and commands them to write their copies, or attend to their sums. But the treatise of arithmetic is thumbed, and the grammar lesson curled into dog's ears, by those whose roving thoughts are among their winter sports.

Then there was the long sigh of indolence, and the tears of such as were punished.—And there was impatience there, and ambition, and hope, and the kindlings of intellect, and the delights of knowledge. The master endeavors to rule each for their good, as the wise magistrate restrains their peevish laws.

I fancy that I behold that teacher walking homeward, weary and thoughtful when the day was done. He felt sadness for those who did not improve, and over those who did, he rejoiced with a peculiar love.

Perhaps, he repeated mournfully the words of the prophet, "I have labored in vain, I have spent my strength for naught." And a voice from heaven, answered in his heart, "Yet surely thy judgment is with the Lord, and thy work with thy God."

Old school-house!—couldst thou speak, I doubt not thou wouldst tell me, that eminent men have been nurtured in thee; ingenious mechanics, on whom the comfort of the community depends; athletic farmers, laying the forest low, and forcing earth to yield her increase; physicians whom the sick sufferer blesses; eloquent lawyers, wise statesmen, holy priests, who interpret the word of the Almighty.

I wish that the school-houses in our country, were more commodious and tasteful in their construction, more spacious and airy, surrounded with trees, or beautified with shrubbery. When some of the boys, who read this become men, perhaps they will build such a school-house, and present it to the children of their town.

But it is not so important in what kind of a building we go to school, as what we learn, and how we behave while we are there. Very good things have been learned in poor and rude edifices.

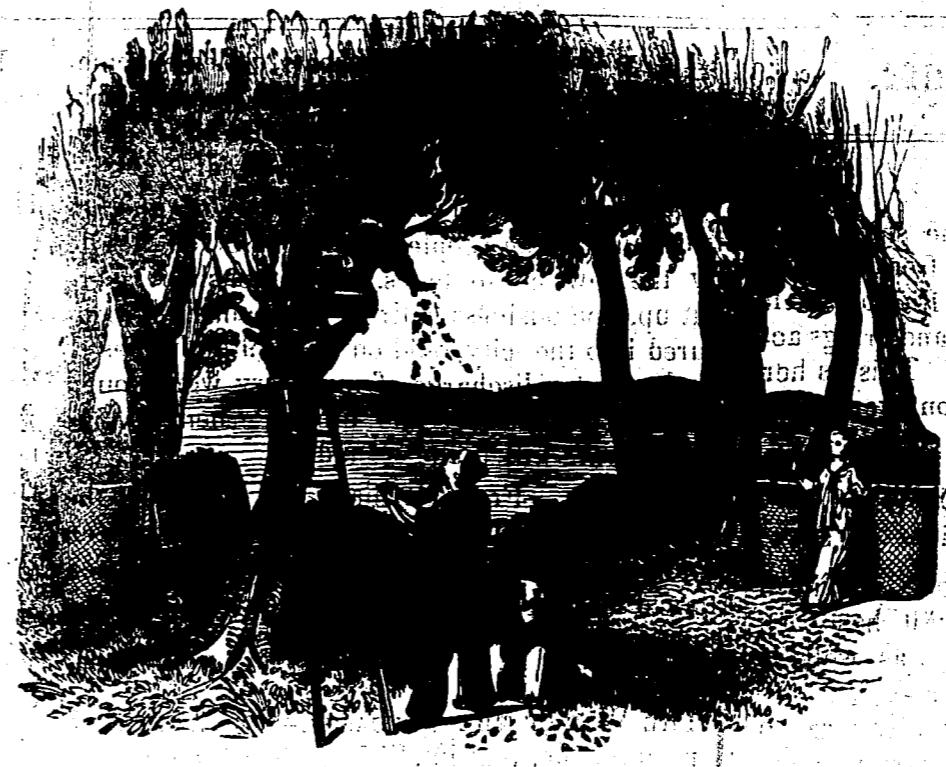
There was once a benevolent man who went in a ship, to the great Island or continent of New Holland. He found multitudes of children growing up neglected and ignorant. He wished much to have them taught. But there was no school-house.

So he collected them under a spreading tree, whose branches could shelter at least one hundred, from the heat of the sun. He hung cards with painted lessons among the boughs. And there he taught the poor colonists to read, to spell, and to sing.

There are very beautiful birds in that country. Many of them had nests in this large tree. So there they were flying about and tending their young, while the children were learning below; and the chirping of the new-fledged birds, and the warbling of their parents; and the busy voices of the children learning to be good, made sweet music in the heart of that benevolent man. Did they not ascend and mingle with the praises of angels round the throne?

TO THE DROWSY.—Indulge not a drowsy temper in bed. Why shouldst thou live but half thy days. In the grave there will be sleeping enough.

FIRST AND LAST DROP.—It has been remarked of ardent spirits, that the first drop leads to crime, and the last drop to the gallows.



Autumn.

Autumn, commonly called Fall, from the falling of leaves, is come; the heat of summer is gone, the cooler winds of September fan our streets, wing their course over the plains, rustle through the groves and woodlands, and even howl around some of the highest mountain tops. The flowers have nearly all disappeared, the forests, so fresh and green during the summer, are beginning to change their color, and soon will the trees be stripped of their summer clothing and bare their branches to the storm and winter winds which will sigh and scream through the leafless forests. The little birds, too, are hastening away before the approach of winter; but yesterday they were singing amid the bowers, but now those bowers are deserted by the little musicians and we hear no more of their summer songs.

How drear is autumn? What a sadness it spreads over the mind? It reminds us of the close of life, of the autumn of old age, and of the long winter of death that must follow. But this is looking upon the dark side of the subject, let us look at the other side, and see if we cannot wake up some bright and glad thoughts in connection with autumn. Look up, young readers, and examine that picture, that presents an autumn scene; it is autumn fruit gathering. See

the falling fruit; there stands the ladder against the tree, some are among the branches shaking down the fruit, some are under the trees gathering it up; heaps of full ripe fruit lie upon the ground. Autumn then is not without its blessing for man; if it comes to wind up the pleasures of summer, to put an end to the delightful songs of our feathered tribes pour forth amid our summer groves, and to spread its blight upon the face of nature; it comes no less to mature the labors of summer, and crown the whole year with a rich ingathering of its fruits, that man may be blessed and happy in winter. But for autumn to finish the work, the flowers of spring and the growth in summer would be in vain.

But, young reader, now represented by the bud of spring, you must not forget that in order to a happy old age, like the season, you must blossom in the spring of life, grow and strengthen and ripen in virtue in the summer of manhood, and then in the autumn of declining years, you shall have joy and hope; your souls shall be like those trees represented in the cut, richly laden with fruit, which will sustain you amid the ravages of the winter of death. Those who do not sow in spring and mature during summer, have nothing in autumn.

[Juvenile Wesleyan.]

RELIGION.

Religion smooths life's troubled stream,
And sheds a mild, resplendent beam;
Which lulls to slumber every care,
And blunts the arrows of despair.

Misfortunes scarce can raise a sigh
While her blest influence hovers nigh;
Nor poverty one tear beguile,
But she will change it to a smile.

Teach me, O Heaven, her ways to tread,
By her bright path to be led,
To thy bright domes, the blest abode
Of saints, of angels, and of God.

True Courage.

"Coward! coward!" said James Lawton to Edward Wilkins, as he pointed his finger to him.

Edward's face turned very red, and the tears started in his eyes, as he said, "James Lawton, don't call me a coward."

"Why don't you fight John Taylor then when he dares you? I would not be dared by any boy."

"He is afraid," said Charles Jones, as he put his finger in his eye, and pretended to cry.

"I am not afraid," said Edward; and he looked almost ready to give up; for John Taylor came forward and said, "come on, then, and show that you are not afraid."

A gentleman passing by, said, "Why do you not fight the boy?—tell me the reason."

The boys all stood still, while Edward said, "I will not do a wicked thing, sir, if they do call me a coward."

"That is right, my noble boy," said the gentleman. "If you fight that boy, you really will disgrace yourself, and will show that you are more afraid of the laugh and ridicule of your companions, than of breaking the commandments of God."

"It is more honorable to bear an insult with meekness, than to fight about it."

"Beasts and brutes which have no reason, know of no other way to avenge themselves, but God has given you understanding, and though it be hard to be called a coward, and to submit to indignity and insult, yet remember the words of the wise man—'He that ruleth his spirit, is greater than he that taketh a city.'"

Suppose you fight with this boy, and your companions all call you a brave fellow, what will this be when you are called to stand before God?

Many a poor deluded man has been drawn in to accept a challenge and fight a duel to show his bravery, and thus displayed to all, that he was a miserable coward, who was afraid of the sneer and laugh of his companions. Rather follow the example of that brave soldier who, when he was challenged to fight, said, 'I do not fear the cannon's mouth, but I fear God.'

[Juvenile Reformer.]

From the Sunday School Monitor.

Abner Kneeland's Opinion of Sunday Schools. Abner Kneeland was a noted infidel. He spent a considerable portion of a long life in vigorous efforts to overthrow the religion of Christ. He resorted to every means which a wicked ingenuity could devise to bring reproach upon Christians and to cause which they profess to love. But his work is now done. What a fearful account will he have to render to his Maker!

While he was editor of a paper in Boston, he published with his approval the following opinion in regard to Sunday Schools. If such is the belief of infidels, how ought Christians to love and cherish this blessed institution.

"There perhaps is no system of education so dangerous to the liberties of this country, as that of Sunday Schools; it is calculated to enslave the mind, and make a nation superstitious; it shuts the avenues to the expansion of the mind; and the only

tendency it has is to make bigots, and bigotry will produce children like unto its own deformity. Think not that the S. School system is harmless; it is the most deep laid plan ever put into operation to subvert the liberty of man."

Never do Mischief.

A very fine looking little boy, named Henry, lived near one of our large public schools. There were other boys living in the same house with Henry.

One night, two of the boys planned together to frighten Henry. So one of them hid himself under Henry's bed. About midnight a loud rap was heard at the door, and in stalked the other boy.

He was frightfully dressed in a white sheet, and had a lighted candle in his hand. Just as he came in, the boy under the bed raised his back, and heaved up the bed in which Henry was lying.

Now mark what took place. Henry did not rise as early as usual that morning, and when some of the family went to call him, he would only answer by strange noises and cries! His reason was gone—he was deranged.

In the course of the first year after this, his reason seemed to come to him again. Thus what took place was partly made known. Some other things were found out by one of the boys.

But Henry's reason soon left him again, and now he is a perfect idiot. True, he is not violent, and never engages in tearing and throwing things about the room.

He is harmless and gentle, and has been so for many years. But in the night, at about the time when the boys frightened him, he will cry out with horror, "Oh, they are coming! they are coming!"

TRUE COURTESY.—"Manners," says the eloquent Edmund Burke, "are of more importance than laws. Upon them in a great measure, the laws depend. The laws touch us here and there—now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine; by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives."

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MORE THAN 50,000 COPIES of the monthly parts were disposed of. In the United States too, the work has acquired an inconsiderable popularity. The undersigned having purchased the Stereotype plates, with the Engravings, of the London edition of the above-named work, has commenced its publication in the city of New York. The whole work consists of about 4000 large imperial octavo pages, and is illustrated with 2000 Engravings. The American Re-issue will be printed on good paper, and well done up in handsome paper covers, and issued in

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