

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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For the Sabbath Recorder.

WHAT CONSTITUTES A CALL TO THE MINISTRY?

An Essay read before the East N. J. Ministerial Conference.

BY ELD. WALTER B. GILLETTE.

In presenting before my brethren this essay, I am not entirely insensible, that you have made it a subject of thought and deep investigation; for no man can enter upon the work of the gospel ministry himself, without making the inquiries—Am I called of God?—and, What are my evidences? As gospel ministers, we have much to do with this subject; for we are not only to instruct our brethren in the great doctrines of the Bible, but we are to search out the gifts in the Church, and use our influence to place them right, that there be no disunion nor schism in the body. And as there are various gifts in the Church, and various stations to be occupied, it is needful that we possess much wisdom, that we may not misplace the various members of the body, and thus attempt to make a leg of an arm, or a head of a foot, but that due honor be bestowed upon all.

I suppose all will at once admit, that to be a successful gospel minister it is needful that one be called of God, "as was Aaron." But there may be differences of opinion in reference to this call. It is important that we properly understand our duty in this respect. There can be no doubt that many young men of talents and piety, who might have been of great service to the Church if they had acted in the sphere for which they were qualified, have, by taking upon themselves the office of the ministry, almost entirely lost their influence, and become a reproach to the cause. On the other hand, there are doubtless some whose duty it was to sound the gospel of salvation to perishing sinners, who have been kept back from this holy employment by not properly understanding what constitutes a call to the gospel ministry. A mistake on either side is very injurious to the cause of religion. For those who have undertaken this employment uncalled have by their want of wisdom and prudence, proved stumbling-blocks to sinners; and instead of winning them to Christ, have fastened them more strongly to the world. And those who ought to have been engaged in this work, but have neglected it, are often regarded by the unconverted as backsliders, and therefore proved a barrier to their embracing the gospel of Christ.

It is not wise in us to look back to the days of the prophets, and expect calls similar to what they had in order to enter upon this work; for in their day the canon of Scripture was not complete, and God spoke by his heavenly messengers, and in the visions of the night. It is not enough for us to believe that an angel has spoken to us. Various are Satan's efforts, and if he can disarrange the order of God's house, his object is half accomplished. "Satan may transform himself into an angel of light," and may address us as a heavenly messenger, and thus lead us astray. But in this favored day "we have a more sure word of Prophecy." "In these last days, God hath spoken unto us by his Son." I have not the least doubt that a person may persuade himself that God has sent an angel and thus satisfied him that he is called, when the very evidences in the case show that the man, though honest, is deceived. Is not the wisdom of God paramount to the wisdom of man? Would you act so unwisely as to assign duties to your children to which they were not adapted? Would you set your son to follow the plough, if he was unable to do it? Would you employ a man as a teacher of your children, who was a novice, and had no disposition to learn? No. Let us then adopt the wise rule that we will not lay careless hands on ignorant sculls, that cannot teach and will not learn.

Some have supposed that they were called to this work from the singular dreams which their heads have been troubled. If a man must engage in that business about which he dreams, this world would be thrown into a strange dilemma. To dream of preaching may be an evidence that the subject has occupied a place in our minds during our wakeful moments; but it is not an evidence that God has called us to this work, any more than for a man to dream of being a statesman would entitle him to the office. "He that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully." If God had not committed the various gifts to the disposal of the Church, we might look for some such miraculous events to lead men in the path of duty, that they may be useful in the Church. But we must believe, that our duty is measured by our capacity, and that our heavenly father will not lay upon us burthens, which we are unable to bear.

Providential misfortunes are supposed by some to be an evidence that they are called to this work. To this we must object. We are dispo-

ed to look at such misfortunes differently from those who suppose that it is in order to teach a man his duty to preach, that God has killed his cattle, blasted the fruits of his field, brought upon him bankruptcy, or sent disease and death upon his children and family. If this is the way that we are to come into the work, we must suppose that there has been a change since the apostles' days; for we have no reason to doubt that they were prospered in their business until they left it for the more noble employment of winning souls to Christ. Therefore, instead of being an evidence of a call to the ministry, such occurrences rather prove the inability of the person to engage in such a work. For, if they prove incompetent to manage their own affairs, we should conclude that the concerns of the Church ought not to be entrusted to them.

A love for souls, and the Bible, and the frequent impression of passages of Scripture upon the mind, are to some men evidences that they are called to this work. But here we would again refer you to the devices of Satan. No person has ever possessed more love to souls than Satan has pretended to; and although a man may possess love that will lead him to sacrifice his all, yet of itself it is not an evidence that he is called to this great work. Says the apostle, "Though I give all my goods to feed the poor, and have not charity, I am but sounding brass and a tinkling cymbal." It is our opinion, that every member of the church should possess the same love for souls as the minister of the Cross—(which would be but loving our neighbor as ourselves)—and that he should exert his faculties, and influence to save souls from death, as much as though he were a minister of God. And certainly the Bible must be loved by all, and its truths obeyed. As this alone is the religion of Protestants, without note or comment, if we reject its teachings, we show an unfitness to fill any station, high or low. If we are not ready to adhere to the entire teachings of the Holy Ghost, we are yet doing away God's commandments by our own traditions. Hence a man may love the Bible better than his life, and not be called to officiate in the ministry.

Some have taken it as an evidence that they must preach, because passages of Scripture frequently occur to their minds such as the following:—"Lord, what wilt thou have me to do?" "Go and preach the preaching that I bid thee." "Go into all the world, and preach the Gospel to every creature." Such passages as these must frequently occur to the mind of every Bible reader, for it was not only consistent for Saul of Tarsus to inquire of the Lord, but it is the duty of every Christian, that he may know his will, and be able to say, "In doing the will of the Lord there is great reward." Satan himself is not a stranger to Bible language. If it suits his purpose he can quote Scripture. In the days of the apostles, the Church was thus distracted; and he still exerts the same influence. We do not wish to oppose the propriety of the frequent occurrence of Scripture passages to the mind. God forbid. Would that it were more frequent; yea, that it occupied our entire thoughts. But we contend that this should not be received as an invariable evidence that we must preach the gospel.

If Satan fails to make the Christian neglect his duty, he will then not unfrequently persuade him to go beyond his duty, and attempt to fill a station that he can only disgrace. A Christian desires to do all that he can to promote the cause of religion, and he may forget that there are many stations in the Church that may be occupied to advantage. He may look forward to the ministry as the only place in which he can glorify God. Under this impression, he may enter upon his ministry, and soon he loses his influence, then his confidence, and through this means the cause may be brought into reproach. Not unfrequently these individuals go forth relying upon the promised protection of Christ; "Lo I am with you always;" and when they fail in their attempts, they charge it upon the wickedness of the Church, whereas the truth is, they have ventured upon unpromised protection, as much as it would have been for our Saviour to have listened to the voice of Satan, and to have cast himself down from the pinnacle of the temple, because "it was written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Anxiety upon any subject has a tendency to suggest to the mind all our knowledge concerning it. Let a person be deeply engaged in revolving in his mind the duty of preaching, and what is more natural than to suppose that the above passages of Scripture, and others, would occur often to the mind. We do not mean to say, that those who are actually called to the work have no such thoughts, but simply that these suggestions have nothing to do in establishing that call.

But the question will naturally arise, Are there no evidences of a call to the ministry? As we believe there is no need of deception on this point, and

that there are true evidences of a call to the gospel ministry, we hasten to state some of them.

1. In the first place, is the man who thinks he is called to preach, a pious man, and able to bring in subjection his whole body? That piety is necessary, all orthodox Protestants admit; and that self-government is necessary, we see from daily observation, and from the history of the past. Nothing has done more to clog the wheels of salvation, than the influence of those ministers who have sought retaliation, and have not learned how, if smitten on one cheek, to turn the other also. It is wrong to put men into the ministry, who cannot, or will not, bear reproach. If a man cannot bear all things, and endure all things, for the truth's sake, he ought to be exceedingly jealous of himself. That humble and devout Christian, who if he is reviled reviles not again, and possessing the other qualifications of a minister, enters upon his duties, proves himself to be worthy of the station; he cares for the flock, and not for the fleece; he is a blessing to the churches, and an ornament to society and the age in which he lives. Nothing strengthens the unbelief of the infidel more than to see a minister who is controlled by his passions and thus at times led captive by Satan at his will.

2. Again, he must have a desire for the work, and a wish to be thus employed. It is needful that such a person should count well the cost; and if this is done, no one will presume to engage in the work from worldly motives. They must be constrained by the love of Christ and souls. Says D. D. SCOTT—"Three things induced me to enter upon the ministry. 1. That I might apply myself to reading, of which I was inordinately fond. 2. That I might with ease procure a livelihood. 3. That I might be more conspicuous in the literary world. And I testified, (he says,) that I was internally moved upon by the Holy Ghost to take that office upon me, when I did not so much as believe that there was a Holy Ghost." A person may thus enter upon the ministry; he may receive the alms of the multitude; his talents may be applauded; but still, if he is not a meek and lowly Christian, he is a stranger to the peace that Paul and Silas felt when in the prison they prayed and sung praises to God, with compassion for sinners, and his desire must be to persuade them to be reconciled to God. He must feel his soul so drawn out that he cannot conscientiously, whatever his circumstances may be, engage in any other business, to the neglect of his ministerial calling. He should be willing to part with all prospects of emolument, and forego all worldly advantages for the sake of God's glory and the good of his fellow men. "These are some of the feelings that we suppose will occupy the heart of a man who is really called to engage in the work of the ministry. Of these feelings he only knows; and as to these inward evidences, of course he only can judge. If a person has strong permanent feelings like these, they will evidence themselves to the church by the fruits brought forth.

3. A man thus entering upon the work of the ministry, must possess suitable gifts. We do not suppose, that under the present dispensation he should be fully qualified to preach at once. But that he possess good natural talents is indispensably necessary. To this must be added all the Christian graces. It is needful that he apply himself to study, that his mind may be stored with adequate knowledge, and that he may learn how to communicate with profit that knowledge to others. By suitable gifts, we mean the talent to communicate to others what he himself knows—a sound understanding—a capacity and an ardent desire to learn. He must be apt to teach, not by the use of high-flown, imprudent, unmeaning language, but by his wisdom, prudence, and simplicity—adapting his instructions to the capacity of his hearers, and laboring daily to cultivate his mind as much as circumstances will allow. Says one writer upon this subject—"Of these points the individuals themselves are not judges—their brethren must judge for them. The church has a duty to perform. She ought to watch the character and conduct of her young men. An individual whom God designs for the ministry, will show his talent and the bent of his disposition, by his zeal for the support of the institutions of the church, by his exhortations, and by his spirited and fervent prayers. If the ministerial spirit exists within him, it will find no difficulty from the want of an opportunity to display itself. And in most cases a church is satisfied with the call of a brother to this work sooner than he is himself."

These are a few of the principal things which, in our opinion, constitute a call to the gospel ministry. Of the competency of an individual to this office, the church alone is to judge. But the church is not at all times in a situation to judge properly of her own gifts, which we think is apparent from her present disarrangement. If not, why are not her gifts brought forth and improved? Where is the gift of exhortation, that is so peculiarly calculated to comfort the afflicted, to strengthen the feeble, and to alarm the careless. It is either presented in the character of the minister, or else buried in a

napkin. At the present day, the gift of exhortation is seldom found. Was it so in the days of the apostles? Will it be thus when the church shall enter upon her millennial glory? No. The instruction of the Apostle will then be heeded—"Ye see your calling brethren."

Let the principle be taught and imbibed, that each station in the church is equally honorable; that it is as much an honor to be a door-keeper, as to be the steward of the house; and then we shall no longer be saying to the hand or the foot, I have no need of thee; but we shall know that each gift in the church is equally necessary for the perfecting of the body of Christ. Then the church will no longer be at a loss how to arrange and dispose of her gifts; but he that exhorteth will wait upon his exhortation; he that ministers will wait on his ministry. No longer then will the voice of contention about who shall be greatest be heard among the precious sons of Zion. Experience will then teach us, that to be great we must be good; and that only the man who is truly good is truly great.

In conclusion, we would say, that the man to whom God has committed a preaching talent is called to preach; and that the man who is destitute of this, is destitute of the call; for our heavenly Father does lay upon us burthens that we are unable to bear.

THE FORLORN.

BY JAMES RUSSEL LOWELL.

The night is dark, the stinging sleet,
Swept by the bitter gusts of air,
Drives whistling down the lonely street,
And stifens on the pavement bare.

The street-lamps flare and struggle dim
Through the white sleet-clouds as they pass,
Or, governed by a boisterous whim,
Drop down and rattle on the glass.

One poor, heart-broken, out-cast girl
Faces the east-wind's searching flaws,
And, as about her heart they whirl,
Her tattered cloak more tightly draws.

The flat brick walls look cold and bleak,
Her bare feet to the side-walk freeze;
Yet dares she not a shelter seek,
Though faint with hunger and disease.

The sharp storm cuts her forehead bare,
And, racing through her garments thin,
Makes colder the cold heart within.

She lingers where a ruddy glow
Streams outward through an open shutter,
Giving more bitterness to woe,
More loneliness to desertion utter.

One half the cold she had not felt,
Until she saw this gust of light
Spread warmly forth, and seem to melt
Its slow way through the deadening night.

She hears a woman's voice within,
Singing sweet words her childhood knew,
And years of misery and sin,
Furl off and leave her heaven blue.

Her freezing heart, like one who sinks,
Outwreathed in the drifting snow,
Drowns to deadly sleep, and thinks
No longer of its hopeless woe.

Old fields, and clear blue summer days,
Old meadows, green with grass and trees,
That shimmer through the trembling haze—
And whiten in the western breeze,—

Old faces,—all the friendly past
Rises within her heart again;
Her sunshine from her childhood cast,
Makes summer of the icy rain.

Enhaled by a mild, warm glow,
From all humanity apart,
She hears old footsteps wandering slow,
Through the lone chambers of her heart.

Outside the porch before the door,
Her cheek upon the cold, hard stone,
She lies, no longer fond and poor,
No longer dreary and alone.

Next morning, something heavily
Against the opening door did weigh,
And there, from earthly anguish free,
A woman on the threshold lay.

"Death's imprint on her brow they scanned
And looked of pity, not of scorn,
Beamed on her from a weeping band,
The kindred of the poor forlorn."

PETER WALDO.

MISSIONARY SPIRIT IN THE DARK AGES.

On a certain occasion, whilst in company with a number of distinguished citizens, one of the company suddenly fell down dead. This solemn occurrence produced a great effect upon the mind of Peter, as did that of the loss of a friend by lightning upon the mind of Luther. But Peter, owing to the religious instruction which he had received in his native valleys; instead of retiring, as Luther did, to a monastery, or of founding one: with his great wealth, acted in just such a manner as one might expect from his origin. He consecrated his wealth to the service of God in the propagation of the Gospel. He became remarkably charitable to the poor; he preached the Gospel himself; caused the Scriptures to be translated into the language of the people; and circulated many copies. These efforts were regarded with favor by the great Head of the Church. His spirit was poured out, and a great many souls were brought to the knowledge of the truth. This enabled Peter to organize a goodly number into a band of missionaries, whom he sent forth to carry the Gospel into all parts of France, into Flanders, Germany, Poland, Bohemia, Austria, and Hungary. In this way the truth gained in a few years a wonderful extension. Peter himself, as De Thou informs us, leaving his own country, went into Belgium; and in Picardy, as they now call the province, obtained many followers; and passing thence into

Germany, he long sojourned among the Vandalic states, and finally settled in Bohemia; where those, who, at the present day, embrace his doctrine, are, on that account, called Picards.

"Here we see one of the most remarkable missionary movements that have every occurred.—These humble propagators of the Gospel went forth two by two, supported at the outset by the contributions of the brethren at Lyons, but relying mainly on what they might obtain from those who might be willing to receive the truth from their lips. On account of their poverty, they were every where called 'the poor men of Lyons.' * * *

"There was nothing more remarkable about the early Waldenses than their missionary spirit. This we have just said, characterized the followers of Peter Waldo. But the same spirit pervaded all the people of the same faith, wherever they lived, in those dark ages, and by whatever name they were called, Vaudois, Pauliciens, Patarins, Cathari, Leonist, Lollards, Albigenses, Poor Men of Lyons, etc. It was by sending out missionaries, two by two, on foot, to visit their brethren dispersed in France, the north of Spain, Flanders, England, Germany, Poland, Bohemia, Hungary, Croatia, Dalmatia, and Italy, that they kept alive the little piety which existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the ordinances, ordained deacons, and sustained the faith and hopes of the tempted and persecuted ones. It is said that these missionaries could go, at one period, from Cologne to Florence, and stay every night at the houses of brethren. It is on account of the great number of missionaries which these little and poor churches in the valleys sustained, that we read of there being sometimes one hundred and forty or fifty ministers at the meetings of their synods. But few of these were needed at home; the most were engaged in the foreign work.

"It is also remarkable that almost all the men whom God raised up from time to time in France and other countries, for more than six hundred years before the Reformation, seem to have had more or less to do with the Waldenses; such as Peter Waldo, Peter Bruys, Henry of Lausanne, Lollard—who labored with so much zeal to diffuse the truth in England, and who was buried at Cologne.

"But not only did the preachers go out from the valleys to proclaim the glorious gospel, but humble pious pedlers, itinerating merchants, of whom there were many in the middle ages, scattered the truth by carrying some leaves of the Word of Life, or some manuscript tracts, beneath their cloaks, which they engaged those whom they found to be favorably disposed to receive and read." [Dr. Baird's Italy.]

HOW TO PROFIT BY PREACHING.

(A paragraph from the excellent writings of Hugh White.)

If you desire to obtain profit to your soul from your attendance on the ministry of the word, and this be your object in going to the house of God, go in full confidence, that let who will deliver God's message, it is only the Holy Spirit that can bring it with power to your heart; that if Paul were to return to earth, or the angel Gabriel to descend from heaven, to proclaim to you the message of redeeming love, or enforce the holy precepts of the gospel of salvation, even their ministry would be profitable, only so far as it was made so by the accompanying blessing of the Spirit; and that that same Spirit could make the ministrations of the weakest servant of the Saviour as efficacious, in conveying spiritual strength, joy and consolation to your soul, as those of the chief of the apostles, or the loftiest of the seraphim around the throne of God.

If in penitential confession your heart has poured out its sorrow for sin; if in the supplications for spiritual mercies your soul has breathed its desires; if in the aspirations of praise you have blessed the Lord, making melody in your heart unto him; then indeed you may listen to the word preached with an humble assurance of reaping a rich harvest of spiritual good, because you then depend on the promised blessing of the Spirit to accompany his word, and bring it home to your heart in all its invigorating, purifying and gladdening influences.

LUTHER'S OPINION OF PERFECTION.

Brother, it is not possible for thee to become so righteous in this life that thou shouldst feel no sin at all, that thy body should be clear like the sun, without spot or blemish, but thou hast as yet wrinkles and spots, and yet thou art holy notwithstanding. But thou wilt say, how can I be holy, when I have and feel sin in me? I answer, in that thou dost feel and acknowledge thy sin; it is a good token; give thanks unto God and despair not. It is one step of health, when the sick man doth acknowledge and confess his infirmity. But how shall I be delivered from sin? Run to Christ, the physician which healeth them that are afflicted in heart, and saveth sinners. Follow not the judgement of reason, which telleth thee that he is angry with sinners. If thou believe, thou art righteous, because thou givest glory unto God, that he is Almighty, merciful, true, &c. thou justifyest and praiseth God. To be brief, thou yieldest unto him his divinity, and whatsoever else becometh unto him. And the sin that remaineth in thee is not laid to thy charge, but is pardoned for Christ's sake, in whom thou believest, who is perfectly just; whose righteousness is thy righteousness, and thy sin his sin.

SMALL MATTERS.—The nerve of a tooth, not as large as the finest cambric needle, will sometimes drive a strong man to distraction. A musquito can make an elephant absolutely mad. The coral rock, causing a navy to founder, is the work of worms. The warrior that withstood death in a thousand forms may be killed by an insect. The deepest wretchedness results from a perpetual continuance of petty trials. A chance look from those we love, often produces exquisite pain or unalloyed pleasure.

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RECIPROCAL DUTIES OF A CHURCH AND MINISTER.

Among the evils under the sun, we have noticed one which is quite common and exceedingly hurtful, yet but seldom spoken of. It is the separation of a minister from his church for want of support, while at the same time his church is allowed to remain uninstructed in respect to the duty of giving him a support.

Few persons can be found in this day, who deny altogether the duty of churches to make provision for those who minister to them in spiritual things. Most people can see easily enough, that the man who spends his time and strength to advance the religious interests of a community, has not that time and strength to provide for his temporal wants; and they can see with equal ease, that the church or community asking his labors, in whatever way that request is made, becomes obligated to a certain extent for his support.

Hence the duty is generally acknowledged, whether it is promptly discharged or not. Indeed it is difficult to see how any one who bears the Christian name can think for a moment of denying the duty. Before he can do so, he must certainly forget the doctrine of his Saviour, that "the laborer is worthy of his hire," and the doctrine of the apostle, that it is no great thing for those who have sown unto their brethren spiritual things, to reap of their carnal things.

He must forget also, that under the old economy, when God set apart a portion of the people to minister exclusively in sacred things, he commanded that they should be supported by those who had charge of the secular affairs. Under the new dispensation the very same relation exists between the pastor and the people, even as taught by Paul when he says, "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers of the altar?"

Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Most Christians find it impossible to forget these things if they would; and hence they acknowledge that it is the duty of each church to support its minister.

Now after the church as a body has acknowledged this duty, the minister often finds himself perplexed to know what is his duty. He has perhaps settled down in some neighborhood by particular request, and commenced laboring as a minister; and yet finds the people so negligent about supporting him that he is in absolute want. What shall he do? Shall he abandon the field which he has begun to cultivate, and in which he sees some encouragement of a good harvest in future, for a field which promises to pay better? Or, shall he leave the work of the ministry and enter upon a business which will enable him to provide for his wants as other men? Or, shall he hold on in the midst of poverty and actual suffering, while his brethren around him have enough and to spare? Such questions as these are often exceedingly difficult to decide, and not unfrequently the decision of them exposes a minister to the most unpleasant charges from those who know little of his circumstances or motives.

Undoubtedly the easiest way to dispose of the matter would be, either to change the field of his labor, or enter upon some other business. But would this be right in the sight of God, and healthful in its influence upon the church? We think circumstances alone will enable a man to decide in any particular case. If the failure to give him an adequate support results from an intelligent and deliberate determination, in the face of duty, not to do it, we see no other way than for him either to change his place or his employment.

But there are many influences at work calculated to prevent churches from understanding and feeling their obligation, which the minister ought to take into account before proceeding to the last step. If he has not taken these into account, and has not done what he could to counteract them, the fault may rest in part with him as well as with the church. Let us refer to some of these influences.

In the first place, many churches regard the sum they have stipulated to their pastor, or given him encouragement of receiving, as a sort of gratuity, and not as a debt which they owe him. When the time comes for payment, they feel at liberty to discuss again the question whether they ought to give so much. In not a few cases, they find it somewhat inconvenient to pay what they have subscribed, and either neglect it for a long time, or set it aside entirely. Of course no apology can be made for such a proceeding; yet it may sometimes be met with where there is no thought of defrauding or deceiving.

Again, many churches have a vague impression that there is something a little out of the way in paying a man for preaching the gospel. Perhaps some pious preacher whose ministry they enjoyed long ago, fearing the evils which have in certain cases resulted from paying large salaries, may have proclaimed against it until the people partly believe his doctrine. In such circumstances, they may have forgotten that the minister is a man of like passions with themselves, and half concluded that as he was engaged in a spiritual work, so he might live upon spiritual food and raiment.

Still again, ministers themselves have often been culpably negligent or diffident about giving instruction upon this subject. There are many

who, from a view of its personal bearings, or from a fear lest they should be thought too careful about the loaves and fishes, have studiously avoided any allusion to the subject. They have not, it is true, allowed their hearers to remain in ignorance of the general duty, but they have failed to make a practical application of the matter in their own case. Very different from this was the course of Paul, who contended most earnestly for the principle that the laborer is worthy of his hire, and who, when he saw fit for good reasons to forego his privilege, still maintained his right to a recompense for his labor.

If from either of these influences the churches have been prevented from understanding and doing their duty, it is the minister's business to instruct and endeavor to reform them. In most cases we believe that success will crown faithful efforts for this object. But whether it should or should not, his duty will be done, and he will be prepared to decide upon the course which he ought to pursue. We believe it to be as much the duty of an organized church to provide for maintaining the institutions of the gospel in its midst, as it is the duty of a preacher to proclaim the gospel. And we think furthermore, that in cases where a church deliberately and intelligently refuses to do its duty in this respect, a minister may not only be at the liberty, but under obligation, to testify against them by withdrawing from them. The church and the ministry have each their appropriate duties, and a failure of either is inconsistent with the health of the body.

REV. DR. EDWARDS ON THE SABBATH.

The Rev. Dr. Edwards then addressed a large audience, on "the Christian Sabbath." He said it is not good for man to be without knowledge, especially the knowledge of God and Jesus Christ, and took the ground that the Sabbath was a sign by which we might know God. If the Sabbath had always been kept, as God kept the Sabbath when he rested from his labors, which was "the pattern Sabbath," all nations would have known the Lord, and idolatry would never have been known. This was giving a prominence and importance to the Sabbath, which many refuse to give it.

Dr. Edwards showed, very clearly, that God established the Sabbath, not to injure, but to benefit man, and that there was not a man but needed the Sabbath. He also showed clearly that Sabbath breaking led to all other transgressions, opening the flood gates of vice. "How many murderers were not Sabbath breakers? Who knows one? Who was he? When was the murder committed?" He said that of 100 men committed to the Massachusetts State Prison in a year, 89 of them were Sabbath breakers. Some of them went to the stables and hired horses, and took a Sabbath-day ride; some went aboard the steamboat, and some rode in the cars, with all those who wish to break the Sabbath; and so they went on, till they committed some crime, for which they were shut up in prison. He urged on all present the importance of a holy observance of the Sabbath; and said that he would do all in his power to assist them in it.

We clip the above paragraph from a newspaper report of the proceedings of the General Conference of Maine. Dr. Edwards was there surrounded by men of his own school, and might of course say what he pleased without fear of contradiction or scrutiny. But it strikes us, that if there had been a person present who did not believe in the common notion respecting the sacredness of the first day of the week, he might have asked the Doctor several questions which it would puzzle him exceedingly to answer.

Dr. Edwards takes the ground, in the first place, that the Sabbath which God kept when he rested from his labors was the pattern Sabbath, and that if it had always been rightly kept all nations would have known the Lord and idolatry would never have been known. Now a candid inquirer, in view of this assertion, would naturally ask, On what day, and for what reason, was that pattern Sabbath kept? And he would find, that it was kept on the seventh day, and for the reason that in it God rested from all his work. Again, he would inquire, What day does Dr. Edwards exhort us to keep, and for what reason? And he would find, that Dr. Edwards exhorts us to keep the first day, and for the reason that in it Christ rose from the dead. Here then he would find the Doctor changing both the day and the reason for its observance, and yet making a great flourish about the "pattern Sabbath." In such circumstances, his third and last inquiry would naturally be, Do you take us to be stupid, Dr. Edwards, or shall we take you to be so, when you urge us, in view of the pattern Sabbath, to keep a day which has nothing in common with the pattern? It is hard to believe, that the men who profess so much regard for the observance of the Sabbath and the glory of God, would deliberately and knowingly palm off upon the public false and deceitful arguments. Yet when they continue to repeat them, as they do in support of the first day, after having been once and again rebuked, what else can we think? We would not unnecessarily say hard things about any man; but when we hear a man talk about the duty of keeping the pattern Sabbath, and know that on the very next return of that day he will be engaged in his ordinary work, we own ourselves unable to explain the matter except by supposing that he knows how deliberately to eat up his own words.

Again, Dr. Edwards tells us that Sabbath-breaking leads to all other transgressions. This is a kind of special pleading which is quite common among the advocates for any particular and partial reform. One lecturer tells us that intemperance leads to all other transgressions; another that gambling does it; and a third that licentiousness, or profane swearing, or wilful lying, does it. But Dr. Edwards knows, or ought to know, that the state of heart which leads to Sabbath-breaking, leads also to lying, and swearing, and intemperance; and that, therefore, there is no propriety in charging all these evils upon some single form of transgression. The corruption of the human heart

is the real cause of transgression; and the only way to cure that, is by applying the law of God in simplicity and power. Let this be done in regard to the Sabbath, and let those who apply the law practice consistently, and it will have more influence to promote the sanctification of the Sabbath, than all the state-prison statistics or physicians' certificates, which the Doctor ever has collected, or ever can collect.

THE CROSS ON TRINITY CHURCH.

There has been not a little speculation in certain circles, as to what would give the finishing touch to the lofty spire of the new Trinity Church, New York. This question was settled a few days since, by the erection of a large gilt cross to surmount the whole structure. Of course the selection of such a symbol has called forth numerous expressions of approval or disapproval. Episcopalians of the high-church party regard it with deep satisfaction as a triumph of the spirit which they desire to see prevail, while those of the low-church party think the whole proceeding throws contempt upon the principles of the reformation. Among the Presbyterians there is some difference of opinion about the matter; but the prevailing notion, we think, is pretty well expressed by one of their number, who says, that "if the cross is erected under the notion that it adds any thing to the sanctity of the place, that this cross will be an object of admiration, or veneration even, the design is distinctly idolatrous, and in thorough rejection of Him who died on Calvary on a cross, as a sacrifice in the place of sinners." The Catholics make no secret of their satisfaction in view of this "happy event," as one of their papers terms it. They regard the cross as being "in the most approved Catholic style, and after the most orthodox Catholic pattern," and they think it an omen of good, that "an emblem, rejected and despised for many generations, is again thus caught up as a piece of legitimate property." Their only fear seems to be, lest some Catholic brother, "a sojourner here from far off climes, misled by the outward emblem, should enter where nothing but cold disappointment awaits him."

The comments of the different classes of persons upon this Trinity Cross are not uninteresting. They show that the most orthodox Presbyterians profess to regard the adoption of a Catholic symbol as a species of idolatry, and naturally raise the inquiry, how then can they consent longer to countenance practices which originated in the spirit of popery, and have always been characteristic of Rome? They show, also, how closely the movements of Protestants are marked by Romanists, and how much any apparent approximation to the "mother church," strengthens the hands of the members of that church.

INSTRUCTION OF THE DEAF AND DUMB.—In the Seventh Annual Report of the Massachusetts Board of Education, made by the Hon. Horace Mann, it was stated that the schools for the deaf and dumb in Prussia, Saxony, and Holland, were altogether superior to our own, because articulation was the basis of their system, while signs were employed in our own. In consequence of this statement the Rev. Geo. E. Day was appointed to visit the institutions of the deaf and dumb in Central and Western Europe, for the purpose of investigating and reporting on the subject. His report has been published, which completely disproves the statement of Mr. Mann, and sets at rest the question as to the comparative merits of the two systems of instruction. The institutions of this country far exceed those of Germany in the amount of instruction which they convey, and in their facilities for exciting the interest of the pupils. Much more religious instruction is conveyed in this country than in Germany, and with much better success. Mr. Day mentions a gentleman whom he met in one of the German cities, who had visited a large number of institutions in Germany, France, and the United States, and who expressed his opinion, that "the schools for the deaf and dumb in the United States have no superiors in the world."

TEMPERANCE ONE HUNDRED YEARS AGO.—An old book on the subject of intemperate drinking, printed in London about one hundred years ago, contains some language on the subject as strong as we ever hear now-a-days. Speaking of gin-shops, the writer says, "Desperate diseases require desperate remedies. If laws are rigidly executed against murderers in the highway, those who provide a draught of gin, which we see is murderous, ought not to be countenanced." Again, he has a proposition in regard to the use of the article which might perhaps be adopted with advantage now. It is this: "But if other cases still demand liquid fire, I would really propose that it should be only sold in small bottles, sealed up with the king's seal, with a very high duty, and none sold without being mixed with a strong emetic." Happy would it have been for England if many of the suggestions of this book had been heeded.

DIVISION OF THE METHODISTS.—A division among the Methodists, Northern and Southern, seems to be inevitable, and is generally concluded upon. But there is likely to be difficulty about dividing the property which now belongs to the Methodist Episcopal Church as a whole. Some there are who regard the Methodist Episcopal Church South as a secession, and therefore not entitled to any part of the Book Fund or the Chartered Fund. The property involved is so extensive, that the question of dividing it will excite considerable feeling, and may lead to serious difficulty. An apostle once cautioned the early Christians to beware of rich men; in these days, a caution to beware of rich churches would be quite appropriate.

FOURTH OF JULY.—A great change has taken place within a few years in the character of Fourth of July celebrations. Instead of being given up to rum-drinking and carousing as formerly, the day is now used in many places to promote the cause of temperance and general improvement. We notice that the present year has been remarkably fruitful of such celebrations, and chronicle the fact as an omen of good. There is no reason why men should make themselves peculiarly the slaves of passion and sense in order to keep in memory the birth day of their country's freedom.

CONVERSION OF CATHOLICS.—At the recent meeting of the General Convention of Vermont, a delegate was present from the Congregational Union of Canada East. In giving an account of the state of religion in that Union, he said that three hundred Roman Catholics had been converted in Canada, who are now members of Protestant churches. Among them is a Roman priest, now a Congregational minister, who was brought to repentance by means of a Protestant Bible which he took by stealth from a store where it had been placed with others in order to be burned by his Bishop.

CORRECTION.—In hastily noticing, last week, "A Treatise on the Sabbath, by a Friend of Truth," we were led into error as to its authorship by a note penciled on the title page. Further examination has shown us, that the work is not original, but a reprint—the Treatise having been prepared some years ago by Eld. Wm. B. Maxson, and the Appendix having been taken from the Seventh-day Baptist Missionary Magazine, into which it was copied from the Utica Christian Magazine. We are informed by Dr. Wm. M. Fahnestock, of Bordentown, N. J., that the pamphlet was reprinted for gratuitous distribution through the influence, and mainly at the expense, of Br. Charles Hoch, of Showhill, Pa.

THE NEW JERSEY SLAVE CASE.—This interesting case, which was argued some weeks ago by Alvan Stewart, Esq., who endeavored to show that there could be no slaves in New Jersey under the New Constitution, has at length been decided. The decision was pronounced by Judge Nevius and concurred in by Judges Carpenter and Randolph; Chief Justice Hornblower dissented, and Judge Whitehead gave no opinion because he had not heard the argument. The following is the decision:—

- 1. That the relation of master and slave existed by law at the adoption of the Constitution in 1844.
2. That the Constitution has not destroyed that relation or abolished slavery.
3. That the colored man, William, should be remanded to the custody of the defendant.
The Gradual Emancipation Act of 1820 permitted all who were born Slaves prior to 1800 to be held so perpetually; while all others became free at specified periods. There are still 674 slaves in New Jersey, and perhaps 3000 children of Slaves who are held subject to their masters, the men till 25, the women till 21 years of age.

IMPOSITION OF HANDS.—The following extract, showing the practice of some of the Baptist denomination, is taken from the Biography of the late Dr. Brantly, of S. C., an eminent preacher of that denomination:—

"Dr. Brantly was baptized in Deep River, one of the head branches of the Cape Fear, and was united to a Baptist Church, then called, from the name of the neighboring ferry, the Gulf Church. At that time the ceremony of 'washing the saints' feet,' and also that of 'laying on of hands,' was practiced in that church, and among the Baptist churches generally. Accordingly, after baptism, young Brantly, with a very large number of newly baptized persons, were arranged, kneeling, on the river bank; and the elders present, led by the venerable Bishop Pope, passed along the entire range, laying their hands on their heads, uttering prayers and blessings on them severally, 'confirming the souls of the disciples.'"

"THE ALLEGHANIAN; or, United States Weekly Miscellany of Science, Letters, and Art," is the title of a periodical of which nine numbers have already been issued from New York. It is designed to occupy a position midway between the heavy Reviews and the frivolous monthly Magazines. Its editorials are written with a good deal of spirit and talent; its typographical execution is admirable; and the appearance of the sheet as a whole is very promising. RICHARD GRANT WHITE, Editor; BLANCHARD AND BRIZEE, publishers. Office 25 John street. Terms of subscription, \$2 a year in advance.

"THE LITERARY EMPORIUM; a compendium of Religious, Literary, and Philosophical Knowledge."—Under this title, J. K. Wellman has issued several numbers of a monthly magazine from No. 16 Spruce street, New York. He aims to serve up a palatable monthly dish, without any aid from light literature or sectarian zeal. His effort is quite successful. Terms—\$1 a year in advance.

EXTENSIVE RENUNCIATION OF IDOLATRY.—An Episcopal Missionary, writing from the Tennevally District, in India, says—"The extensive movements in favor of Christianity, call for my warmest gratitude to the Giver of all good. It is now my privilege to report, that nearly the whole of the Shanar population, scattered about from my station as far as four miles distant, have embraced the gospel. Since October last, two hundred and twenty-seven families, residing in seven villages, have renounced idolatry. The number of converts in them amounts to eight hundred and thirty-two, and I have little doubt that many more will soon be added. In another village also, there have been accessions of between five and six hundred. So far as I can judge, all appear sincere, and promise well.

DR. MERLE D'AUBIGNE. This distinguished man, author of a History of the Great Reformation, has recently visited England and Scotland. He was present, and delivered an address at the meeting of the General Assembly of the Free Church of Scotland on 23d of May. The Edinburgh Witness speaks thus of his appearance and speech on that occasion:—

"He is a tall, robust, grave looking man in middle life, a noble representative, in person at least, of that great Gothic race which has so vastly increased in the world during the last twenty centuries, and before which, wherever it settles itself down, the other races of mankind seem gradually to retire and diminish. His countenance was singularly pleasing and manly, and his forehead largely developed in what phenologists regard as the region of the knowing order.

He began his address. It was at once evident that his pronunciation was considerably more perfect than that of the speaker who had gone before; his words were English, but not a few of them sounded as if they belonged to some foreign tongue. The first few sentences were short; the words were in what Swift calls the 'little language'; and nothing could be more artless than the collection. Anon, however, a strange power that riveted every listener was found associated with the imperfect pronunciation and the simple words. What the speaker said, the hearers saw. There were pictures in the sentences, thoughts of large size loomed tall and stately through the haze of a foreign idiom, and now some stroke of feeling went direct to the heart, now some picturesque image was stamped warm upon the imagination, now some profoundly philosophic remark called into activity the severer powers of the understanding. It needed no one to say that the speaker whose genius could thus triumph over difficulties which no common man could overcome, was the greatest of living historians—a man whose master work has been translated into the language of every Protestant country, and of which no fewer than five different translations already exist in the language of our own.

His speech fared in no degree the worse from the slight haze, which a foreign idiom threw over it. The skillful carver, that he may give the more effect to his figures, roughens the ground from which they are projected; and the idiom of D'Aubigne formed, in like manner, a roughening of the ground, if we may so speak, that served but to render more prominent the magnitude and beauty of his thoughts. We shall attempt no summary of his speech. Who, with one of the works of the masters before him, would look at a copy of it done in small?"

RELIGIOUS ITEMS.

UNIVERSALISTS AND SLAVERY.—The Quinbaug Association of Universalists, which recently held a meeting at Bolton, Mass., gave the following testimony against slavery, which it were well if other denominations would imitate:—

Whereas, it is the duty of all those who believe in the ultimate reign of truth and grace by Jesus Christ, to bear faithful testimony against the prominent and flagrant sins of the land; and both by precept and example labor to promote the cause of God and humanity with singleness of heart; Therefore,

Resolved, That this Association deem it their duty as Christians and philanthropists, to enter their solemn protest against the sin of slaveholding as it now exists in the slave States of this Union, as a gross immorality, combining covetousness and extortion in their worst forms, as in direct violation of the law of God.

Jews in New Orleans.—The New Orleans Protestant states, that there are about five hundred Jews in that city; that they are distinguished for their intelligence and enterprise, are becoming a reading people, and are no longer afraid to read the New Testament; a number of them have, within a few weeks, purchased Bibles at the Depository; that not an individual among them, has been convicted of a capital offence; not one of them can be found in the penitentiary; rarely one in the city prison or charity hospital; nor have any of their dead been buried at public expense in the "potter's field."

CHURCHES IN NEW YORK.—We see it stated in Doggett's City Directory, that there are 166 churches and places of public worship in this city, of which 36 are Protestant Episcopal, 30 Presbyterian, 24 Methodist Episcopal, 22 Baptist, 16 Roman Catholic, 15 Dutch Reformed, 6 Jewish, 8 African, 5 Congregational, 5 Associate Reformed Presbyterian, 4 Universalist, 4 French, 3 Lutheran, 3 Reformed Presbyterian, 2 Unitarian, 2 Welsh, 1 Methodist Protestant, 18 miscellaneous. Connected with the various congregations are 39 moral and religious societies.

HEATHENISM.—One of the missionaries in Pennsylvania tells a sad story in his parochial report, at the late Convention of that Diocese, when he says, "I hazard nothing in saying, that just as much heathenism may be found in many parts of our own State, as in India or Africa."

LIBERAL BEQUESTS.—Hon. Daniel Waldo, of Worcester, Mass., died lately, leaving a portion of his property to benevolent institutions. His whole estate is estimated to be from \$300,000 to \$400,000; and of this, he has left in legacies, chiefly, if not entirely, to benevolent objects—about \$160,000. To the American Board of Foreign Missions he has left \$40,000; to the Massachusetts Hospital, \$40,000; to the Colonization Society, \$10,000; to the American Education Society, \$6,000; to the Seaman's Friend Society, \$6,000; and to the Prison Discipline Society \$6,000.

PURITAN RELICS.—Our dissenting brethren had fair to rival Romanists themselves in their veneration for these things. We lately noticed the "old arm-chair" of the "Dairyman's Daughter," which is annually paraded on the stage of the N. Y. Tabernacle during the "anniversary week;" and now we learn from the Calendar, that a "Congregational editor last week went into ecstacy at having recently seen 'the veritable pipe which Miles Standish, that hero among the Pilgrim fathers, used to smoke' full two centuries ago. Perhaps we shall next hear of Martin Luther's beer tankard, John Calvin's black cap, or John Knox's snuff-box!" [Banner of the Cross.]

It is said that the Wesleyan Methodists of Great Britain are about to disown any connection with those of the United States who are slaveholders.

General Intelligence.

IMMENSE FIRE IN NEW YORK.

Three Hundred Buildings burnt—Loss of Stores and Merchandise from Five to Eight Millions of Dollars—Several Lives lost.

At half past two o'clock on Saturday morning last, July 19, a fire broke out in an oil store in New street, near Broadway, which speedily communicated to several adjoining buildings, but of which the firemen had nearly obtained the mastery, when a terrible explosion took place, throwing down six or eight buildings, and sending its fiery missiles like a huge volcano in every direction.

By this explosion and others which followed, the air was filled with flame to an immense distance, and the fire was communicated to a great number of buildings, enlarging the circle of the flame in every direction, and rendering all efforts to arrest its progress perfectly futile.

In a short time the whole area between Broad-street, Exchange Place, Beaver-street, and Broadway, was one vast amphitheatre of red flame, sweeping over the buildings near by like a resistless hurricane.

The steamship Cambria went out in 10 days and 16 hours, including her stoppage at Halifax. The mammoth steamer Great Britain is to sail for N. Y. on the 26th inst.

IRELAND—DREADFUL CONFLICT.—An extraordinary edition of the Cork Reporter, dated July 2, brings intelligence of a dreadful conflict between the police and the peasantry, at a place called Ballymossing, about seven miles south of the city of Cork.

It is impossible yet to state the number of lives lost. Some cases are known, and the probability is that the loss of life was considerable. A Mr. Von Groening, with another gentleman, and the porter, went into his store to get out the books, when there was no fire in it; but the explosion blew down the store, and it is supposed all three perished.

THE SOCIAL CONDITION OF IRELAND is at the present moment distressing—painful—most deplorable. The physical destitution of the people impels them to crime.

NUMEROUS narrow escapes are mentioned. One is that of a fireman, who was on the roof of the saltpetre store in which the explosion occurred.

THE following incidents and descriptions are taken from the daily papers of Monday:—"In front of the Trinity Church yard—tables, mirrors, pianos, bedsteads, and bedding, costly lamps and well worn tin candlesticks, cradles and pictures, bird cages with the birds in them, crockery, fenders, chairs, footstools, knives and forks—in a word, all manner of articles employed in splendid or lowly housekeeping, were heaped pell-mell together with the utmost disregard for propriety or effect in grouping."

THE district includes some ground which was burnt over by the great fire in 1835. It is somewhat remarkable, that in Exchange Place the fire stopped at the site of R. S. Lord's large store, which was blown up to stop the great fire.

GEN. JACKSON'S LAST WILL.—The Union publishes the following extract of a letter from Nashville, dated June 7:—"The last will and testament of the old hero was this day approved in our County Court, and is of public record. He commences by giving his body to the dust, whence it came, his soul to God that gave it, &c., devoting his estate, first to the payment of two debts, viz: one of \$6,000, with interest, borrowed of General Plaque, of New Orleans; another of \$10,000, with interest, borrowed of Blair & Rives; and the balance to his son, Andrew Jackson, Jr. with the exception of a few servants to his grandchildren."

Andrew Jackson Coffee, the son of his old friend-General Coffee. The sword presented him at Philadelphia, he leaves to his grandson and namesake. The sword and pistols he carried through the British and Indian wars, he leaves to General R. Armstrong. The pistols of Washington, by him given to Lafayette, and by Lafayette given to Jackson, he leaves to George Washington Lafayette, the son of General Lafayette.

It is dated, I think, in September, 1844, and revokes a will made by him several years before. It is in his own steady and firm hand writing, and like all things that ever fell from his pen, breathes the purest patriotism throughout."

FIFTEEN DAYS LATER FROM EUROPE.

The steamships Britannia and Great Western have arrived since our last, bringing foreign news to the 5th inst., from which we collect the following summary:—

The steamship Cambria went out in 10 days and 16 hours, including her stoppage at Halifax. The mammoth steamer Great Britain is to sail for N. Y. on the 26th inst.

IRELAND—DREADFUL CONFLICT.—An extraordinary edition of the Cork Reporter, dated July 2, brings intelligence of a dreadful conflict between the police and the peasantry, at a place called Ballymossing, about seven miles south of the city of Cork.

It seems that certain persons attempted to rescue a man who the police had arrested for getting up a quarrel at a fair. The police fired upon the rioters, and a general fight ensued. The affair is to undergo a judicial investigation.

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Rev. Dr. Scoresby, Vicar of Bedford, and formerly of Liverpool, has published a valuable and interesting little work under the title of "American Factories and their Female Operatives."

The sale of the Napoleon Museum took place last week in London. Most of the articles connected with the personal and historical associations of the extraordinary man they commemorated, which originally cost large sums of money, have been sold for almost nothing.

The London Morning Herald states that Mr. Newman, the leader of the Tractarian party at Oxford, is writing a book to justify his secession from the Church of England to that of Rome.

Another tractarian, Rev. J. M. Capes, of St. John the Baptist's Church, Eastover, Bridgewater, has formally announced his secession from the Church of England, and given up all the emoluments derived from his situation.

The prorogation of Parliament, it is confidently expected, will take place about the middle of August, after which the Queen and Prince Albert will leave for Germany.

There is every reason to believe that the Irish Collegiate Bill will prove a failure in the working.

COLORED TEMPERANCE CONVENTION.—On Tuesday last the great annual meeting of the Delavan State Temperance Union was held in this city. From 10 o'clock until 12 delegations continued to arrive from different points, accompanied by several bands of music, and bearing numerous tastefully executed banners. After marching through the principal streets, they proceeded to the Court House; from a staging erected in front, the Convention was organized by electing the Rev. Mr. Garnett, of Troy, President, who together with others made short addresses, each speaker being limited to 12 minutes.

The entire proceedings were conducted with the strictest regard to propriety, and the appearance of the delegates, who, so far as we observed, conducted themselves throughout the day with the strictest decorum, was highly creditable to them in every respect. They numbered, according to our estimation, about 3,000, and out of this immense throng we did not discover but one single case of intoxication.

During the last half-year no less than sixteen criminals have been executed in England. Calcraft, the hangman of Newgate, strangled thirteen out of the number, for which he was paid at the rate of £10 per head!

The Morning News tells the history of a man named John Thorpe, who has just been sentenced in the Court of Sessions to the State Prison for grand larceny. He is the son of an eminent antiquary and bookseller in London. His life has been very eventful, and until now he has escaped punishment for the crimes which he has perpetrated in England and this country.

It is stated that one-third of the burnt district of Pittsburgh is rebuilt and rebuilding. Handsome edifices are rising in rapid succession.

A prophet, aged 19, has started up in Nauvoo, and announces himself as a messenger of woe to many. Among other revelations, is one of especial warning to the Saints, informing them that Nauvoo is to be destroyed, and that the true Church should place themselves under the direction of the young prophet, and repair at once to California.

The Van Buren (Ark.) Intelligencer, of the 26th ult., says: "The tide of emigration to Texas this season has already commenced; large numbers pass through this place on their way to that country, and from them we learn that the number that will go out this Fall will greatly exceed that of any former year."

A horse belonging to Mr. Henry Dietrich, in Greenwichtown, Pa., was seized with hydrophobia last week, and exhibited the most horrible symptoms of this fearful malady. He tore the flesh from his bones with his teeth, and died in raving fury. He had been bitten by a mad dog 29 days before. Two other horses of Mr. Dietrich's were also bitten, and it is said that two children of Mr. Quinn, in the same township, had been bitten by a rabid dog.

Robert E. Levering, the "American Antiquarian," has arrived in the packet ship Liverpool from England, where he has been completing his work called "Antiquarian Analogies," exhibiting the similarities he has discovered existing between the antiquities of America and those of Europe, particularly those of Great Britain, establishing at the same time the unity of the human race.

Accounts from Cape May state that fifty six or fifty-seven visitors to that place, boarding at Ludlum's Hotel, suddenly sickened on Monday, after dinner, and that some of them were seriously affected. The cause had not been ascertained, but it was supposed to have been something of a deleterious nature contained in a portion of the food at the dinner meal.

SUMMARY.

There is much surmising about the cause of the great explosion at the late fire—whether it was from saltpetre or gunpowder. It is said that the owners of the store where it took place have been arrested, and if it shall appear that they had powder in the store, they will be tried for murder.

Henry G. Green, who was on trial last week at Troy, for the murder of his wife at Berlin, was on Saturday last pronounced guilty by the Jury, and sentenced to be hung on Wednesday the 10th of September next. The circumstances were such as to leave no doubt of his guilt.

A new arrangement has been made by which the mail is carried from London, Eng., to Hong Kong, China, in 48 days. This would enable us to send letters from New York to China in less than two months.

A great State Convention of Teachers is to be held at Syracuse, N. Y., July 30.

The Bostonians are proposing to have an Artesian Well—one that shall equal in capacity that at Grenelle, which furnishes an incessant supply of boiling-hot water of the softest and purest description, rising one hundred feet above the surface of the earth.

A communication in the New Hampshire Patriot states that there was recently a meeting at Henniker, N. H., of seven brothers of the name of Wood, whose united ages were a little more than 453 years—the average being 64 1/2 years. They had never all been together before, even in childhood; and now met for the last as well as the first time.

The Fair of the American Institute will be held at Niblo's on the 6th of October. The Cattle-Show will be held in the second week of the Fair, on a plot of ground between Twenty-third and Twenty-fourth streets, near the intersection of Broadway and the Fifth avenue.

The amount of cotton received at Houston, Texas, during the past year, exceeded fourteen thousand bales. It is said that twenty-five thousand bales will be shipped from Houston this year.—Five years ago the cotton shipped from that port scarcely amounted to 1,000 bales.

Sixty cannons for the United States service passed inspection at Pittsburgh a few days since, and a portion of them were shipped for the Lakes.

The Canal Board of this State, at its present session, has made a general reduction in the rates of toll on the State Canals, to take effect at the opening of navigation in 1846.

A monument is to be erected shortly, near that of Kosciusko, at West Point, to the memory of the gallant Major Dade, who fell in Florida.

A few days since, while the workmen on the Troy and Greenbush Railroad were excavating at the embankment at Winant's Hill, near Troy, the skeletons of about twenty Indians were found, and with them, arrow heads and stone pestles, used for pounding corn.

The Washington County Reporter says, that in some sections of this year where there was one of very indifferent wheat last year. As a general thing the yield is better than for several years; the heads are well filled, and the grain is perfect.

It is stated that one-third of the burnt district of Pittsburgh is rebuilt and rebuilding. Handsome edifices are rising in rapid succession.

A prophet, aged 19, has started up in Nauvoo, and announces himself as a messenger of woe to many. Among other revelations, is one of especial warning to the Saints, informing them that Nauvoo is to be destroyed, and that the true Church should place themselves under the direction of the young prophet, and repair at once to California.

The Van Buren (Ark.) Intelligencer, of the 26th ult., says: "The tide of emigration to Texas this season has already commenced; large numbers pass through this place on their way to that country, and from them we learn that the number that will go out this Fall will greatly exceed that of any former year."

A horse belonging to Mr. Henry Dietrich, in Greenwichtown, Pa., was seized with hydrophobia last week, and exhibited the most horrible symptoms of this fearful malady. He tore the flesh from his bones with his teeth, and died in raving fury. He had been bitten by a mad dog 29 days before. Two other horses of Mr. Dietrich's were also bitten, and it is said that two children of Mr. Quinn, in the same township, had been bitten by a rabid dog.

Robert E. Levering, the "American Antiquarian," has arrived in the packet ship Liverpool from England, where he has been completing his work called "Antiquarian Analogies," exhibiting the similarities he has discovered existing between the antiquities of America and those of Europe, particularly those of Great Britain, establishing at the same time the unity of the human race.

Accounts from Cape May state that fifty six or fifty-seven visitors to that place, boarding at Ludlum's Hotel, suddenly sickened on Monday, after dinner, and that some of them were seriously affected. The cause had not been ascertained, but it was supposed to have been something of a deleterious nature contained in a portion of the food at the dinner meal.

DIED. At Perry, Lake Co., Ohio, July the 8th, Col. SILAS BAILEY, aged 91 years, lacking one day. He enjoyed good health until the latter part of February last, when he had a severe attack of influenza, from which he so recovered as to be able to walk out of doors. About four weeks previous to his death he began to fail, and gradually declined until he sank in death.

Thomas B. Brown, Walter B. Gillett, Samuel Davison, Eli S. Bailey, Wm. M. Falmesock, Wm. D. Cochran, C. M. Stillman, Ebenezer Davis, S. Stephens, Wm. Maxson, H. P. Burdick 2, (we shall be glad to make the arrangement you propose, and will write you soon.)

RECEIPTS. New York—F. W. Stillman, J. R. Taylor, \$2 each. Philadelphia—Ebenezer Davis, Anna S. Davis, \$2 each. New London, Ct.—Charles Stillman \$3; E. Crandall \$1; Christopher Stillman, Ephraim Brooks, \$2 each. Western, R. I.—Thomas Laupach \$2. Leonardsville—George R. Babcock \$2. Alfred—Abel Burdick \$2. Covlesville—Stephen Stephens \$1.

NEW SUBSCRIBERS. Alfred, Plainfield, N. J. Abel Burdick, Grace Ann Dunn. Perry Potter, Philadelphia. New London, Ct. Charles Stillman, Wm. D. Cochran. Elisha Crandall, Covlesville. Elias P. Haynes, Stephen Stephens.

ACKNOWLEDGEMENTS. The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums:— 34 Hopkinton (R. I.) Sabbath Tract Society \$6 00 Reuben Wilcox, Whitestown, 50

TRACTS RELATING TO THE SABBATH. THE SABBATH TRACT SOCIETY publish the following: SABBATH TRACTS, at 15 pages for one cent. No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts. No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts. No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts. No. 5.—A Christian Caveat to the Old and New Sabbatarians.—(Containing some stirring extracts from an old author who wrote under the name of "A. J.") 4 pages; 1 ct. No. 6.—Twenty Reasons for keeping holy, in each week the Seventh Day instead of the First Day. 4 pages; 1 ct. No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin.

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

Table listing bank notes and their values across various locations like New England, Western New York, and others.

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 payments are delayed more than six months, at which time all subscriptions for the year will be considered due.

Miscellany.

CHRIST BLESSING LITTLE CHILDREN.

The waters of Jordan lay beaming and calm, The breezes swayed lightly the leaves of the palm, The vineyards and fields slept in motionless green, And soft fell the sun-light on fair-Palestine.

For the summons had gone to each low cottage home, 'Up! haste ye to Jordan!—the Master hath come!' And the borders of Juda have echoed the sound; In the hearts of its dwellers an answer was found, And the multitude hastened, with joyous accord, To hear the message of Jesus, the Lord.

Long, breathless and eager, each listener hung On the accents of mercy that dropped from his tongue.

He ceased: and a mother pressed forth from the crowd, And low at the feet of the Savior she bowed, Her bleeding babes, trembling, before him she laid, And, "Bless, bless my children!" she tearfully prayed.

Harsh glances gleamed on her from many an eye, "Why trouble the Master?" rebuking, they cry. "But what saith the Savior? will He, too, reprove, Nor grant to the suppliant one token of love? Not so: for the infant he takes in his arms, And says, in mild accents that quell her alarms,

'Forbid not his children to come unto me, For they, too, my kingdom of glory shall see! Proud men! until humbled like them ye have been, At the portals of bliss ye shall not enter in! I bless them! I own them! 'Tis meet that they come.

And find with my Father in heaven a home."

Thus spake the Redeemer: and still, from above, The children he calls to the arms of his love. Like the small rain that falls on the tender young flowers, His Spirit descends on their blossoming powers. Forbear them, oh mortal! to limit His grace! These too in the garden of God may have place!

A SCENE IN A GRAVEYARD.

BY ROBERT MORRIS.

On passing through one of the cemeteries connected with our city, a few afternoons since, we noticed that a funeral had just wound its way slowly up the principal pathway, and, lingering for a few moments, we saw that the concourse in attendance was unusually large, while, as the last solemn ceremonies proceeded, tears trickled from many an eye. Scenes connected with death and the grave are of such every day occurrence, in a thickly populated metropolis like ours, that the heart is so constantly written for the newspapers, that the hearts of the multitude grow callous, comparatively speaking, and few are touched except in extraordinary cases, or when some loved and cherished one is torn from those to whom they have long been friends and benefactors.

To see the thousands, indeed, hurrying on from day to day, so apparently careless of the future, and so utterly listless as to the life beyond the grave, one might suppose the opinion to prevail, that the soul perished with the body, and that all was night, darkness and oblivion with the termination of our mortal being. Perhaps if one could occupy an eminence, and with the millions that constitute the family of man within the range of human vision, see the death-shafts of the Arch Destroyer, and the falling victims on every side, the spectacle would afford an adequate view of the perils of this life, and of the hundreds constantly summoned to another and a darker or a brighter world. But it is not so. We know little of death, except among those immediately around us, and thus many of us wander on, greedy of gain, and sometimes the pearls of soul with the object of accumulating the dross of Mammon, and as if time, human existence and eternity were the same. But there are moments when even the most stubborn are compelled to yield, when the icy froziness of man's nature is subdued, when the feelings gush forth beyond our power to control them, and we realize that we are indeed perishing things of mortality. Such a moment was that to which we have called the attention of the reader. We saw before us Old Age, with his white hairs and bending form—Youth and Beauty with their cheeks of rose, and eyes of light—ripened Manhood, with its erect frame and firm step, while sunny Childhood, with its laughing voice was also there. But the hearts of old and young seemed alike touched.

The cheek of the aged was moistened, the long lash above the eye of beauty was steeped in tears, and convulsive sobs were heard from many a near and dear relative. Even the lip of the man of God trembled, as he pronounced a warm eulogy upon the virtues of the deceased, and, as turning from the fresh earth and the uncovered grave, he pointed the thoughts of the listeners upwards, to where the white-winged spirit of the disembodied soared to join her angel voice to those of the cherubim and seraphim!

five years they were still childless, and although they endeavored each to conceal from the other the disappointment and the baffled expectation from year to year, the topic was constantly presenting itself, and was, evidently a source of uneasiness, not only to the husband but to the wife. That one magic bond was wanting—that link which seemed necessary to cement life and destiny to destiny. Imagine then the joy when, under these circumstances, they believed that the cloud was about to pass away; that Providence was about to respond to their prayers, and that the expectations of all were about to be realized. There may be in the world those who are indifferent to such things; but there are others who cherish the affections, to whom childhood has a thousand charms, and for whom life would be comparatively desolate, without some living pledge. Sunshine then, once more broke in all its glory on the prospects of the yet young wife, and the whole family circle were again happy. She was now more cheerful than ever. Her husband, her friends, all joined in the feeling. She had the best wishes of many a gentle heart, and the kindest sympathies of many a fond mother. Her hour came. For a moment all was hope and expectation. Another, and apprehension and agony succeeded. A little longer, and mother and child were still and cold in the embrace of death.

The funeral, gentle reader, which we have attempted to describe, was that of the young mother. In realizing the dearest wish of her heart, her soul had passed from its tenement of clay, and soared, we may hope, to the regions of the blest.

THE LAST MOMENTS OF GENERAL JACKSON.

The Union contains a letter from General Jackson's family physician, giving an account of the last moments of that distinguished man, from which we take the following:

"I was sent for on Saturday the 7th inst. The messenger informed me that the General was much worse. I hastened to the hermitage, and found him very much exhausted. He had great difficulty in respiration, in consequence of an accumulation of water in his chest. He requested I should remain with him, as he was well aware that his dissolution was near at hand. He took an anodyne and expectorant, and appeared to pass the first part of the night tolerably comfortable. He had not been able to lie down for the last six months. He had to be propped up in his bed at night, and in his arm-chair during the day. On Sunday morning, the 8th inst. (the day on which he died,) on entering his room, I found him sitting in his arm-chair, with his two faithful servants, George and Dick, by his side, who had just removed him from his bed. I immediately perceived that the hand of death was upon him. I informed him that he could not survive but a few hours, and he immediately dispatched a servant for Major William B. Lewis, the General's devoted friend. Mr. Jackson informed me that it was the General's request that, in case he grew worse, or was thought to be near his death, Major Lewis should be sent for, as he wished him to be near him in his last moments. He was instantly removed to his bed; but, before he could be placed there, he had swooned away. His family and servants, believing him to be dead, were very much alarmed, and manifested the most intense grief; however, in a few seconds reaction took place, and he became conscious; and raised his eyes, and said: 'My dear children, do not grieve for me; it is true, I am going to leave you; I am well aware of my situation; I have suffered much bodily pain, but my sufferings are but nothing compared with that which our blessed Saviour endured upon that sacred cross, that we might all be saved who put their trust in him.'

He first addressed Mrs. Jackson, (his daughter-in-law,) and took leave of her, reminding her of her tender kindness manifested towards him at all times, and especially during his protracted illness. He next took leave of Mrs. Adams (a widowed sister of Mrs. Jackson, who has been a member of the General's family for several years) in the most kind and affectionate manner, reminding her also of her tender devotion to him during his illness. He next took leave of his adopted son, the most affectionate and devoted man. He next took leave of his grandchildren and the children of Mrs. Adams. He kissed and blessed them in a manner so touching and impressive, that I have no language that can do this scene justice.

He discovered that there were two of the boys absent—one of his grandsons and one of Mrs. Adams'. He inquired for them. He was informed that they were at the chapel attending Sunday school. He desired that they should be sent for. As soon as they came, he kissed and blessed them also, as he had done to those with him. By this time, most of his servants had collected in his room, or at the windows. When he had taken leave of them all, he delivered one of the most impressive lectures on the subject of religion that I have ever heard. He spoke for near half an hour, and apparently with the power of inspiration, for he spoke with calmness, with strength, and indeed with animation. I regret exceedingly, my dear sir, that there was no one present who could have noted down his precise words. They might have been read with profit, and would have been fondly cherished as a precious gem by all the good and great of the land.

In conclusion, he said: 'My dear children, and friends and servants, I hope and trust to meet you all in heaven, both white and black.' The last sentence he repeated both white and black, looking at them with the tenderest solicitude. With these words, he ceased to speak, but fixed his eyes on his granddaughter, Rachel Jackson, (who bears the name of his own beloved wife,) for several seconds. What was passing through his mind at that moment, I will not pretend to say; but it did appear to me that he was invoking the blessings of Heaven to rest upon her. The lecture to his family was awfully sublime. His im-

PLICIT belief in the Christian Religion, and in the plan of salvation, as revealed in the Bible—his great anxiety that they should believe in religion, as taught by the holy Scriptures: and that in so doing, they would ensure their eternal salvation, and join him in heaven; such sentiments, from such a man, at such a time, was enough to put to flight all scepticism on the subject of religion.

Major Lewis arrived about two o'clock. The general appeared to know him, when he spoke to him. As I before stated, the general had to be propped up in his bed; and Major Lewis supported his head until he breathed his last; which was precisely at six o'clock, P. M. Thus died the greatest and the best man of the age, or perhaps, of any age.

I am, with regard, your friend and obedient servant, Jno. N. ESSELMAN. FRANCIS P. BLAIR, Esq.

DOMESTIC SLAVE TRADE.

It has all the loathsome features of the foreign trade, with the additional one of "breeding and raising slaves for sales," which stands out in disgusting prominence, defying all competition. Niles' Register, published at Baltimore, vol. 35, p. 4, states that "dealing in slaves has become a large business—establishments are made in several places in Maryland and Virginia, at which they are sold like cattle. These places of deposit are strongly built, and well supplied with thumb screws and gags, and ornamented with cowshanks and other whips, oftentimes bloody!" From these prisons they are driven in droves to the Southern market, and the cruelties and atrocities practiced upon them between Baltimore, Washington and New Orleans, are scarcely excelled by the agonies of the middle passage.

The Maryville Tenn. Intelligencer of October 4th, 1835, speaking of these droves of human cattle, remarks: "That they are driven with heavy galling chains riveted upon their persons, their backs lacerated with the knotted whip, traveling to a region where their condition through time will be second only to the wretched creatures in hell; this depicting is not visionary, would to God that it was."

The New-Orleans Courier of February 15, 1845, says, "we think it would require some casuistry to show, that the present slave-trade from Virginia is a whit better than the one from Africa." And the Presbyterian Synod of Kentucky, in 1835, in an address to the churches under its care says: "brothers and sisters, parents and children, husbands and wives are separated, and permitted to see each other no more. These acts are daily occurring in the midst of us. The shrieks and agony often witnessed on such occasions, proclaim with a trumpet tongue the iniquity of our system. There is not a neighborhood where these heart-

is not a village or road that does not behold the sad procession of manacled outcasts, whose mournful countenances tell that they are exiled by force from all that their hearts hold dear." Of the extent of this trade few of us have any just conception. Between the years 1817, and 1837, a period of twenty years, 300,000 slaves were taken from Virginia, North Carolina and Maryland, to the Southern market, agreeably to the statement of the Rev. Dr. Graham, of North Carolina; and in 1835 it was estimated by the most intelligent men in Virginia, that 120,000 slaves were exported from that State during the preceding 12 months. About two-thirds of these accompanied their owners, who removed; the remaining one-third were sold at an average of \$600 each, amounting to 24,000,000 of dollars, which the domestic slave-trade poured into Virginia in one year. In 1836, says the Maryville Tenn. Intelligencer, "60,000 slaves passed through a little Western town on their way to the Southern market, and in the same year four States imported 200,000 slaves from the North." In 1837 a committee appointed by the citizens of Mobile, Ala., to inquire into the causes of pecuniary distress so prevalent, reported that between 1833 and 1837, Alabama alone imported from the Northern Slave States 10,000,000 dollars worth of slaves annually, amounting to 400,000 in four years, the price paid by one State alone, for the bodies and souls of men, women and children, in the heart of a Republic. [Cor. Trenton Gazette.

A HARD BARGAIN.

The following occurred in one of the towns of Massachusetts not far from Rhode Island. It is a compound of rum and benevolence, appetite and cunning, high and low depravity, such as seldom comes to light.

"Husband, what do you think I have done to-day?" said Mrs. C. to a keeper of a country store, where the drunkards' 'O be joyful' was still sold, upon his return home to dinner.

"I cannot possibly tell, my dear; I dare say something clever."

"Well, I never did such a thing before—but the man looked so pitiful, I thought I would encroach upon your wardrobe a little, for once, as I knew you could well supply the poor creature's wants without any inconvenience to yourself."

"You have given away one of my coats, I suppose; hope you didn't make a mistake, and give my go-to-meeting one, did you?"

"O no; I have given away one of your shirts. He said he'd none, and had called to beg one—so I gave him one, and he went off as happy as if I had given him a cow. I don't know when I have seen such a smile of joy at so small a gift."

"Given a shirt? I should like to know who there is so poor as to be without a shirt. Old Tom Jones is the poorest creature I know of, and I don't believe but he has got a shirt, as poor a drunkard as he is!"

"Tom Jones! there, I don't believe, but it was Jones; I have heard you describe him, and it was him I know. He looked cunning, and that smile of his seemed to be

half joy, half fun, and if I was Irish, I should say the other half savage."

"Very likely it was Jones, for he has been in the store to-day."

"Has he? and had he a misérable jacket on, and holes in his pants, and shorser shoes without stockings?"

"Just so."

"He is the very man. Had he a bundle, or had he put his shirt on?"

"He had a bottle, as usual, but I saw no bundle, and I did not notice whether he had a collar or not."

"His bottle! well I hope you did not fill it for him, for that would seem like the story in the paper lately, where the wife told the husband she would supply the drunkard's family out of the house, as long as he supplied the rum from the store. Did you let him have any?"

"Any what, my dear, molasses or vinegar?"

"Yes, I have, you know I have. I would not sell him rum for pay, and you may trust him for any thing else. I wish you would let him have molasses. His wife would be glad of that. But did you let him have any rum?"

"Yes, my dear, I did. He seemed so feeble, and wished that I would let him have a little."

"How much?"

"Half a pint."

"Half a pint! enough to make him drunk, and he will lose his shirt before he gets home, and I might as well have turned him off without it. Well now, husband, let me know,—do you trust Jones for rum?"

"No."

"Did he pay for it?"

"Yes."

"How much?"

"Six cents."

"In money?"

"No."

"How then?"

"In rags!"

"In rags! I'll bet a dollar you have bought your own shirt back again, and I'll give this minute and see."

"No, no, you sit still and finish your dinner."

"No, no, you shan't go, I'll go myself. It will be such a good one. I'll make you ashamed of selling rum this time at any rate. There! there! Here it is, torn to pieces—and you have bought it for rags."

PAINE'S AGE OF REASON.

Some years since we procured and read Paine's Age of Reason, and the most deep of any one impression that was made upon our mind at the time, was that the writer every where betrayed a total want of a thorough acquaintance with the Scriptures. If the following is to be relied upon, it proves our impression to have been correct. What follows is stated by a writer in the Southern Intelligencer, who, he says, he received from Mr. Paine's own lips:—"I will explain the origin of the 'Age of Reason' to you. You may remember that in consequence of my vote against the execution of Louis XVI, with some other circumstances that were opposed to the proceedings of the French rulers during the Reign of Terror, I was first suspected of dissatisfaction to Marat, Robespierre, and their accomplices, and finally arrested and cast into prison." I think Mr. Paine said *La Conscience*. "While in the dungeon, and constantly expecting, like the others, without a moment's warning to be transferred to the guillotine, it was suggested to me that if I would make it known that I was a devout worshipper of the Goddess of Reason, and utterly rejected every thing Christian, I might escape the decapitation to which I fancied myself doomed. A tacit pledge was given by a friend, that if my life was spared, I should write a work adverse to Christianity, expressly to be disseminated in Britain, to weaken the power of Pitt and his administration. By the death of Robespierre, I was liberated from prison, and to obtain the favor of the Oligarchs, and regain my former position, I determined to compose the work entitled the 'Age of Reason.' Great difficulty was interposed, for a copy of the Bible could not be found. I had not seen or read a word of it for a long period before. At length, a Testament was procured; probably Paine added, also, State alone, for the bodies and souls of men, women and children, in the heart of a Republic. [Cor. Trenton Gazette.

F. Muller alleged that she was born a slave and his property; as such he brought her up, and as such he sold her to Louis Belmonti; and now, after being for a quarter of a century, or thereabouts, subjected to all the degradations of domestic and servile labor, she is, by the highest tribunal, declared free!

ANECDOTE OF FRANKLIN.

When Dr. Franklin's mother-in-law first discovered that the young man had a hankering for her daughter, the good old lady said she did not know so well about giving her daughter to a printer—there were already two printing offices in the United States; and she was not certain the country would support them. It was plain young Franklin would depend for the support of his family on the profits of the third, and this was rather a doubtful chance. If such an objection was urged to a would-be son-in-law, when there were but two printing offices in the United States, how can a printer get a wife now, when the last census shows the number to be 1,557?

Gov. SEWARD ON SLAVERY.—Among the letters received and read at the late Anti-Slavery Convention at Cincinnati, was one from Ex-Governor Seward. That part which enunciates his views as to the mode in which Slavery is to be moved, our readers may like to see:

Emancipation is now a political enterprise, to be effected through the consent and action of the American people. They will lend no countenance or favor to any other than lawful and constitutional means. Nor is the range of our efforts narrowly circumscribed by the Constitution.

In many of the free States there is a large mass of citizens disfranchised on the ground of color. They must be invested with the right of suffrage. Give them this right and their influence will be immediately felt in the National Councils, and it is needless to say will be cast in favor of those who uphold the cause of Human Liberty. We must resist unceasingly the admission of slave States, and urge and demand the abolition of slavery in the district of Columbia. We have secured the right of petition, but the Federal Government continues to be swayed by the influences of Slavery as before. This tendency can and must be counteracted; and when one independent Congress shall have been elected, the internal slave-trade will be subjected to inquiry. Amendments to the Constitution may be initiated, and the obstacles in the way of emancipation will no longer appear insurmountable.

RICE CEMENT.

This useful and elegant cement, which is beautifully white, and dries almost transparent, is made by mixing rice with cold water, and then gently boiling it. Papers pasted together with this cement will sooner separate in their own substance than at the joining. It is, therefore, an excellent cement in the preparation of various paper articles, as tea-trays, ladies' dressing, and work boxes, and other articles which require layers of paper to be cemented together. In every respect, it is preferable to common paste made with wheat flour. It answers well for pasting into books the copies of writing taken off by copying machines, on unsized silver paper. With this composition, made with a small quantity of water, that it may have a consistence similar to plastic clay, models, busts, statues, basso-reliefs, and the like may be formed. When dry, the articles made of it are susceptible of a high polish; they are also very durable.

Respect for Consistency.—Some time since two heathen boys were brought to this country to obtain a Christian education. The evil of rum-drinking had been so impressed upon their minds by their missionaries, as to render it, in their estimation, incompatible with the purity of religion. On landing, they were invited to share a pleasant home with a citizen distinguished for hospitality, whose kindness they amply repaid by their cheerful artless manners. During their stay, the host was visited by a distinguished clergyman, whom he, in a most affectionate manner, introduced to the boys as a "Michanary," (adopting their own pronunciation.) The boys seemed awe-struck with the presence of so high a dignitary; and seated themselves in a distant part of the room, silent and reserved. At length the host, stepped to the sideboard and got the welcome decanter for his guest. No sooner had the clergyman taken a draught than the spell was dissolved, and springing from their seats they moved off, saying, "He no Michanary! Michanary no drink rum!"

Surgical Operation without pain.—Dr. Albert T. Wheelock, of Belfast, Me., certifies in the Boston Medical and Surgical Journal to his having removed a polypus from the nose of a lady about 24 years of age, while in a mesmeric condition. The tumor was of an oblong-rounding form, largely attached to the base, probably half an inch in its smallest diameter, had been there three months, and was so firmly adherent that it had to be torn away in pieces. The operation lasted four or five minutes, during which time the patient evinced not the slightest symptom of pain, but appeared like a dead body, and when awakened, said she was unconscious that any thing painful had been done.

[Springfield Gazette.]

Banking in New York.—There are 85 incorporated Banking Associations, making in all 150 Banks in the State, with a capital of \$43,734,835. In the counties of Alleghany, Clifton, Richmond, Rockland, Schoharis, Sullivan, and Wyoming there are no Banks. There are 14 Savings Banks in the State.

A Mormon Elder Caught.—Charles Christman, a Mormon Elder, was caught in Hancock County, Illinois, a few days ago, in the act of carrying off railroad iron, which he had stolen from the Railroad between Jacksonville and Meredosia. He had taken three loads before amounting to more than two tons.

PRICE CURRENT.

Table listing various commodities and their prices, including ASHES, CANDLES, COFFEE, DOMESTICS, FISH, FLOUR AND MEAL, GRAIN, IRON, LEATHER, LUMBER, MOLASSES, NAILS, RICE, SUGARS, SHEETING, SOAP, and SPICES.

EDITED BY VOL. I feel, that, White, Let M, Ten ch, Spade Mont, So Spake Mont, dungen, and w, sweetly breath, God, and from, sence is man's, it ever affects in, else. The forme, trouble, the latte, Behold that de, blight and deso, The fires have e, ed the countena, hold heart, rad, traction, have pie, but he has withi, able," the answe, The moral elem, ruffle the surfa, peace deep with, and waiting the, Fat, Behold in cou, like seas, and t, merate his flock, mer) friends, bu, with injustice; none but God's scorpions; but f, the remorse-str, his guilt seems, his mental visio, That mind of, That source y, Which lifts o, 'O'er the spray, As swallows, That doth tra, When the vil, Oh! give me, Remembered, That wears m, Than 'twould, So—when it, science of the, libertine, the th, any of God's, never see the, they are seen, to the guilty pe, circumstances o, plant thorns in, Let the youn, in a present of, of God, and pe, offence. Say, can stain the r, tions that may, be beyond the, To illustrate, suffering and t, buffer over t, whom she had, very bad last, morning. I b, often as I beg, and foolish no, my mind. I c, ble—and I gav, those vile book, of my poor so, nessed the mer, improper readi, lesson long; to, her way at an, said to herself, please after al, plesion—An i, through life, a, giant strength, barrier to the, Parent—if y, power of an e, unceasing ass, you pleasure, in stainless w, blem forth the, priceless gem, that gem shall, no sorrow, temptation—A, fling or ambig, of the yulgar, —behold des, disregarded, fess to reverse, no injury; no, the gem is in, Could parent, once commu, stance—how, woe! pilgrim, sence in the, surely they w, their little on, ideas, so of w, impression of, sure of a goo, as any other, well known, and leave the, is more like, from this or, recalling the, original imp, ea, In what wa, when the im, spent life, toward s, toward s,