

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

For the Sabbath Recorder.
CHRISTIAN OBLIGATION.

"Ye are not your own."—1 Cor. 6: 17.

All the terms of admission into the kingdom of heaven require a hearty consecration of body and soul to Christ Jesus—a devotion of time and estate to the service of God—so that we shall hold ourselves and all that we possess subservient to the glory of God. When the Bible calls upon us to repent and turn to God, it means that we should forsake our own ways to walk in the ways of the Lord; and however pungent a person's conviction for sin, unless he has forsaken his unrighteousness, and turned to the way of the Lord, he needeth yet that godly sorrow which worketh repentance unto salvation. Does the Lord Jesus Christ say, "Follow me?" He saith also, "Whosoever forsaketh not all that he hath cannot be my disciple." Does he propose discipleship to us? It is in these terms, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." A decided choice of his service, when we have counted the cost; and an open avowal of faith in his death and resurrection, before our fellow men, even when they frown upon us—are plain and solemn requisites to membership in his kingdom, and a clear title to an inheritance among them that are sanctified. Every particular of a holy calling, leaves us no other alternative, than either to consider ourselves not our own, or to decline all part and lot in the glorious kingdom of our Lord Jesus Christ and of God.

Come then, fellow believer, and join me in a short meditation upon the principles on which this claim is made. To you it is said, "Ye are not your own." Whether this be said directly in the name of the divine Father, or more immediately in the name of Jesus Christ the divine Son, it is all one; for the Son saith to the Father, "All things are mine, and mine are thine." The apostle saith, "Ye are Christ's, and Christ is God's." This claim would be just and right, if made on the consideration of our creation and preservation. Surely the Creator has a right to the works he has made. If great favors conferred upon the needy, impose obligations, doubtless the constant bestowment of the blessings of providence upon the dependent, lays under such great and lasting obligations, that we are bound to feel, that we are not our own, in as much that we have or are. It is due to God that we render unto him as he has ministered unto us.

The glories of Jehovah's name, and the rights of his throne, all make that claim just and right. The seraphim of heaven, bending before the throne of God, say, "The heavens and the earth are full of thy glory." John "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." The sweet singer in Israel takes up the same delightful and all-controlling theme, and says, "Glory ye in his holy name. Declare his glory among the heathen; his marvelous works among all nations. Give unto the Lord the glory due unto his name." And all on earth, whose hearts beat in unison with theirs, must say with David, "All that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord."

The principles of love and homage act powerfully when they take full possession of the soul, and have led many on earth to endure toil and hardship, and peril of life, for the love and homage they have felt for illustrious princes. All this is due to the Lord Jesus Christ; and there is not an angel in heaven but worships him, and rejoices to be a ministering spirit to the cause of the blessed Redeemer; all obey the orders of his throne. patriarchs and prophets, and holy men of old, who kept the commandments of God, and apostles, and elders, and the souls of martyred saints now in heaven, cast their crowns at his feet, and say, "Worthy is the Lamb that was slain to receive power, and wisdom, and riches, and strength, and honor, and glory, and blessing." While on earth, they counted not their lives dear unto them, so that they might finish their course with joy, and the ministry which they received of the Lord Jesus, to testify the gospel of the grace of God. Such should be the feeling of every believer in the Lord Jesus. They felt that they were not their own, and were therefore willing to lay down their lives for his sake.

But there is yet another consideration to urge on the humble believer in the Lord Jesus Christ. He is not his own, for he is bought with a price; he is a redeemed man—redeemed from guilt and bondage, to holiness of life, and freedom in the kingdom of God. Redeemed from the condemnation of death, to justification of life. Redeemed, not by power, but by price; "not with corruptible things as silver and gold, but by the precious blood of Christ, as of a lamb without blemish." If love and homage are powerful principles when called forth by worthy objects, what may we not

expect from such as feel them, when to all these are superadded the claims of gratitude for favors inexpressibly great? Ah, this affects and moves all the redeemed in heaven, the number of whom is ten thousand times ten thousand, and thousands of thousands—for they say, "Worthy is the Lamb . . . for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation." And who is he on earth, that believeth on the son of God, and his heart swelleth not with emotions warm and strong with desire to glory his name? Surely every disciple must feel, that he is not his own; he is bought with a price; and hence is bound to render unto the Lamb that bought him with his own blood, "Power, and wisdom, and riches, and strength, and honor, and glory, and blessing!" Ah, if we feel right, we shall feel that we owe him our life, our strength, our all. Our Saviour, God, combines in his person all the glories that can improve claim, and awaken love, and homage, and gratitude. By all these glorious claims he has purchased us unto himself. Well may the Christian say:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Think then, dear fellow Christian believer, of the obligations thou owest to that blessed Saviour. Remember that homage, and love, and gratitude, spring from the heart; and that the heart from which they spring towards the Saviour, must be kept pure unto him—no rival may reign or riot there.

"The dearest idol I have had,
Whate'er that idol be,
Lord, I test it from my heart,
To worship only thee."

It is not enough that we abjure the vicious courses of the profligate and the renegade, the votaries of carnal pleasure and fashionable amusement; our hearts must be exercised with holy affections. God and his glory, Christ and his honor, must have such a controlling place in our thoughts and desires, that they may be said our affections are in heaven. The love of the world and the cares of life must be made to bow and go at the bidding of the Holy Spirit.

In order to this, our manner of life should be plain and simple, bland and kind. All affected display of person, equipage, or estate, are at variance with the simplicity inculcated by Christ Jesus, and must be shunned by those who would glorify him in body or spirit. A life of luxurious ease, or indulging the appetites and passions, is seriously inimical to a life of piety. Those who live such a life cannot glorify God in their bodies or in their spirits. What can we expect from a person who cannot exert energy enough to be diligently employed in some useful labors of hand or head? Will such an one war a good warfare, as a soldier of the cross of Christ? Can a person who has not decision of mind enough to govern his appetites, or the softer affections of his nature, be daily the slave of one or both of these pre-dispositions of fallen humanity, be expected to practice self-denial, and prosecute works of usefulness and mercy towards his fellow men? Can we expect in such, courage to take an unpopular course, and for the truth's sake to meet the frowns of a scoffing world? Can we expect self-denial of the man or woman who gives way to the indulgence of the natural inclinations of the flesh, to be daily their votaries? Can we expect such to engage heart and hand in the labors necessary to the reform of a world that has erred and strayed from God?

A great part of the professing world are at this day carried away with these things, and have no heart for severe self-denial, and long-continued arduous labors. It is not a welcome sentiment with them, to be told they are not their own, and hence they feel but little responsibility for the cause of God, and of Christ, and of souls. If it will go along easily, pleasantly, and gently, well; if not, they would rather cringe and succumb to popular sentiment, and relinquish the truth for the popular practices of the large congregations and learned preachers of the age. Such persons feel as though they were their own, and at liberty to dispose of themselves, their time, their influence, and their property, as they list. Truth and righteousness, and the cause of God, are all secondary to their inclinations and indulgences. That disciple who feels that he is not his own, does not feel at liberty to dispose of himself in this way. He feels that he has a God to serve and glorify, in his body and in his spirit which are God's. How many of the readers of the Sabbath Recorder feel this at the present moment? The cause of Missions needs men to go, east and west; and there are those who could go, if they could feel as they ought, that they are not their own. There are some who have the qualifications to enter upon that service of God, and others who could soon acquire the qualifications they lack, who only need to feel that they are not their own, and they would say, Send me. Try yourselves, dear friends, by these principles; inquire whether you are willing to devote your lives to him who died for you, and

in whom all your life, your hope of everlasting joy, centers. And can you withhold your lives from him, when his cause calls for it? It is not a cause in which a man's heart need faint. The uttermost parts of the earth are given in covenant to Jesus Christ; all power in heaven and in earth is his; and he will reign until "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." The Pagan, the Mohammedan, and the eastern and western Anti-Christian population of the globe, shall all be subdued unto him. And that army of the Lamb, who, being called, and chosen, and faithful, go forth with him to the great conflict, will share the victory, and ultimately "stand before the throne and before the Lamb, clothed with white robes, and with palms in their hands."

"Who first in such a conflict dies,
The speediest victory knows."

Come, then, ye Christian soldiers; there are laurels for you to win. "Gird up the loins of your minds," buckle on your armor, and enter forthwith upon this holy enterprise. Nations wait to be instructed in the great mysteries of redemption, and the providence of Jehovah has made a highway through the nations, that ye may go forth and proclaim to the perishing the words of eternal life.

Who is that servant of God, who, feeling that he is not his own, is willing to glorify God by giving body and spirit to a missionary life? We wait with prayerful solicitude your response. Many have already offered a part of their substance, and many more are willing to give a portion of theirs to this cause; but we want the men who are willing to go. If it is our duty to engage in the work of Foreign Missions, it is the duty of some of our brethren to go; and the providences of God will correspond with the manifestations of his mercy and love towards those individuals, to make their duty plain. Will every individual who has a heart for the work of the Lord, and who feels that he is not his own, inquire, "Lord, is it I? Am I the one called to go forth?" Do the churches pray the Lord of the harvest that he would send forth laborers into his harvest? S. D.

CONSEQUENCES OF AN INEFFICIENT MINISTRY.

An inefficient ministry is one made up of such men as have not the scriptural qualifications. Some of this class are unconverted men; others never called of God to the work; others possessed of small minds, and too ignorant to teach; others worldly; others unholily and unsanctified in life and conversation; and others afraid to reprove the great crying sins of the land, lest the people should be offended and withdraw their support.

The results of such a ministry are,

1. A low, lifeless state of religion in the churches. The great mass of professors will not generally go any farther in zeal and love to God and the souls of the impenitent, than their preachers do.
2. Such a ministry commands no respect. Some may profess to regard them; but it is usually a pretence; or it is done out of spite to some devoted, able minister, whom they are angry with for exposing their sins. If such ministers reprove the wicked personally, they in turn will point out their own follies and talk to them with as little fear as parents would to their wayward children.
3. The wicked are not restrained. Such a ministry is not a "terror to evil doers."
4. Sinners are not pointed successfully to the Saviour.
5. Such a ministry cannot have the confidence of the truly good. It is much as it was with John, king of England, in the 13th century. The nation was at war with France, and he attempted to carry it on; but proving himself a weak prince, he failed at every turn; and after a little time none of his efforts were seconded by his courtiers and people, they having no confidence in the success of a plan formed by one of such imbecility.
6. Such ministers will often run into some foolish delusion that comes along. And if they do not, many of their people, having no special interest in them, will.
7. If revivals of religion are realized, they will be but transient excitements. The passions are operated upon, but no very direct blow is given to the obdurate heart. The fountains of sin are not broken up, and after the excitement has passed off, one can scarcely find any traces of the revival.
8. By such a ministry the standard of Christianity is rendered low, and also that of the ministerial office. That the first is true, is seen by remarks already made. The second may be seen by considering that as far as the influence of an inefficient ministry extends, the sacred office is degraded. In these days it is well known that there is a great scramble for office in civil matters. In some states, almost any man who takes it into his head can be commissioned as a Justice of the Peace. So in many towns there is a long list of these men, who know nothing scarcely about law, and are incapable of giving advice, or sitting in judgment in the smallest matter under the sun. They can administer oaths, and more than this they can swear themselves, and do other things that would disgrace the lowest mendicant on the footstool. Now, every one may see that the office is lowered down by such a state of things. And so it is with the office of the ministry when improper men are allowed to enter it, or are pushed in by some few, regardless of their qualifications.

From the Philadelphia Saturday Courier.

FALSE AND TRUE GREATNESS.

BY GEO. BARCOCK CLARKE.

War hath its echoes; they are heard afar,
Telling of martial deeds on many a shore;
The aspiring vision hails the lurid star,
Which faintly gleams on fields of human gore!
Oh, did ye know what widowed hearts deplore,
Where tears, as rain-drops, fall upon the slain,
Whose once loved forms time never will restore—
Ye would not seek, as now, the battle plain,
To win what many lose—or lose what none regain.

Ambition, does not Mercy rue the day,
When'er thou leaguest in arms thy hostile band?
The vile, the thoughtless, swell thy proud array,
Even deep-toned thunders roar at thy command.
The shouts of triumph greet thee on each hand—
Cities in ashes laid, and ruins rise;
Leave orphans pillow'd on the rocks, or sand;
And ghastly yawns o'er tombs, with unappeased desire!

Earth has sweet voices; on the winds along,
They chaunt full requiems o'er th' unnumbered dead.
Few names are hallowed in the choral song,
Of those who fought for kings—for tyrants bled;
Their bones now whiten on their grassy bed,
Yet pride still mocks the vengeance of the sky!
What wilt thou answer when thy doom is read?
Thou, who dost dare Omnipotence defy,
And rob with murderous hand the shrines of liberty!

To share the sorrows of the troubled breast,
And set the vassal from his thralldom free;
To strike for freedom, o'er a land oppress'd,
And raise the mind to her high destiny—
These are the deeds that live in memory,
When laurels fade with trophies proudly won.
The praise of millions will awake thee,
When feeble years through centuries have run,
To him whose virtue owns in death her favor'd son!

ANECDOTE OF ROWLAND HILL.

After Mr. Hill preached for the Missionary Society in Prince Street Chapel, Davenport, two tall, venerable looking men, upwards of seventy years of age, appeared at the vestry door. After a short pause, they entered arm-in-arm, and advanced towards Mr. Hill, when one of them, with some degree of trepidation, inquired, "Sir, will you permit two old sinners to have the honor to shake you by the hand?" Mr. Hill replied, with some reserve, "Yes, sir." One of the gentlemen then took his hand and kissed it, bathed it with tears, and said, "Do you remember preaching on this spot, where this chapel now stands, fifty years ago?" "Yes, I do," was the reply. The old man then proceeded to say, "O, sir, never can I forget that sermon. I was your devoted hearer, and in my Majesty's dock-yard, posting to destruction as fast as time and sin could carry us thither. Having heard that a young clergyman was to preach out of doors, we determined to go and have some fun. We loaded our pockets with stones, intending to pelt you; but, when you arrived our courage failed; and as soon as you were engaged in prayer, we were so deeply impressed, that we looked at each other and trembled. When you began to speak, the word came with power to our hearts, and the tears rolled down our cheeks; we put our hands into our pockets, and dropped the stones one after another, until they were all gone; for God had taken away the stone from our hearts. When the sermon was over, we retired; but our hearts were too full to speak until we came near our lodgings, when my friend at my elbow said, 'John, this will not do—we are both wrong—' Good night.' This was all he could utter. He retired to his apartment, I to mine; but neither of us dared go to bed, lest we should wake in hell. From that time, we humbly hope we were converted to God, who, of his infinite mercy, has kept us in his ways to the present moment. We thought, sir, if you would permit us, after the lapse of half a century, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us."

Mr. Hill was deeply affected; the tears rolled down his cheeks in quick succession, and he fell down on the necks of the old men, quite in the patriarchal style, and each wept tears of holy joy and gratitude before the Father of mercies.

THE POOL OF SILOAM.

A little above the fountain of En Rogel, that leads to the Valley of Jehoshaphat, there is a mulberry of unusual size, with a raised terrace, a favorite halting place for wayfarers and shepherds who repose under its ample shade, while their flocks are drinking from a channel filled with water conducted from the pool of Siloam, which is a few paces above. It was not without emotion that we descended the steps of the fountain, worn and polished by ages, and seating ourselves under the cool moist arch, a delicious shelter from the burning noonday beams of a July sun, reposing on our weary limbs, listening to the gentle current of the "waters of Siloam that go softly," and drinking with the palm of our hand, from the refreshing and limped stream.

As the Arab women of the valley came down to fill their pitchers, we remembered that the daughters of Judah frequented it two thousand years ago; that kings and prophets have drank of its consecrated waters, and that perhaps Jesus and his disciples often reposed on these very steps, in the course of their walks about the city.

To describe the view before us—the path to the fountain is seen above the pool on the right, and figures are descending the steps under its arch down to the water, which flows out by a small orifice into the square pool, and thence by a channel into the valley below, as before stated.

The remains of the pillars at the sides and in the basin, seem to indicate that, at a former period, it must have been wholly or partially covered; and it has been supposed that this is the "Bethesda" with five porches, where at certain hours an angel, according to the popular tradition, troubled the waters, which were then supposed to possess a healing power. This receives some countenance from the fact that there is a singular ebb

and flow in the stream noticed by many travelers, and lately witnessed by Dr. Robinson, but beyond this there is nothing to support the conjecture. It has been ascertained by the persevering research of Dr. Robinson, that the water is brought to the Pool from that of the Virgin, higher up the valley, by means of a channel cut through the rocky hill of Ophel, a work of great, and unless other fountains are within the city, useless labor. Its length as measured by him, is 1750 feet.

OUR EARLY COLONIAL TIMES.

We have been much amused, and not a little instructed, in looking over some passages of a recent work published in Boston, entitled, "A Sketch of Newbury, Newburyport, and West Newbury, from 1635 to 1845," by Joshua Coffin. It reveals many curious records, throwing light upon the characteristics of our dauntless and strong-principled progenitors, and the Puritan character in general. In his preface the author justly remarks, "that no part of our colonial history can be written, that is not ecclesiastical; and there is but little in the present form and character of our New England institutions, at least, that is not deducible from the religious supremacy, the kind of mixed authority, religious and civil, that prevailed among our Puritan ancestry, and found its way into every, the most inconsiderable, act of government." The following illustrative chapter concerning "wigs" will give the curious reader a taste of the times:

"May 7, 1652. The members of the second church in Newbury met to deal with our brother Richard Bartlett, for the following reasons: First, our said brother refuses communion with the church for no other reason but because the pastor wears a wig, and because the church justifies him in it, setting up his own opinion in opposition to the church, contrary to that humility which becomes a Christian."

Second, and farther, in an unchristian manner he censures and condemns both pastor and church as anti-christian on the aforesaid account, and he sticks not from time to time to assert with the greatest assurance, that all who wear wigs, unless they repent of that particular sin before they die, will certainly be damned, which we judge to be a piece of uncharitable and sinful rashness."

This opposition to wigs was not peculiar to Mr. Bartlett, though he was probably one of the last, who took so decided a stand against this article of dress. From their first introduction in New England till the tyranny of fashion had sanctioned their almost universal use, the wearing of wigs had been violently opposed by our fathers, who considered the manner of wearing the hair as a subject of grave and serious consequence. In many places in Judge Sewall's diary, he alludes to this subject. I make a few extracts:

"1685, Sept. 15th. Three admitted to the church, two wore periwigs."

"1696. Mr. Sims told me of the assaults he had made on periwigs; seemed to be in good sober sadness."

"1697. Mr. Noyes, of Salem, wrote a treatise on periwigs, &c."

"1704, January. Walley appears in his wig, having cut off his own hair."

"1708, August 20th. Mr. Cheever died. The welfare of the province was much upon his heart. He abominated periwigs."

The venerable John Elliot, the apostle to the Indians, believed that the sufferings endured by the people of Massachusetts in Philip's war, were inflicted on them as a judgment from heaven for wearing wigs!

Even the members of the Society of Friends were troubled with the wig question. From the minutes of the monthly meeting, I make the following extracts:

"1721, November 16th. At this meeting we received an account from ye quarterly meeting, in which we are desired to consider the wearing of wigs and give in our judgment at the next quarterly meeting to be held at Salem."

"1721, December 21st, Hampton. The matter above mentioned concerning ye wearing of wigs was discussed, and it was concluded by this meeting ye wearing of extravagant superfluous wigs is altogether contrary to truth."

[Newark Daily Adv.]

ANECDOTE OF DR. NETTLETON.—A young man just completing his professional studies, was induced to accompany some female friends to the pastor's study. He there gave a promise that before he retired that night, he would, on his knees, offer a prayer for himself. Possessing strict integrity, when he went to his room, he thought of the promise; he was embarrassed—he walked the room, in a cold winter's night, till late, before his proud heart would yield; and when he fell on his knees, such was the struggle in his mind, he said, "He would not, if he could be President of the United States, that any should know he was on his knees in prayer." There he was awakened, and after more than a week's struggle, he was made willing in the day of God's power. He became not only distinguished as a physician, but as a Christian and an officer in the church.

DUTIES OF DAILY LIFE.—It is a great misfortune, that people commonly amuse themselves with idle and imaginary schemes, how they would behave, and what they would do, were they in such and such a situation. They would be very good and very exemplary, were they very great, very learned, very wealthy, very retired, very old, and the like. But they neglect the gift which is in them, and the work which is appointed for them, while they are thinking of that which is not. Alas! that man's thoughts should be so taken up with dreams and reveries how they would manage, were they in another station, while the chief wisdom of life consists in the assiduous discharge of those duties which belong to their own proper calling.

[Tucker.]

The Sabbath Recorder.

New York, August 7, 1845.

"O LORD, REVIVE THY WORK."

Zion now languishes, and her watchmen mourn over her desolations. They remember the time when she enjoyed refreshing seasons, and when the anxious inquiries of the thoughtful mingled with the praises of the redeemed. They think of the sinfulness of her present state, of the dangers which threaten the impenitent, of the blessings which would flow from a revival of religion; and they cry out in the language of the prophet, "O Lord, revive thy work in the midst of the years." To this they look as the only security against a decline in numbers, in spirituality, and in holy living—as the only means of sustaining the benevolent movements of the day, and saving our country from the ravages of infidelity. Hence their prayer for a genuine and wide-spread revival of pure and undefiled religion.

We say it is for a genuine revival that they pray—not for one of those seasons technically so called, at which some itinerant preacher is sent for, in expectation that his vociferous efforts and mechanical arrangements will awaken the church, and bring the impenitent into the kingdom of Christ. We have already had too many such excitements. They have in cases not a few withdrawn the thoughts of men from the true source of help, benumbed the finer feelings of the real Christian, and filled the Church with all manner of rubbish, so that her walls are built more of wood, hay, and stubble, than of gold, silver, and precious stones. A revival is needed which shall commence with the feeling of dependence which prompted the prayer of the prophet—shall be continued by the Spirit of God, in connection with faithful individual effort—and shall only cease when the hearts upon which it has wrought its influence are cold in death.

For such a revival we are dependent wholly upon God. It is his prerogative to revive his work, and he will not give his glory to another. We may call together as many eloquent preachers as we please, and afford them every possible opportunity to speak to the people; but unless God sees fit to use them as instruments, and to give his own efficiency to their efforts, they will be totally useless. "Paul may plant and Apollos water, but God giveth the increase." Shall we therefore fold our arms, and wait for him to do the work irrespective of us? Shall we give up hope, because it is said, "Vain is the help of man?" By no means. This would argue extreme unbelief in God's promises—nay, it would prove downright infidelity. He who has power to save us, has explicitly promised, that when his people shall bring into the churches their tithes and offerings, he will "open the windows of heaven, and pour out a blessing, till there shall not be room enough to receive it." There is, therefore, no reason for despondency, and no apology for indolence. Indeed, we believe that a just sense of dependence upon divine aid, instead of promoting indolence, is the first preparation to receive this blessing, and the surest pledge that it shall finally be given. It is not upon those who feel confident in their own strength, and rely mainly upon their own wisdom or tact, that God's favors are most richly bestowed. It is upon those who acknowledge that "the excellency of the power is of God," and who therefore cry out from their inmost hearts, "O Lord, revive thy work."

The aid of the Holy Spirit is indispensable to a genuine revival. How is the desponding or backsliding Christian, in a time of declension like the present, to be inspired with new courage or roused to a new and deeper sense of his obligations? Not alone by any internal and self-moving principle, but by the aid of the Spirit of God. "We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God." How are the careless and stubborn to be awakened from their carelessness and cured of their stubbornness? Not by the unaided sermons of so-called evangelists, but by the influence of the Holy Spirit bestowed in answer to prayer. That alone can breathe upon the dry bones and make them to live. That alone can rouse the soul dead in trespasses and sins to a consideration of the things of a higher life.

Nobody doubts that in this time of general declension a revival is imperatively needed—a revival which shall not be excited and sustained solely by human influences, but which shall spring from and be continued by the life-giving power of the Spirit of God. Such a revival we may have if we will seek it in earnest, and from the true source. Let us then turn our eyes to Him who alone can help us, and unitedly pray, "Wilt thou not revive us, that thy people may rejoice in thee?"

BIBLE BURNING.—We stated some weeks ago, that among the three hundred Roman Catholics who had been converted in Canada, there was one priest, now a Congregational minister, who was brought to repentance by means of a Protestant Bible which he took by stealth from a stove where it had been placed by his bishop in order to be burned. The editor of the Catholic Herald wants to know the name and residence of that bishop. We can only say, that the fact was taken from a long statement of missionary labors in Canada, made before the General Convention of Vermont. We have not leisure just now to visit Canada or a mission of inquiry preparatory to answering the editor's question; but we doubt not he could obtain the information he desires, by writing to the President of the Vermont Convention, or to the delegate from Canada who made the statement.

BAPTIST FOREIGN MISSIONS.—The Baptist Foreign Mission Board has been greatly embarrassed for a time past by a debt of forty thousand dollars. The subject was brought up at their Anniversary some three months ago, and a determination expressed to pay up the debt at once. We now learn, that in the space of four weeks twenty-five thousand dollars was subscribed for the object in New England, and that the whole sum will undoubtedly be raised in a short time. This is done mainly by large contributions of five hundred or one thousand dollars each, and will not probably affect the regular contributions for Foreign Missions.

EXPECTING TOO MUCH.

In the Advent Herald for July 23d, we find a long article designed to prove the assertion of Prof. Stuart, that "the early Christians, one and all of them, held the first day of the week to be sacred." The editor of the Herald introduces the article by saying, that "the question has been mooted by some respecting the day that should be observed as the Sabbath;" and he evidently expects, that the testimonials touching the sacredness attached to the first day of the week by the early Christians will satisfy all minds. Now we happen to be of that unfortunate class who cannot take certain quotations from the Fathers as proof of a doctrine, merely because some body says that they are proof. Hence we were led to inquire, after reading the article under consideration, What then? Suppose we grant all that this writer and the best advocates for Sunday ever attempted to prove in regard to the sacred estimation in which the first day of the week was held by the early Christians, what does it amount to? Does it prove that the observance of the seventh day has been abolished, so that we may be excused for neglecting it? Not at all. Does it prove that the first day has been substituted for the seventh as the Sabbath? By no means. What then does it prove? Why, simply this, that the early Christians attached a sacredness to the first day of the week, and were accustomed to hold certain religious services on that day. And yet, on such ground as this, men are expected not only to trample upon the seventh day, which God has once and again pronounced sacred, declaring that "in it thou shalt not do any work," but they are also expected to call the first day the Sabbath, concerning the sacred or sabbatic character of which there is not one single word in the Inspired Volume! This is expecting altogether too much ever to be realized. Thinking men will certainly examine for themselves, and when they find an argument so framed that there is no connection whatever between its premise and its conclusion, it will serve rather to disgust than to convince them.

THE RELIGIOUS PRESS.

Strange notions some people entertain about the proper sphere of the religious press. We have now before us a long article on the subject, in which some wisecracks have mapped out the editorial sea, and stuck down stakes to mark its principal dangers. To his mind the chief danger lies in controversy; and to guard against this, he would have it made an invariable rule, that an editor should hold no controversy with any paper, either of his own communion or of other denominations. A wise rule, surely! We wonder what that man thinks religious newspapers are for. He certainly can have no idea of their exerting a positive influence to restrain evil and promote the right and true. All he looks for, evidently, is a good-natured, wishy-washy, purposeless talk once a week, which means nobody and affects nothing. With such notions we have no fellowship. The world is full of evil and error, which very often finds its strongest support in religious newspapers. An editor who makes it a rule never to rebuke such supporters of error, may do them no hurt, but he certainly will do them no good. For our part, we had rather have no dog than to have a "dumb dog;" so we had rather be without newspapers than to have those that dare not or will not speak. We know some papers in which the rule of having no controversy seems to be pretty strictly observed. They always have a good word for every body and every thing. Men and measures directly hostile to each other, and doctrines which are palpably contradictory, are alike noticed and commended, as though it was their principal business to keep on the right side of all parties. We seldom take up one of those papers without thinking of the old sailor, who, in a case of great emergency, betook himself to prayer, and commenced, "Good Lord—good devil."

FOREIGN MISSION OF SOUTHERN BAPTISTS.—The Acting Board of the Southern Foreign Mission Convention has resolved, that with as little delay as possible, it will proceed to establish missions in the free ports of China, or such of them as may be selected for the purpose. Negotiations are now pending with the Baptist Board of Missions in Boston, for the transfer of the China mission to the Southern Board. Should these negotiations prove successful, a reinforcement of missionaries will be sent out; if not, missionaries will be sent to found an independent mission.

SOUTHERN SPIRIT.—The division between the Baptists of the North and South, leads to a very close scrutiny of the sentiments of such northern men as are connected with southern institutions. The most recent illustration of it is in the case of Rev. Dr. Pattison, who a few weeks since entered upon the duties of his office as President

of Covington Institute, Ky. He had no sooner taken his post, than he was assailed by nearly all the southern papers to define his position in regard to slavery, with the comfortable assurance, that he has either to satisfy the reasonable expectations of the South, or his position will yield neither honor nor profit to himself nor the institution. We believe that he has not yet complied with their wishes.

THE LOVE OF MONEY.

"The Love of Money is the root of all evil."—PAUL.

When we inquire for the origin of any of the multifarious evils which have marred the beauty of society, interrupted the pleasures of social intercourse, corrupted the churches, and rendered lifeless and inefficient most of our religious acts, we generally look no farther than to secondary causes, which are really associate evils with those we are deploring—elder branches of the same strange and corrupt vine, and receiving their nourishment from one accursed root. And while our attention is occupied in lopping those offensive twigs, this fruitful vine is shooting forth other branches of a similar nature, which will produce abundantly the same corrupt fruit.

This root is peculiar to no age, soil, or climate. From it sprang "all evil" eighteen hundred years ago, both in the cities of Israel and in Gentile lands; and now, in this western world, its luxuriant and wide-spread branches yield "only evil continually."

The love of money is identical with selfishness, and their legitimate fruits are the same. It produces envy, discord, and malice; pride, contempt, and folly; lying, cheating, and theft; strife, hatred, and murder; oppression and slavery; starving poverty and destructive luxury; intemperance, disease, and death. It has produced the spiritual death and moral death which at this time pervades the nominal church. It modifies the communications of ministers, and warps the understanding of the hearers. It severs the links of brotherhood which should bind the members of the visible church together, and constitutes them isolated beings—encircling each in the mantle of an unyielding avarice. It exalts polished vice, and tramples on humble virtue. It purchases memberships, directorships, flattering titles, and a commanding influence in our religious institutions. It displaces love and consequent obedience to God, frowns upon the utterance of unadulterated truth, exalts tradition, and promotes hypocrisy and self-deception.

That the love of money is the root of all evil, is the testimony of inspiration. Let God be true, though every man be proved a liar. Receive not the suggestions of a depraved and deceitful heart, that the expression is very indefinite or ambiguous. Do not modify it to suit a carnal mind. Add not to it, lest God add to your cup His threatened wrath. Take not from it, lest he take your name from the Book of Life. Receive the truth as God, through the Apostle, has communicated it; and learn from it where to apply the sword of the spirit, to the effectual destruction of the lusts of the flesh.

GORDON.

Stonington, Ct., July 29th, 1845.

HOW IT STRIKES OTHERS.—We copy the following paragraph from a notice, by the editor of the New York Tribune, of a new work entitled "Elements of Moral Philosophy, on the Basis of the Ten Commandments; by S. A. Sawyer, President of Central College, Ohio." The extract shows very well how the common argument for the change of the Sabbath strikes an unbiased observer:—

"We could not concur with the author in his limitations of the great command, 'Thou shalt not kill,' so as to approve of killing by law or by war, otherwise than in absolute, palpable self-defense; nor are we able to follow him in the 'hop, skip and jump' process by which he proves that the Sabbath was changed from the seventh to the first day of the week, by simply showing that Christ's early disciples were accustomed to assemble on the first day for worship and charity, calling it, not the 'Sabbath,' but the 'Lord's day.' He quotes a few lines from Justin Martyr to prove what nobody disputes about the Christian worship on 'the Lord's day' and omits the far more positive and pertinent argument of Justin against a Sabbath, based on the palpable disregard of it by the elements."

ANOTHER ILLUSTRATION.—The editor of "the Perfectionist," has in his last paper a short review of an article which recently appeared in the Gospel Banner upon the subject of the Sabbath. Among the knotty questions which he propounds to the editor of the Banner, we find the following, to which we are quite sure he will get no answer:—

"If those who hold up sabbatism as the chief bulwark of religion, urge it on the ground of its being required in the Mosaic Law, . . . I say, if they urge it on the ground of the law, why do they not, with the Seventh-day Baptists, insist on the observance of that day which the law enjoined, i. e. the seventh day, and not the first?—since there is not a particle of proof in the Bible, that the first day of the week was ever appointed by divine authority to be kept as a Sabbath instead of the seventh."

AMERICAN MISSIONARIES IN SYRIA.—The London correspondent of the Boston Traveler, under date of the 3d ult., speaking of the deplorable civil war between the Druses and Maronites on Mount Lebanon, says:—

"I have already mentioned that the American missionaries on Mount Lebanon were very much esteemed by the Druses and Maronites, and exercised a great influence over them. My statement is now confirmed by letters from Egypt and Syria. One letter, written by an Englishman, was published in a London journal yesterday, and the following just tribute is paid to our devoted countrymen in Syria. The writer says:—In the midst

of the late struggle between them, (the Druses and Maronites,) the American Protestant missionaries acted a noble part. They remained in the villages after they had been burnt and sacked, dressed the wounds of the Maronites, and then went and performed the same good offices towards the Druses, being equally beloved and respected by both."

PRAYER EXTRAORDINARY.—We have received a copy of that extraordinary prayer delivered by the Rev. Levi Tucker, at Buffalo, on the occasion of the funeral obsequies of Andrew Jackson. It contains many "eloquent passages," and withal tells a great many new things—new to us, we mean, and new, the maker undoubtedly thought, to the Lord. It was not our privilege to hear that prayer, some years ago, which was pronounced "the best prayer ever delivered to a Boston audience." But we doubt much whether it was superior to the one under consideration. We hope our readers will be satisfied with the following extract, which is all we can spare room for:—

"In thy good providence, thou didst reserve this land as an asylum for the oppressed of all the nations of the Earth; as a cradle of civil and religious freedom for the world—a land, of the glory and perfection of which, in ancient times, the *Doric bard did sing*,—a distant region far beyond the seas—in whose *Hesperian climes*, man should be perfect and be free—whose glittering hills were forever spanned by a bright bow of promise—and where human character was to receive its last perfect finish. *This Eldorado of poetic vision, this lost Atlantis, is the home of our freedom.* Thou didst direct our fathers hitherward, and watch over the infant colonies, which, amid many prayers and tears, they had planted. Thou didst turn away from our shores the vessels that bore *Columbus the great discoverer of our continent*, that *holier men, and purer principles*, than Spanish Catholics, should people this land of promise. And in thine own councils of infinite wisdom, thou didst so overrule the affairs of men, as to bring to these shores, the purest, noblest men of the old world—men fearing God—men in whose bosom liberty was deeply implanted—and who nursed it in the councils of peace, and the storm of war."

THE TRUE REASON.—Some of the Southern editors, in giving an account of the recent desperate attempt of a company of slaves to escape from Maryland, have expressed surprise at the spirit which has come over the slave population generally, and have asked the reason for it. The Baltimore Saturday Visitor thinks the true reason may be found in the following beautiful passage from a speech made in the Assembly of Virginia, by James McDowell, the present Governor of that State:—

"You may place the slave where you please; you may dry up to your utmost the fountains of his feelings, the springs of his thoughts; you may close upon his mind every avenue to knowledge, and cloud it over with artificial night; you may yoke him to your labor as an ox which liveth only to work, and worketh only to live; you may put him under any process which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and the idea that *he was born to be free will survive it all!* It is allied to his hope of immortality; it is the ethereal part of his nature, which oppression cannot reach; it is a torch lit up in his soul by the hand of Deity, and never meant to be extinguished by the hand of man."

SENDING MONEY TO PUBLISHERS.—The plan of the Postmaster-General for sending money to publishers in the form of post-office receipts or certificates of deposit, seems not to meet with much favor. In some cases the Postmasters in small towns are unwilling to issue the receipts, and in others it is attended with considerable delay. We are quite inclined, therefore, to adopt the plan of the Herkimer Freeman, as follows:—

"After all, we think the best way will be for subscribers to mail their money directly to us, post paid. Paying to the Postmaster, taking his receipt, mailing that to us, and obliging us to call on our Postmaster for the money—all this looks to us like 'much ado about nothing'; the postage has got to be paid on your letter, whether it incloses the money or merely the receipt. We say, mail your money, post-pay your letter, and have done with it."

BUSINESS ITEMS.

✂ We publish a revised list of Standing Agents this week. From some of our old agents we have not heard during the last year. In most cases of this kind, we have erased their names from our list. We have also added several new names, and hope that such persons will accept the honors and discharge the duties of the office.

✂ By reference to our terms, it will be seen that when payments are delayed more than six months, \$2.50 will be charged instead of \$2.00. This rule has not been enforced during the first volume, because a different custom had become common, and we did not wish to incommode any body by breaking in upon it. It is easy to see, however, that such a rule is necessary, and that a neglect of it must often put a publisher to great inconvenience. Our bills are invariably paid when they become due, which is once a week. Of course, if the money due us is not paid in time to meet those bills, we have to advance it. Now however much we may believe in the blessedness of giving, our own experience leads us to doubt the blessedness of lending. We sincerely hope that we shall have no occasion to try it this year, but that before six months of the present volume have passed away, all of our subscribers (extraordinary cases excepted) will have enjoyed the satisfaction of paying the printer promptly. This will save us the necessity of applying the before mentioned unwelcome rule; it will save you the unpleasant consciousness of being in debt; in short, it will be a saving of feeling, purse, and everything else. Just try it this year, and see if you don't find it so.

THE CHRISTIAN PARLOR MAGAZINE.—The August number of this popular monthly is before us, and equals any of its predecessors in variety and elegance. The want of a lively and attractive religious magazine, which could rival those devoted exclusively to light literature, has long been felt. This work supplies the want. Its embellishments are of the highest order, and its literary character is such as to commend it to the refined and moral portion of the reading community. It deserves a liberal patronage. Edited by Rev. DARIUS MERRAD; published at 141 Nassau street.

FULFILLMENT OF A PROPHECY.

In one of the letters which the senior editor of the Savannah Republican is writing to his paper, descriptive of scenes and events on his tour to Europe, Egypt, Syria, and Palestine, we find the following extract, giving an account of his visit to Tyre, and showing the literal fulfillment of one of God's prophecies:—

We arrived at Tyre early in the afternoon, and surely no place can better correspond to the description of it. Formerly insular, it has been connected with the main land since the conquest of Alexander the Great, and the isthmus is still narrower than the site of the town, notwithstanding the accumulation of centuries. Of the ancient town not a vestige remains. All is buried beneath the sand, and several excavations in progress expose to view the substructions of ancient buildings, the piers and arches of an aqueduct, &c., but even these remains are doubtless long posterior to the era of the first Tyre. The present town is a miserable place, full of filth and wretchedness. The only thing of interest within the walls is the remains of a very fine church, which has been identified as the one in which Eusebius used to preach in the third century. Several fishing nets, spread out to dry, called to mind the prophecy—"And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt build no more."

MAKE THE MOST OF TIME.

"Some have little leisure, but there are sundry expedients, any one of which, if fairly tried, would make that little leisure longer. Most of the men who have died enormously rich, acquired their wealth, not in huge windfalls, but by minute and careful accumulations. It was not one vast sum bequeathed to them after another, which overwhelmed them with inevitable opulence; but it was the loose money which most men would lavish away, the little sums which many would not think worth looking after, the pennies and half-crowns of which you would keep no reckoning, these are the items which year by year piled up, have reared their pyramid of fortune. From these money-makers let us learn the nobler 'avarice of time.' One of the longest and most elaborate poems of recent times, was composed in the streets of London by a physician in busy practice, during the brief snatch of time when passing from one patient's door to another. And in order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day. But try what you can make of the broken fragments of time. Glean up its golden dust; those raspings and parings of precious duration; those leavings of days and remnants of hours which so many sweep out into the waste of existence. Perhaps, if you be a miser of moments, if you be frugal and hoard up odd minutes and half-hours and unexpected holidays, your careful gleanings may eke out a long and useful life, and you may die at last richer in existence than multitudes, whose time is all their own. The time which some men waste in superfluous slumber and idle visits and desultory application, were it all redeemed, would give them wealth and leisure, and enable them to execute undertakings for which they deem a less worried life than theirs essential. When a person says, 'I have no time to pray, no time to read the Bible, no time to improve my mind nor do a kind turn to a neighbor,' he may be saying what he says; for if he has not got the time already, he may get it by redeeming it." [Rev. J. Hamilton.]

WOMEN THE BEST NURSES.—Dr. Northall, of Brooklyn, L. I., has lately made a visit to the State Prison at Sing Sing, and has contributed to the Advertiser of his own city a lengthy account of what he saw there. Amongst his personal observations he states, that the sick are attended altogether by males, remarking that in his opinion such arrangements are wrong. "No man," he feelingly says, "we care not how well disposed, can be to the sick like a woman—no hand, however delicate the touch, can smooth the pillow like hers—no voice, however soft, is such music to the sick man's ear—no balm so healing as the soft comfort of her words. When sickness lays its heavy hand upon the convict, his chains should fall from his body—his crime be forgotten in his suffering, for we know not how near he may be to the presence of a Being, all mercy, and we would not have his troubled spirit go laden from earth with the remembrance of neglect and cruelty. We have all enough to answer for, without such testimony as this to plead against us."

While the eloquent Robert Hall was spending an evening at the house of friend, a lady who was on a visit retired, that her little girl might go to rest. She returned in about half an hour and said, "She's gone to sleep. I put on my night-cap and lay down with her, and she very soon dropped off." Mr. Hall hearing the conversation, said, "Excuse me, madam—do you want your child to grow up a liar?" "Oh dear, no sir; I should be shocked at such a thing." "Then bear with me while I say, you must never act a lie before her; children are quick observers, and soon learn that what assumes to be what is not, is a lie, whether acted or spoken."

"I remember," says John Newton, "in going to undertake the care of a congregation, I was reading, as I walked in a green lane, 'Fear not, Paul, I have much people in this city.' But I was soon afterwards disappointed in finding that Paul was not John, and that Coriath was not Warwick."

The teacher's State Convention assembled at Syracuse on Wednesday, 30th ult., at which there were present 100 teachers and members.

General Intelligence.

FOREIGN INTELLIGENCE—FIFTEEN DAYS LATER.

On Wednesday, July 30, the steamship Cambria reached Boston, with foreign news to the 19th July. There was an improvement in the cotton market, corn trade, and American stocks. Money was plenty, and the market in a healthy state.

Parliament was drawing to a close, and would probably be prorogued on the 5th or 7th of August.

In Ireland, O'Connell was endeavoring to rouse the people against the Irish Colleges Bill. The inquiry into the affray at Ballinghassing was going on slowly. The jury had decided that in the case of one of the men shot by the police, it was justifiable homicide.

FRANCE.—The great topic of general interest during the last fortnight has been the question relative to the Jesuits. After the famous appeal of Thiers to the Government to put the laws in force against the followers of Loyola, M. Rossi, was sent to Rome with the mission of persuading the Pope to recall the Jesuits from France, and thereby save the Government the shame and scandal of being compelled to expel them by the strong hand. In this mission M. Rossi has completely succeeded—the religious communities of the Jesuits being ordered to be broken up, the greater part of their body to quit the kingdom, their novices to be sold, and their houses and property (they are very rich) to be disposed of. This is considered a great triumph over the religious party; and so undoubtedly it is—for, say what people will, the Jesuits are the ablest champions of the Romish Church. The religious newspapers console themselves by asserting that it was not the Pope who consented that the Jesuits should be sent out of France, but the General of the Jesuits himself.

The French papers contain the particulars of an outbreak in Catalonia. Some of the small towns round Barcelona had been called upon to contribute their levy of men to the army.

ITALY.—The Pope has kindly given directions that the library of the Vatican shall be henceforth open to the public. It contains only a few printed books, but still it is one of the most valuable libraries in the world. The eruption of Vesuvius has attracted a host of travelers to Naples.

RUSSIA AND CIRCASSIA.—Letters from Constantinople, published in the London papers, state that, in a recent battle, the Circassians took from the Russians, after hard fighting and severe bloodshed, the castle of Solcha, on the coast of Abascia. Sheikh Shamil had arrived at the head of the river Kouban, with 30,000 men. Many Poles in the Russian army had deserted and joined Shamil. The Russian General offered large bounties for reinforcements, without success. He sent several Mussulman doctors of law from the Crimea to Shamil, to try to negotiate for terms of peace. Shamil had three of them put to death. The Russian army has suffered dreadfully from scarcity of provisions. The crops of Circassia are said to be abundant.

SYRIA.—Letters to the middle of June from Syria, announce the breaking out of a fresh insurrection in Mt. Lebanon. An engagement between the Maronites and the Druses had taken place at Buceah, in the plain between the two Lebanons, which had terminated with a loss on each side of from one to one hundred and fifty men. The roads between Damascus and Jerusalem are no longer safe, and no caravan can travel by that route without a strong escort. The Arabs are from 40,000 to 50,000 strong, and are plundering right and left. An attempt has been made on the life of the French Consul at Damascus, and the whole country was, in fact, in a state of complete disorganization.

ALGERIA.—The intelligence from Algeria gives an account of the massacre of a thousand Arabs by the French. The cavern of the Dahrou, where the Arabs had taken refuge, was the scene of this horrid affair. Here they were hemmed in, faggots were lighted, and the unfortunate wretches were burnt and suffocated in their place of refuge.

MISCELLANEOUS ITEMS.

The weather has been variable of late, and attention continues to be fixed upon the crops. A good deal of rain has fallen, but it has been succeeded by sunshine, without, however, the requisite warmth. Nothing has yet occurred to the crops which cannot be repaired, and the yield may probably fall little short of an average one.

The war brig Rapid had arrived at Plymouth, with part of the crew of a captured slaver, charged with murdering Mr. Palmer, a midshipman, and eight of the crew of the Queen's sloop Wasp. The prisoners are ten in number, eight Portuguese and two Spaniards.

The quarterly meeting of the iron masters has recently been held in Staffordshire. During the last few weeks every description of manufactured iron has been reduced upwards of 20 per cent. The impression at present is, that the market will sink still lower, and some talk is already current about lowering the wages of colliers.

Agents for parties in the United States interested in the extension and success of mineral works there, are now in England, busily engaged in selecting our best workmen, and engaging them for employment in America; no less than forty of the men at the Bishop Wearmouth Iron Works have been tempted to give up their employment in England, and to proceed to the United States, to be employed in a manufactory there.

About ten thousand pounds have been subscribed in London, principally by bankers and merchants, towards the Quebec Fire Fund.

It is believed that upwards of six thousand pounds were brought out by the Cambria, as a portion of the sum subscribed, in London, for the sufferers at Quebec.

Within two days 80,000 Pine Apples had been sold in London, the produce of Nassau, N. P., and the Bahamas. The streets and thoroughfares were thronged with costermongers selling them at a penny a slice.

The Dutch Indianman, John Hendrich, was totally lost, together with 23 lives, on St. Paul's Island, on the 29th May last, while proceeding on a voyage from Amsterdam to Batavia.

The Paris police, detecting one of the secret haunts of high play, found there a lady in man's attire, a lady young, handsome, rich, and of high rank, but on whom the customary pleasures of a frivolous life had palled. She had been all the winter to this resort of sharpers, because there she could satisfy her thirst for high play.

In Pesth, Hungary, where famine is now terrible, children have been sold by their parents for small sums. The entreaties and tears of the little ones were vainly addressed to ears made callous by distress, or perhaps by the feeling that they might suffer less any where than at home. But they have not always ascertained even the name of the buyer. One child clung to his father's feet, promising never again to ask for bread if he might but stay at home. His pleadings were vain; he was sent with the stranger.

Vidocq is in London exhibiting a singular cabinet of curiosities. This consists of the various implements of his first trade as a thief and pick-pocket, and the disguise he made use of in his second, when, as police agent and spy, he found his wits untried in the darkest and strangest nooks of Paris. Though 72 years of age, he still possesses the power of shortening his apparent stature by some inches, not only while standing, but while moving and even jumping.

FIRE AND LOSS OF LIFE.—On Sunday afternoon last, a fire broke out in the cook-room attached to the "Ocean House," at Newport, R. I., which spread rapidly until the whole building was enveloped in flame and reduced to a smoking ruin. The building belonged to the "Ocean House Company," was finished last winter, valued at \$36,000, and insured for \$18,000. The furniture of the house was worth \$25,000, of which one-third was burnt, nearly or quite covered by insurance. A correspondent of the Tribune writes as follows:—

"But the saddest portion of this calamity is the death of Samuel Fowler Gardner, Esq., one of the oldest, wealthiest and most estimable citizens of Newport. He owned a large amount of property here, and was the agent and part proprietor of the extensive Newport Steam Mills, and another of which he was exclusive owner. He leaves a wife and ten children. The body of Mr. Gardner was found in the ruins, more than half consumed—a key and a pencil lying on his chest."

"George Burrows and Robert Coxall were on the ladder with Mr. Gardner when the Eastern wing came down, and they fell outward, while he fell inside the burning walls. The two former are seriously injured, and it is doubtful whether Mr. Coxall will survive."

"It is said that there was a gentleman in the 2d story of the East wing, who was lost—but of this nothing is certainly known. Rumor also gives three or four other victims to the flames."

At the time of the fire the Ocean House was full of visitors to overflowing, more than one hundred having been turned away.

INTERESTING STATISTICS.—The following statistics of English Thieves residing in Philadelphia and New York, are from the Philadelphia Ledger, which journal vouches for their correctness:—

"Regular pickpockets, 59; regular burglars, 23; total, 82. Of these, twenty are worth \$10,000 each, \$200,000 in all. Thirty-five are worth \$2,000 each, \$70,000. Twenty-seven are worth \$1,000 each, \$27,000. Total, \$297,000."

The average number of trips between Philadelphia and New York, made annually by each of these scoundrels, is ten. The amount of fare paid by them to the Railroad Company is, therefore, \$6,500 per annum.

The average expense for living by each is 3,000 per annum, making a total of \$246,000.

Out of the 82, 76 have been transported from England to Botany Bay, and have either served out their time or have escaped.

They generally assist each other in every emergency when required—but usually operate in squads of from three to eight. They travel at intervals over the United States, attend with regularity all large conventions or assemblies, distinguished springs and watering places, race courses, &c. Some of the number, however, remain for business at home. They may be found daily in Wall-street, watching persons who visit the banks. They may also be seen engaged in the same employment in the vicinity of the banks in Philadelphia. At night they frequent places of amusement of every description. They keep a vigilant eye upon travelers, and particularly upon agents who carry packages between the large cities, especially between Boston and Philadelphia. They are for the most part thoroughly educated to their business, and seem to be peculiarly qualified to delude and subdue the police.

TEXAN LEADERS.—The Union furnishes a table of the members of the Texan Convention, from which we compile the following facts: The number of members is 61. Rusk, the President, is a native of South Carolina. He is a Lawyer. He went from Georgia to Texas in 1835. There is but one native Texan (Navarro of Bache) in the Convention. All the others left the United States recently—cause not mentioned. Of these, only 56 have signed the ordinance assenting to Annexation, and one of these (Bache) voted against it, but afterwards signed it. Their occupations are—Lawyers 23, Farmers 13, Planters 6, Merchants 3, Mechanics 2, Agriculturists 1, Inspector 1, Surveyor 1, Editor 1, Not given 9.

The oldest member is 64 years of age, (Standifer). The youngest is J. M. Burroughs, aged 21. The States take the honor of giving them birth as follows: Tennessee 13, Virginia 8, Georgia 6, Kentucky 6, North Carolina 4, South Carolina 3, Pennsylvania 2, Massachusetts 2, Louisiana 2, Alabama 1, Ohio 1, Maine 1, Texas 1, England 1, not given, 10. Thus out of 61 members, New England has only 3; all the free States only 6. [Tribune.]

AN AFRICAN SLAVE TRADER.—The London correspondent of the Boston Atlas states that a person named M. Souza is the great chief of the trade at Wydah, where he lives surrounded with Oriental magnificence. He has in his vast seraglio a harem of four hundred women; his dinners are described as being equal to the feasts of Belshazzar, and served in the most luxurious manner; no male person is ever allowed to go beyond his grand dining hall. He is exclusively served by women, six of whom serve him with food, of which he never partakes till they have first tasted of every dish. He trades in slaves to a great extent, and has done so for many years. He is now quite old, and it is said, he is generous and high-minded in every thing but his dealing in slaves. When advised by the French commander to abandon his wicked traffic in human flesh, and do penance for his sins as a slave dealer, by civilizing his adopted land, he answered that a British commander had

already advised him to abandon the slave trade for that of palm oil, but that he despised that trade, as it would not afford him a sufficient profit to enable him to keep up his present profuse style of living.

INTERMARRIAGES AND INSANITY.—The Cincinnati Herald contains an article on this subject, designed to show that intermarriages of blood-relations always tend to deprave the race, and often lead to insanity. It is shown that in Catholic countries, where such intermarriages are interdicted, cases of insanity are very rare, while in Protestant countries they are of frequent occurrence. Thus, in Spain, the proportion of insane is but 1 to 7184, while in the United States they are 1 to 800.

IMPORTANT—IF TRUE.—It is said you may take an old piece of herds-grass, that at present yields less than half a ton to the acre, and at the end of five years, without breaking up, fresh seeding, or manuring in any way whatever, you can raise the crop to 2 1/2 tons per acre, merely by permitting the grass to stand until the seed will just vegetate, before cutting; and further, that the hay will be better than if cut earlier. By moving the crop sooner than that, the roots bleed and die out; and that is the reason why a second crop does not spring until a long time after. [Mich. Far.]

TO PREVENT MUST OR MOWBURN IN HAY.—Take a number of smooth poles, lay butt-ends outside, so that they may be easily pulled out; let them or stack settle for a few days; then pull them out; this will leave a passage for the air into the hay, that will insure it against must or mowburn, for some distance around the holes.

PEPPERMINT.—In a hurried trip through Lewis County the other day, we observed that many of the enterprising farmers there have turned their attention to the culture of Peppermint, from the oil of which they realize a handsome profit annually. In a certain district we saw more acres of this herb, as we thought, than of corn or other grain, and the plant appeared very thrifty and promising. Upon inquiry, we ascertained that the cost of preparing the ground, and planting the roots, which is done in continuous rows about 20 inches apart, and weeding, does not exceed \$35 the acre. Three successive crops are obtained from one planting, when the thickness of the roots, grass, &c., require that newly prepared grounds should be again selected and planted. [Black River Journal.]

MOB SPIRIT AT COLUMBUS, OHIO.—A negro boy 13 years of age committed violence, a few days since, on a little white girl 5 years of age, which produced considerable excitement. The boy was arrested, and after a hearing before the Mayor, committed to jail. While the examination was going on, a mob hunted a colored man, guilty of no crime, through High street, amid a shower of clubs and stones, to the cry of "Kill him, kill him," and in the evening the same men marched through the streets unmolested by the police, beating peaceable blacks and stoning their houses.

CAT AND BIRD FIGHT.—A friend in the country noticed a very singular contest a few days since. A good-sized cat had caught a little chipping bird, and was rushing off with her prey, when a king-bird, attracted by the cries of the victim, came to the rescue, and gave a loud screech, which was answered by a whole swarm of king-birds and swallows, which attacked the cat with such ferocity that she was soon compelled to drop her victim; but the feathered avengers were not content with this. They pursued the cat, continually pecking at her, until she found shelter under a barn, creeping through a crevice, where her tormentors did not venture to follow her.

AN ANTIDOTE FOR BED-BUGS.—A correspondent of the Express says that the following recipe for extirpating bed-bugs has been long and successfully used in the City Hotel: "Take a quantity of whale oil, and about the same quantity of lard or tallow, simmer them a few minutes together, so that they will mix. Apply the mixture with a feather or fine brush, to the crevices and joints of the bedsteads, and these vermin will not only desert the bed, but leave the room."

SUMMARY.

A new application of Galvanism is ascribed to Dr. Wright, of Pittsburgh—designed to give the wheels of locomotives the necessary degree of adhesion to the rails to enable them to surmount high grades, and thus dispense with some of their enormous weight. Dr. W. proposes to effect this adhesion, by simply, at will, as the occasion may demand, converting by means of galvanism, the periphery of the driving wheel into a powerful magnet. Its application is said to be very simple, and it is calculated that it will give each wheel an adhesive force of two thousand pounds additional to what it has from its weight.

A correspondent of the Cincinnati Gazette writing from Indianapolis says: "The census just taken of the State of Indiana shows a remarkable increase of polls over last year, being now about one hundred and sixty thousand, the returns of last year only numbering one hundred and eighteen thousand. The taxable property will not be less than one hundred and twenty-five millions of dollars. And yet we are told that our people are unable to pay any portion of the interest on our public debt."

Yesterday two bodies were discovered in the whirlpool, 3 miles below Niagara Falls, in the embrace of its everlasting whirls. How long they have been there, or how long they may remain, it is impossible to tell. Who they are, or where they lost their lives, is not known.

The steamboat Big Hatchee, on her trip from St. Louis to Weston, burst her starboard boiler on the 23d ult, as she was showing out from the landing at Herman, killing five or six and badly scalding twenty or thirty others.

The New York Recorder announces the expected return of Rev. Dr. Judson, Rev. Mr. Abbott, and Rev. Mr. Van Huse, Baptist missionaries, on account of ill health. The two latter are on their way home.

The Pennsylvania State Interest due on the 1st of August, was promptly paid, by which means another stain of the Commonwealth was wiped away.

A colored man named Thomas, employed about the wharf on Peek-Slip, found a gold piece between the planking of the dock—and taking up the plank discovered \$3,168 12, all in gold. We are informed that there is no doubt that this is a portion of the \$5,000 stolen from Adams & Co. some time ago.

James G. Birney has been nominated for Governor of Michigan by his party.

The Louisiana planters below New Orleans have machines by which to drain their marshes which lie below the level of the tides, converting them into the best plowing lands, at the low price of \$15 per acre, including the government price of the lands.

We understand that nine fugitive slaves passed through this place to Canada a few days ago.—They were, we are informed, a portion of those seventy-seven it is said in all, who escaped from their pursuers, in the recent movement in Maryland, of which we have before published an account. [Oswego Adv.]

At Buffalo, July 30, six thousand bushels of Michigan City wheat, afloat, sold at 70 cents, and 650 bbls. Black Rock flour, were taken for shipment at \$3 50. Holders of common Western brands freely offer the same at \$3 44, with no buyers. Nothing doing in corn, and none of consequence in market. A sale of 500 bushels of oats was made at 32 cents.

A ludicrous mistake happened some time ago at a funeral on Marylebone. The clergyman had gone on with the service, until he came to that part which says, "four deceased brother or sister," without knowing whether the deceased was male or female. He turned to one of the mourners and asked whether it was a brother or sister. The man very innocently replied—"No relation at all, sir, only an acquaintance."

We learn from the Paterson Intelligencer, that more than four hundred persons signed the temperance pledge, on Sunday the 20th inst., in the Roman Catholic Church of that place, immediately after the delivery of a discourse upon the subject by Rev. Mr. Quin.

The Columbia (Pa.) Spy says: There is quite a curiosity at the residence of Mr. Charles N. Wright, near Columbia, in the way of an apple tree, on which are apples as large as a man's fist and a number of blossoms. The blossoms have been coming out, from time to time, since early in the Spring.

Hon. Abbot Lawrence has presented Boston the sum of two thousand dollars; the interest of which is to be expended in prizes, to be awarded to deserving scholars of the Public Latin School of that City. The act is worthy of the head and heart of the donor.

Fruit promises to be abundant (says the Utica Observer) in the region round about that city. Plum trees especially require proping to prevent the limbs from breaking, such is the quantity and weight of the fruit.

The receipts at the New York Post-office during the last month have been only about \$8,000—one half the amount received in the preceding month under the law.

Hon. S. G. Wright, M. C. elect from the Second District New Jersey, died on Wednesday evening at Allentown.

A great fire occurred at St. John's N. B., on the evening of the 29th ult, by which forty buildings were consumed, and property destroyed to the value of nearly \$300,000.

It is said that Henry Clay has lately joined the Episcopal Church. A firm in South William street, New York, moved out \$30,000 worth of silks, during the late fire, and sent them to a dwelling house in Broadway. The store was untouched, but the dwelling was burned with its valuable contents.

Daniel E. Read, a member of the Senior Class in Yale College, died in New Haven on Wednesday before last. In three weeks he would have graduated; but when he thought himself prepared for life, he was entering the gates of death.

The Hon. John Leland, of Amherst, Mass., has given \$1000 to the American Board of Foreign Missions.

MARRIED.

At Little Falls, N. Y., on Sunday, July 27, by H. Thompson, Esq., Mr. HENRY A. GUILD, to Miss HARRIET A. CONNOR, both of Little Falls.

DIED.

At the residence of his son, O. M. Stillman, in Stonington, Ct., on the 5th of July, after an illness of two days, Dea. ETHAN STILLMAN, aged 76 years.

At the residence of her daughter, in Hopkinton, R. I., on the 30th of July, of consumption, Widow SALLY BERRY, aged 66 years. Although called to endure much bodily suffering in her last sickness, yet she bore it with Christian fortitude and resignation, and waited patiently for her appointed time. Her last hours were spent in communion with God, giving another proof how precious in the sight of the Lord is the death of his saints. She was a worthy member of the Seventh-day Baptist Church in Hopkinton, R. I. H. S. B.

LETTERS.

Samuel James, George Crandall, Peleg L. Berry, Horatio S. Berry, James G. Foster, H. W. Stillman, George Greenman, T. W. & J. Potter (all rights), Elias Burdick (we cheerfully accept your proposal), "Gordon" (let us hear from you often), Benj. F. Clarke (we have made the alteration.)

RECEIPTS.

Petersburgh—Jered Kenyon, Zebulon Scriven, Polly Randall, Orrin Lewis, \$2 each.

Hopkinton, R. I.—T. W. & J. Potter \$2; P. Potter 50c.

NEW SUBSCRIBERS.

Alfred, Henry Sheldon, Paul Witter, Abraham Pettibone, Porterville, Ct. Jonathan Larkin, South Richmond, Eld. Elias Burdick, Breton Slater, Walter Menter, Perryville, R. I. Dea. Clarke Crandall, Geo. H. Browning, Ebial Browning, New Market, N. J. Tephthah F. Randolph, Norwich, Landing, Ct. James Williams.

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 Catechism to the Old and New Sabbatharians.—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 ct.

No. 6.—Twenty Reasons for keeping holy, in each week the Sabbath 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.

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

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

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

SAMUEL RUSSELL, President of the Board of Trustees.

BANK NOTE LIST.

	disc.		disc.
New England:	4	Western New York	27
Calais, Me.	10	New Jersey:	2
Lafayette, Me.	—	Small notes West N. J.	1
Portland City, Me.	—	N. Hope Del. Bridge	1
Mercantile, Bangor, Me.	5	Pennsylvania:	4 to 14
St. Croix, Me.	—	Bellevue	1
Westbrook, Me.	3	Berk County	14
Concord, N. H.	5	Carleton	14
Grafton, N. H.	1	Chambersburg	14
St. Albans, Vt.	1	Far & Drov. Wayne's	24
Bennington, Vt.	1	Franklin, Washington	2
Windsor, Vt.	1	Gettysburg	14
Commonwealth, Mass.	—	Girard	2
Middlesex, Mass.	5	Harrisburg	14
Newburyport, Mass.	1	Lebanon	14
Housatonic R. R. Ct. par	10	Lumberman's	90
Pascog, R. I.	10	Miners'	2
Agricultural, R. I.	10	Middletown	14
Providence Co., R. I.	5	Berk County	14
Freeman's, Bristol, R. I.	1	Summersham	50
New York:	—	U. S. Bank	28
Citizens & Merchants' Bank	50	Wilmington	24
Clinton Bank, city	50	West Branch	2
Washington Bank, city	1	York	14
Other Safety Fund	8	Delaware:	4 to 1
Do. Red Backs	62 50	Maryland:	4 to 14
Alleghany County	26	Baltimore & Ohio R. Co.	10
American, Buffalo	26	Cumberland	2
Binghamton	23 25	Franklin	6
Brookport	25	Mineral	2
Cattaraugus County	17 25	Salisbury	3
Commerce, Buffalo	26	Dist. Columbia:	4 to 1
Commercial, Buffalo	25	Virginia:	10 to 12
Commercial, Oswego	35	N. W. Bank of Virginia	24
Clinton County	35	North Carolina:	12
Eric County	30 42	South Carolina:	14
Farmers, Seneca Co.	28	Georgia:	14
Hamilton	25	Ohio:	3
Lodi	19 5	Com. Bank Lake Erie	10
Lyons	19 5	Farmers, Canton	20
Merchants' Ex. Buffalo	21 37	Hamilton	20
Mechanics, Buffalo	39	Lancaster	20
Millers, Clyde	8	Miami Exporting Co.	40
Olean	15 25	Urban Bank Co.	60
Oswego	20	Indiana:	—
Pheix, Buffalo	29	State Bk & branches	2
State Bank N. Y. Buffalo	75	Kentucky:	3
St. Lawrence	70 52	Tennessee:	3
Tonawanda	40	Michigan:	3
U. S. Bank, Buffalo	25	Michigan & Branch	88
Union, Buffalo	21	Canada:	3 to 4
Watervliet	36		

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Miscellany.

Overdone.

Nothing is more common than for persons of a fruitful imagination, who can command a greater proportion of words than ideas, to seek to be eloquent by overloading their few thoughts with mere verbiage. To give power to an idea or strength to a sentence, they load it with many words, and stretch it out as though to make it strong, they must make it long; and when they attempt to be eloquent, they link a number of these long drawn sentences together. As an illustration of this kind of eloquence, we give the following, which we copy from a document now lying before us. It will be seen that the author is describing the law of slavery.

"The Law stalking upward, raising its merciless arm, lifting its ghastly and haggard countenance, lashing its fiery eyes, opens its yawning mouth, projecting its piercing tongue, straining every sinew, strengthening every nerve, stretches every cord, and calling forth all its strength, with one gigantic blow it strikes deep and cuts off man's humanity!—humanity falls, it sinks, and sinking, sinks under the ponderous and insupportable load of prisons, irons, chains, bolts, bars, manacles, handcuffs, coffers, branding-irons, neck-yokes, tug-irons, whips, cords, ropes, stocks, blood-hounds, tortures, stripes, lacerations, starvation, coercion, separations, robberies, murders, blood, tears, peelings, floggings and scourgings, besides bowie-knives, pistols, magistrates, constables, marshals, Judges, Legislators, Senators, Executives; and as the weight begins to fall from the highest crag of public opinion, on the innocent and defenceless slave, the Church with its Bishops, Diocesan Bishops, General Superintending and controlling Bishops, Sub-Bishops, Elders, Deacons, preachers, Exhorters, Licensates, and all the lineage of the priesthood, with the moral law and Bible, they step on, down tumbles the mighty avalanche like a stormy tempest, it ruins and buries the symmetrical temple of humanity into mouldering—blackened ruins."

We will not attempt a critical examination of the above to see how many violations of the rules of rhetoric we can find in it. Perhaps the shorter way would be to examine and see if we can find one rule not violated, but we will not even do this. It is enough to say that to express ourselves clearly, and forcibly, we must use right words in their proper sense, and use no more of them than are necessary to make the sense perfect. We will notice a few of the errors in the above, in hopes that our hints may be taken kindly by some one who is about to write his first article; of course we do not presume to teach any but children, and youths at most, for surely we feel that we need to be taught. But to our task.

1. There are too many things, that is, too many different subjects thrown into one sentence. In this respect the sentence is entirely overloaded.

2. The author makes a bad selection of figures, and most unhappily changes them. He personifies the law, and converts it into a monster in the form of a horrible giant, striking a terrible blow at humanity, and cutting it off; then the figure is changed, and the monster, who used the sword a moment ago, becomes a great weight or a load, consisting of almost every thing of which one can conceive, such as prisons, irons, &c. Among these many things which make up the whole weight or load are a number which cannot be personified as a weight; such as bolts, bars, branding-irons, whips, blood-hounds, tortures, stripes, lacerations, starvation, separations, robberies and peelings. Men are never correctly represented as loaded with these, and yet of them it is said, "as the weight begins to fall," &c. But just as the weight begins to fall from the highest crag of public opinion. Here public opinion is transformed into the point of a rock projecting, we suppose, from the side of some mountain! But as this great weight, consisting of "separations, peelings," &c., begins to tumble from this rock of public opinion, the church, with all its officials, jumps on to increase the weight, and the whole is at once changed into a "mighty avalanche like a stormy tempest." It may not be easy to see how an avalanche can be like a stormy tempest, or if it be so, how the whole church, with all the priests of every class could get on to it. It would be difficult to step on to that which is like a stormy tempest. But what is very strange is, this "mighty avalanche," "tumbles down." An avalanche used to slide down, but this one tumbles. And what is still more strange, it "tumbles like a stormy tempest!" To finish this array of rhetorical figures, humanity, which was cut off by the "gigantic blow," is now transformed into a temple, and is buried by this avalanche of "bolts bars, chains, cords, ropes, whips, stripes, starvation, tears, peelings," &c., which "tumbles down like a stormy tempest."

What is most strange of all, is, this temple which was cut off a moment ago, is not now hurried beneath this "mighty avalanche," but is "buried into mouldering, blackened ruins."

3. Words are used improperly. This is done in two ways. First, by heaping so

many words together which, in the connection, mean the same or nearly the same thing, as *sinew and cord*, as parts of the great giant, must mean the same thing. "Opening its yawning mouth;" *yawning and opening* mean the same. "Irons, chains, manacles, handcuffs and coffers," all mean nearly the same. "Stripes, lacerations, peelings, floggings and scourgings," all mean the same thing, and one of these words suggests all that is meant by the whole of them together.

Secondly, words are used improperly by being used in relations contrary to their commonly received meaning. We will give a few examples. The great monster is represented as "lashing its fiery eyes." The word "lashing" means either the act of binding fast, or the act of whipping with a lash, and hence, is not applied to any appearance or motion of the eyes. In describing the acts and appearance of the monster a verb is incorrectly thrown in between participles which are wonderfully strung together. "The Law stalking upward, raising its arm, lifting its countenance lashing its eyes, opens its mouth, projecting its tongue." This string of words should have been all verbs or participles to have been correct. The verb *opens* between participles, as above, is out of place.

[True Wesleyan.]

Sorrow for the loss of Friends.

Every mental feeling may be made the subject of philosophical investigation. There are different degrees of mental pain which are appropriately distinguished by different terms, as uneasiness, discontent, dissatisfaction, vexation, melancholy, sorrow, and grief. We will speak only of the three last mentioned. Grief and sorrow are always attributable to some known cause, but melancholy may exist without any assignable cause. Men may be melancholy, and often are, they know not why, a sadness, like some mysterious cloud spreads itself over the mind, for which they can assign no cause. Grief is the highest, and melancholy the lowest, of these mental feelings, hence grief softens into sorrow, and sorrow softens into melancholy, and gradually wears off and brightens into cheerfulness.

Such is the progress of the mind, and such its triumph over afflictions when it is well balanced, sufficiently elastic and healthy. When the mind is not well balanced, or when some of its susceptibilities are morbidly excited, the result is often fatally otherwise.

It is a merciful provision of our Creator, that the mind should be the subject of such a complexity of thoughts and feelings, all modifying each other, that it cannot, connected as it is with the material world, through the fine senses, remain unchanged in any one state. Suppose a case; we lose a dear friend; the first emotion is grief. Under the paroxysm of grief, we feel as though we should always feel as we do. Our judgments, having learned from experience, may tell us that we shall not always grieve, but our feelings tell us that we shall always feel just as we do. But as weeks and months pass away, we soon find a change come over us, our grief wears off, until it is all but forgotten. The reason why this change takes place in our feelings is to be found in the fact that every thought and every mental feeling is modified by every other thought and feeling. To-day we are in a paroxysm of grief on account of the loss of a dear friend, and were there nothing to modify our mental state, our grief would remain unchanged, but as we come in contact with the world, and as other events transpire around us, new thoughts and feelings are awakened in the mind, and these combining with the mental state with which we started, that of intense grief, produces a new complex state, partly composed of the feelings of grief and partly of the new feelings. Thus the grief is rendered less intense, and the same process is continued every hour we live, until the feeling of grief has been combined with so many other feelings that it has nearly or quite lost its original character. In this case, when we think directly of the event that produced the sorrow at first, we view it through so many intervening events, every one of which has modified the original feeling, that the thought of the event does not recall the feeling of grief as at first.

This we believe to be the philosophy of a well balanced and healthy mind, but it sometimes appears to be the case that sorrow deepens by age, instead of being modified and finally wearing off. This is unnatural and unphilosophical, and hence, argues a diseased mind. In such case some of the mental susceptibilities are morbidly sensitive, so that an impression is like the sense of touch to the body, when made upon the naked quick. Owing to this diseased sensibility of the mind, the thought of the affliction revives the original feeling of grief in its force; and while one susceptibility is thus unduly excited, connected probably with a slight inflammation of some corresponding portion of the brain, other faculties and susceptibilities of the mind become proportionately inactive, and con-

sequently, the new mental states, or thoughts and feelings which combine with the original feeling of grief to modify it, are less in number, and more feeble in degree. This is our mode of accounting for the mental phenomena above described. [Ibid.]

A THRILLING INCIDENT.

In a Love Feast which we attended, says the editor of the True Wesleyan, a brother, in speaking, referred to the circumstances of his conversion, in a manner which awakened our curiosity, and led us to inquire into the particulars, and we obtained the following brief history of the brother's conversion.

He was a professed believer in universal salvation, and was a wicked man, and with all, a hard drinker. He was digging a well under ground, the whole caved in upon him and buried him that depth in the bowels of the earth. Every body gave him up for lost, yet they resolved to dig him out as soon as possible. A number assembled, and the work was soon begun, but it was in November, and a very cold and severe rain storm set in and lasted during the whole time of labor. They toiled for six hours in the cold and drenching rain, they then paused, and some listened carefully and fancied that they heard him groan. This gave them new energy, and as many as could work to advantage, exerted themselves to the utmost, and as they were overcome by hard labor and the effects of the storm, their places were taken by fresh hands. They had to send out to other neighborhoods in the night for fresh hands, of which there was no lack as information was given that they were wanted. In this way they labored for twenty-four hours, lacking ten minutes, when the buried man was exhumed.

When they had removed the earth around him, so as to free his body, it was found that one foot was fast beneath the stones that had formed the wall, and which caved in with the earth. Now came the most trying time, for the man's limb could not be freed but by removing some of the bottom stones, when it was expected the whole would start again, and bury up the person who should make the attempt. All fled from the danger; those who had been digging in the bottom left the well when the danger of prying out those stones presented itself. At last one man, a master carpenter, said he would descend and make the trial, and after briefly making some arrangements, he took his wife and children to the care and kind sympathies of the neighbors that stood around him, should he not come out again alive, he was let down, and pried out the stones so as to free the man's foot, and drawn another stone moved. He was again drawn up unharmed. The man who had been so long under ground came to soon after coming to the air, but immediately fainted. He was removed to comfortable apartments, where he soon recovered, and proved not to be seriously injured, and we believe he afterwards finished the well. He had his senses for a time in the well, and heard them digging, and knew what they were doing, but lost all sense long before they reached him. It proved the means of his conversion and a thorough reformation in life.

Dueling.

The following letter from Mr. C. M. Clay, is copied from the New York Tribune. It speaks well for the head and heart of the writer. By it we consider Mr. Clay as having exhibited a greater degree of courage than he would by fighting two duels.

LETTER FROM CASSIUS M. CLAY.

Horace Greeley, Esq.—The deep and heartfelt remonstrances of friends, elicited by my apparent willingness to resort to the duel, displayed in the first number of The True American, notwithstanding the very peculiar and trying circumstances in which I have been placed, have led me to give this much debated subject my most serious and deliberate reflection. Whilst I shall ever contend for the right of self-defence where the civil power cannot or will not come to my rescue; so where the laws are sufficient for protection and the public sentiment enforces them, there I am willing to confess that the duel cannot be justified. Having fully tested the legal and moral power of my native State, to which I owe inviolate allegiance, I feel that I owe it to her—to our national religion—and to the spirit of the age, that I should subject myself to their sole protection. I therefore formally pledge myself never again to offer or accept a challenge, or in any manner to give dueling my countenance or support. Believing that this announcement would not only be agreeable to you, but to many friends who have been so kind as to manifest an interest in my humble fortunes, associated in some slight degree with the cause of republicanism and rational liberty, I venture to ask for this note an insertion in your wide-spread columns.

Your friend and ob't serv't,
CASSIUS M. CLAY.
Lexington, Ky., July 4, 1845.

PEACE.—We see it stated that in London, no less than one hundred and ten sermons were preached on the subject of peace, on one Sabbath day. Let this course be pursued and war will cease.

GREAT LABOR ESSENTIAL TO GREAT ACCOMPLISHMENTS.

BY REV. W. B. SPRAGUE, D. D.

No man ever makes great moral attainments without a corresponding degree of labor. There may indeed be great physical courage, and much of good nature and even generosity, without any effort whatever; because these great qualities belong to many a man's original constitution; and to exercise them is not to resist a current, but to fall in with it. But when I speak of moral attainments, I refer especially to the power of self-control, and to its exercise in accordance with the great principles of reason and righteousness; to the reduction of the various passions to their proper places, and the keeping of all our moral powers ready for healthful and vigorous action. And this I venture to say, is what no man ever gained without diligent and untiring efforts. Such a character, for instance, as that of Washington, could have been the result of nothing but the most patient and vigorous self-discipline. Washington, if history has given a fair report, while he was great in all the elements of his nature, was a man of like passions with those who have the strongest; and if he had grown up under the mastery of those passions, and they had been suffered always to tyrannize over him, how much would it have abated our admiration of him, even as a conqueror, that he had enemies in his own bosom that were stronger than he! But it was his foes within that he began to fight first; and the victory which he gained over them was the preparation for other victories;—the great secret of his success and of his glory. He had indeed great physical courage, which was born with him, but he had also moral courage that imparted to his character a yet brighter attraction, of which he was to a great extent himself the author. He was cool and thoughtful in the time of danger. He ventured on no rash experiments. He loved his country better than his life. The shocks of adversity never disheartened him, and the furnace of prosperity singed not the hair of his head. He was the patron of all that was good and useful. He was generous to his race,—great in everything; so that even the nation which he vanquished have erected monuments to his glory. But I repeat, that character, even with the material which the God of nature originally supplied, could have been the result of no superficial effort: it was a silent, but yet a laborious process, by which it rose and towered into such unparalleled magnificence. And what was true of Washington has been true of every other great man: he has been long active in moulding the elements of his own moral nature.

And surely it is no wonder that men must struggle hard for great moral attainments, when we consider the circumstances in which they are to be made. Account for the fact as you may, there is a moral disorder that has seized upon human nature, the effect of which is, that while the conscience points out one way, the passions often draw with tremendous power the other; and there is always reason to fear that the passions will get the better in every conflict. In addition to this, the atmosphere that we breathe is full of noxious ingredients; the theatre in which we move is a mere show-box of temptations; and there are influences without co-operating with the influences within, to impart to us a mean, or sensual, or grovelling character. Is it not obvious, then, that the man who will become morally great, who will rise far towards the perfection of his nature in such adverse circumstances, must make up his mind to labor for it. Is it not a self-evident truth, that no indolent man can be truly great—not great even in goodness?

If nothing great is accomplished without labor, then every one should be particular in respect to the object toward which his labor is directed; for labor is too valuable to be thrown away on unimportant objects. There are those indeed who are industrious in doing positive acknowledged evil; who task their powers, and noble powers too, to the utmost, in endeavoring to poison the fountains of moral influence, and carry a blight to every rising plant of virtue. But there is another class who exhaust their efforts upon objects of an indifferent character; who are always busy, without being busy to any important purpose; and the only charm which their removal from the world occasions, is to be found in the empty space which their bodies had been accustomed to fill. Let no man, then, think it enough that he is active, unless his activity is directed in a suitable channel. If you will act with the greatest wisdom, you will endeavor to compass the double object of cultivating and exalting your own intellectual and moral nature, and rendering the best service to your generation and to posterity. This is an object that will abundantly reward your labors, both in this world and in the next. But the idea of living merely to amuse your fellow-men, is utterly unworthy of a rational creature. There are multitudes who spend their whole lives in writing books merely for amusement; and their whole object is gained in provoking a vulgar laugh. But I would respect a man just about as much, who should sit at the corners of the streets from morning till night to amuse the passers-by with many songs. Man was made for a nobler service; and he degrades his nature by wasting his energies upon nothing.

If nothing great is accomplished without labor, then every mind should be trained to labor, from the earliest development of its faculties. It is a serious defect in the matter of education, as it is generally conducted, that the training of the mind to a habit of activity is not commenced early enough; and that not unfrequently there is an adverse habit formed during the years of childhood and youth, which, in after life, is never effectually overcome. I would say, let every young man especially, under a high sense of his obligation to answer the great purpose of his existence, resist every temptation to indolence, and look for happiness only in a course of vigorous and well directed activity. Let these be a delightful association formed in his mind with la-

bor—steady and persevering labor. Let him avail himself of all the rational helps which are within his reach, to aid in the culture of his powers, and in the prosecution of all the great and good ends to which he is devoted. I say again, you cannot sufficiently realize the importance of forming this habit early. Indolence in youth is the harbinger of a career marked by ignorance and uselessness, not to say folly and crime. Diligence in youth directed to worthy and important ends, is the pledge of a useful life, a dignified character and honored graves.

There is a class of young men who are engaged in some laborious worldly occupation, upon whom that part of the original curse is literally visited, by which man was doomed to get his bread by the sweat of his brow; and it too often happens, that young men of this description resign themselves to an inexcusable degree of ignorance, from an erroneous impression that their condition in life forbids the extensive culture of their intellectual powers. But in this they offend against their high destiny as rational and immortal beings. Be it so that they must labor with their hands: yet sometimes surely, this kind of labor must be intermittent, and then let the claims of the mind be recognized and met. Some part of every day should be sacred even with the mechanic and the farmer, to high purposes of intellectual improvement; and this, I have no doubt, would always be found practicable in the adoption of systematic arrangement and rigid economy. More than this,—when the mind has once been trained to a habit of reflection, it will be found that the head and the hands can be put in requisition at the same time; and that while the artisan is turning his wheel or blowing his bellows, he can also be framing an argument or solving a problem. And there are many cases in which intellectual and manual labor may go hand in hand; and this is especially true in mechanics; when the principle which the mind revolves, and the work which the hands perform, mutually illustrate and adjust each other. We need cultivated men in every department of life;—cultivated farmers and artisans, as well as lawyers, physicians, and ministers; but it not unfrequently happens that an ardent thirst for knowledge, even when combined with the humblest occupation, gradually elevates the individual to higher and yet higher employments, till he who had passed his childhood in learning to make shoes or set types, occupies, before he comes to his grave, some of the highest stations of dignity and influence. What an example of the effect of early and persevering labors was Lemuel Haynes! though he came into the world with the disadvantage of having a dark skin, and at a period too when dark skin had much fewer attractions that it now has; yet so inextinguishable was his desire for knowledge, that he would gain it though he had no better light than the light of a kitchen fire; and that man's labor had its reward in the respectability and usefulness to which he edited us by his conversation and preaching; and even as an intellectual man, he has left a name that is fragrant throughout the community. Let no young man, then, find an apology, even in the most adverse circumstances, for neglecting the culture of his mind; for there are no obstacles which will not disappear before a vigorous and persevering application.

A Good Hit.—The New York Organ says,—“Some of our exclusive moral suasion advocates talk as though they would like to use the law against every one who advocates legal suasion. That is like the man who joined the Peace Society, and then quarrelled with everybody else who would not join it.”

The Organ says again,—“One million of dollars is paid for the support of paupers in this State, annually. If the liquor traffic was suppressed, nearly the whole of this burden would be removed. Is not the relieving the people of this enormous tax, a proper subject of legislation?”

POLITICAL MORALITY.—An exchange paper says of certain political letters, “We don't believe these letters are genuine, but there may be some who would believe them, and we therefore give a few.”

This is truly characteristic, to publish a false political letter; because it is thought somebody will believe it.

FIVE FACTS.—A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best medicine.

BOY KILLED.—An unfortunate accident happened on the Niagara Railroad, near Cayuga creek. It seems that a boy, who was a stranger, was discovered on the rear freight car, at Tonawanda, and not having taken passage, was requested to leave. He did not, however, as it appears, but continued on some miles, when he is supposed to have been jolted off. He fell, with his neck on the rail, so that the wheel severed his head from his body.

[Buffalo Commercial Adv.]

On the 8th instant a box labelled “This side up with care,” marked to “J. Bennett, Louisville, Ky.,” and in another place “Crockery Ware,” was brought to the wharf at Memphis preparatory to shipping. Soon after the box was landed on the wharf a strange noise was heard within, and upon its being opened, a live negro was taken from it. He had almost suffocated in his confinement—hence the alarm. It seems that this negro, who was a slave belonging to a gentleman in the vicinity of Memphis, had paid J. Bennett, a free negro, fifteen dollars to transport him to a free State, and he had, according to contract, boxed him up, and would have set him at liberty if he had been successful. Bennett was seized and sent to jail.

PRICE CURRENT

ASHES.	
Pot, first sort	3 37
Pearl	4 25
CANDLES.	
Mould, tallow lb	9 a 11
Sperm, east and city 27 a 28	
Do Patent	a 39
COFFEE.	
Java	9 a 10 1/2
Laguaira	6 1/2 a 8
Brazil	6 1/2 a 7 1/2
St. Domingo	6 1/2 a 6 1/2
DOMESTICS.	
Shirtings brown 3/8	5 a 6 1/2
Do do	6 a 7
Do bleached 7/8	7 a 9
Sheetings b/w 4 1/2	6 1/2 a 7 1/2
Do do 5 1/2	10 1/2 a 12 1/2
Do bleached 4 1/2	7 a 12
Do do 5 1/2	12 a 15
Calicoes, blue	7 a 12
Do fancy	6 a 14
Drillings, brown	a 8 1/2
Kentucky jeans	25 a 50
Satines	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5-13	15 a 16
FEATHERS.	
Foreign, lb	12 @ 25
American, Live	26 a 30 1/2
FISH.	
Dry Cod, cwt 2 37	@ 2 50
Pickled Cod	3 00 @ 3 25
Pickled Salmon	12 50 @
Macerated, No. 1	
bb	11 50 @ 12 25
No 2 bb	10 75 @ 11 00
No 3 bb	10 50 @ 11 00
FLAX.	
Russia, lb	9 a 11
American	6 1/2 a 7
FLOUR AND MEAL.	
Genesee	4 62 1/2 a
Michigan	4 56 1/2 a
Ohio, Hey. & Ven.	5 37 1/2 a 5 50
Pennsylvania	@
Baltimore	4 75 @ 4 87 1/2
Rich'd's mill 6 25	@ 6 50
Do county	@ 6 00
Brands 6 25	@ 6 87
Georgetown	@ 4 87 1/2
Rye flour 3 00	@ 3 12 1/2
Indian Meal 2 37 1/2	@ 2 56 1/2
GRAIN.	
Wheat W.	95 @ 1 06
Do South new	95 @ 1 00
Rye, Northern	64 @
Corn Jersey	46 @ 47 1/2
Southern	@ 46
Barley western	50 @ 52
Oats, Northern	37 @
GLASS.	
English Crown 50 feet:	
6x8 to 10x12	3 50 @ 4 00
12x18 to 16x26	5 50 @ 6 50
Eagle and Columbian:	
6x8 to 8x10	2 10 @ 2 30
10x14 to 16x20	2 70 @ 3 00
HAY.	
North River, 100lbs.	45 @ 65
IRON.	
Pig, Eng. & Sc. ton	35 a
Do Amer	35 a 37
Bar rod	90 a 92 1/2
Do Russ'PSI	10 1/2 @ 11
Do Swedes	87 1/2 a
Do Eng com	80 a 85
Do do refined	95 a
Sheet E & Am lb	7 3/4 @
Hoop E cwt	52 a
LEATHER (Sole).	
Oak, lb	19 @ 24
Hemlock, 100 lb	17 @ 19 1/2
Middle	14 1/2 @ 15 1/2
Heavy	13 1/2 @ 14
LUMBER.	
Boards N. H.	30 00 @ 35 00
Do box	11 @ 12 00
Do east, p. 10 00	@ 11 00
Do Albany, piece 7 @	17
Plank, Gal	33 00 @ 35 00
Spine, M ft	10 @ 16 00
Scantling pine 14 00	@ 16 00
Do oak	30 @ 35
Timber, oak, c ft	25 @ 37
Do Ga yel pine	35 @ 40
Shingles, 18 in.	1 50 @ 2 00
Do cedar, 3 ft. 22 00	@ 24 00
Do do, 2 ft.	@ 17 50
Slaves, w. pipe M	@ 50 00
Do do bbl	30 00 @
Do oak hhd	25 00 @ 26 00
Heading, w o	@ 45 00
Hoops	25 00 @ 30 00
MOLASSES.	
New Orleans, gall	28 @ 31
St. Croix	30 @ 32
Trinidad, Cuba	28 @ 29
Cardin's & Mat'ns 24	@ 25
NAILS.	
Cut, 4d a 10d	@ 25
(3d 1c and 2d 2c more)	
Wrought 6d a 20d	10 @ 12
Horseshoes No 7 1/2	18 @ 20
PROVISIONS.	
Beef mess bbl	9 00 @ 9 00
Do prime	6 00 @ 6 00
Pork mess bbl 12 75	@ 13 00
Do Ohio prime 9 68 1/2	@ 10 00
Butter, west pme 11	@ 11
Do Orange co. 14	@ 16
Do order to good 10	@ 12
Hog's lard	7 1/4 a
Cheese, Am lb	4 a
Hams smoked	8 1/2 a
Do pickled	7 @ 7 1/2
Shoulders, smoked 6	@ 6 1/2
Do pickled 5 1/2	@ 6
RICE.	
Ordinary 100lbs 3 1/2	a 3 25
Good to prime 3 50	@ 3 75
SEEDS.	
Clover lb, new	6 a 7
Timothy, tierce	9 50 @ 10 00
Flax, rough	8 50 a 9 00
Do clean	
SUGARS.	
St. Croix lb	7 1/4 a
New Orleans	5 a 6 1/2
Cuba, muscovado	a
Havana white	9 1/2 a 10
Do Brown	8 1/4 a 9
SALT.	
Turks Isl bush	25 a 26
Bonair,	28 @ 30
Caliz,	20 @ 21
Liverpool, fine	1 35 1/2 @ 1 50
SHEETING.	
Russia, white, p. 9 50	@ 10 00
Do. brown 8 50	@ 9 00
SOAP.	
N. York brown	3 a 6
Castile	8 1/2 a 9
SPICES.	
Cassia lb	19 a 19 1/2
Cloves	25 a 32 1/2
Ginger, race	a 7 1/2
Nutmegs No 1, 1 1/1	@ 1 24
Pepper, Sumatra 10 1/2	@ 10 1/2
Pimento, Jamaica 11 1/1	@ 11 1/1
TEAS.	
Imperial lb	38 a 95
Hyson	43 a 85
Young Hyson	34 a 85
Hyson skin	38 a 85
Souchong	20 a 60
WOOL.	
Am. Sax. fleece, lb	36 1/2 a
Do merino	25 a 32
Pulled superfine	31 a 32
Do Sax. washed	10 @ 12
Do, unwashed	5 @ 14
African	8 @ 13
Smyrna	10 @ 11
Mexican	12 1/2 @ 13