EDITED BY GEORGE B. UTTER.

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

PUBLISHED AT NO. 9 SPRUCE, ST.

VOL. II—NO. 8.

NEW YORK, FIFTH-DAY, AUGUST 14, 1845.

WHOLE NO. 60.

The Sabbath Recorder.

For the Sabbath Recorder. THOUGHTS ON THE PERPETUITY OF THE SABBAT NUMBER TWENTY.

God's Sabbatic Laws never put any unnecessary restrictions upon human comfort.

It is often objected against the observance of the seventh day for the Sabbath, that a strict construcof the sabbatic laws is incompatible with the cir- ship. cumstances of a large part of the human family, and with the climate of some of the northern latitudes of the earth. Doubtless the traditions of the Jews have contributed not a little to produce and foster this prejudice against the Sabbath of the Lord our God; for their expositions of it are govviews of it which lead to such a construction of the the Israelites, in furnishing the tabernacle, used thy work." law and the testimony, as makes the Sabbath what 4,245 lbs. of gold, 14,602 lbs. of silver, and 10,our infallible Lord and Teacher has said it is—an institution made for man. In the days of our Saviour, the Jews were charged with making the

the Sabbath.

a trough with water, and lead an ox or an ass unup his bed to carry it home on the Sabbath day, the poor. was a Sabbath-breaker, according to this tradition.

In the view of some of the Rabbins, it was unlawful to heal or minister to the sick on the Sabbath day. Accordingly, whon Icens Christ healed a sick woman of her infirmity on the Sabbath bition was intended to apply to any other than fires the Sabbath day-excepting that which was conday, they said, This man is a sinner, for he keep- for manufacturing or mechanical purposes; and sistent with sanctifying it unto the Lord; and we eth not the Sabbath day.

Again, they limited traveling on the Sabbath day to a measurement of two thousand cubits; and to travel a greater distance than that, was punisha-

Many other such like traditions had they respecting the Sabbath day. And many persons who ought to know better, reason respecting these things as though they had been divine laws, and refer to our Saviour's disregard of them, as an example of setting aside the Sabbath altogetherthan which nothing can be more untrue in itself, nor more subversive of his doctrine and example. Not one of these regulations is, or ever was, of divine authority. Not only so, but they obscure and pervert the original design of the Sabbath day. Hence our Lord Jesus Christ sets his authority against the Jewish doctors. "The Son of man is Lord also of the Sabbath day." As a divine expositor of the law, he affirms that his disciples did not violate the Sabbath by rubbing the ears of corn, and that God loves mercy rather than sacrifice, so that their tradition respecting it was not approved of God. Again, he affirms that it was lawful to heal on the Sabbath day, and to do good to the bodies and souls of men; for this kind of work God the Father, who instituted the Sabbath, had been carrying on by his providence, from the beginning of the world. "My Father worketh hitherto, and I work." Again, it was lawful to save life; for the law allowed them to take an ox out of a pit, that had fallen into it, on the Sabbath day. In a word, all the restrictions they have superadded to the plain letter of the law, were unauthorized and injurious; for "the Sabbath was made for man, not man for the Sabbath."

Kindling fires on the Sabbath.

It is sometimes exultingly alledged by those that dislike God's holy Sabbath, that if we pretend to keep the Sabbath, we ought not to make any fire in our dwellings, nor cook any food, which in these northern climates would be perilous to our health.

Exod. 35: 3-" Ye shall kindle no fire throughout your habitations upon the Sabbath day," is the only passage on which the first of these prohibitions is supposed to rest; but with how much fairness, will be seen in the light of the following remarks. There are seven repetitions of the Sabbath law among the statutes given to Israel, besides ages to go to meeting; and as I think, unfairly its pronunciation on Sinai, its being written on the and unkindly. If the language of the law had tables of stone, and the repetition of the laws con" been intended to be understood as absolute and tained in the book of Deuteronomy.

joined to be kept during the sabbatic year. Sabbath during the time they were employed thereon.

ing harvest time.

juired them to keep the Sabbath.

were lighted before Sabbath begun, but no liberty following reasons: to it, they might not carry the water to the beasts. to kindle a fire after the Sabbath commenced—a Of course the poor man who was healed and took distinction favoring the rich, but bearing hard upon appointment; in the nature of things, all cannot

> men; but I cannot suspend my own, when I have could not attend unless they were carried there. equal facilities for ascertaining the meaning of any particular passage. I do not believe that proniassign the following reasons for my opinion: -

dressed to the makers of the tabernacle utensils, ed, when he attended the temple by day, to and to them only on the occasion when they re- lodge out of the city by night. The author of ceived directions to make those utensils; and it Psalm 42: 4, says, "I have gone with the multihad no reference to domestic affairs.

was made for man's good, body and soul.

tabernacle; so that there were some natural limits to company [margin;] every one of them in Zion

the Israelites to cook their food for the Sabbath on Rephaim, near to Bethlehem, (2 Chron. 11: 15,) the day previous. It has sometimes been alledged, in the tribe of Judah, six miles from Jerusalemthat Ex. 16: 23, required this; but all that is re. a place familiar to the Psalmist David, (2 Samuel quired is, that they should gather and prepare for 5: 22, 23,) who, driven by the rebellion of Absa cooking on the morning of the sixth day manna suf- lom, to the land of the Hermonites, so pathetical ficient to last until first day morning. The Pass- | ly laments his former priveleges, and furnishes us over Sabbaths, so far as labor was concerned, were with a testimony that the holy men of old did go made to conform to the weekly Sabbath, that be- some considerable distance to appear before God ing before them in the time of the institution; and in Zion, on her holy days. of these Moses says, Ex. 12: 16, "No manner of work shall be done in them, save that which is the mode of traveling: True, Ex. 23: 12 says, every man must eat; that only may be done of "That thine ox and thine ass may rest." But you." Even the Pharisees thought it lawful to rest does not require man or beast to be entirely entertain their friends who visited the synagogue dormant. To a laboring man, or a laboring beast, on the Sabbath day. In Luke 14: 1-24, we it may be a day of rest with a moderate degree read that our Lord "Went into the house of one of exercise. In the primitive times of Israel, a fashof the chief Pharisees to eat bread on the Sabbath | ionable mode of traveling was by riding on asses. day;" and there were there Lawyers and Phar- Judges 12: 14. And in the days of Elisha isees a considerable company. From the nature the man of God, a great and pious woman of of our Lord's discourse on that occasion, it is fair Shunam, called unto her husband, and said, to suppose, that there was a sumptuous entertain- Send me, I pray thee, one of the young men, and ment, which was not likely to be without some one of the asses, that I may run to the man of God, culinary process. If this was done by fires kin- and come again. And he said, Wherefore will dled the day before, they must have been replent thou go to him to-day? It is neither new moon ners. As he partook of that Pharisee's entertainment on the Sabbath day, I conclude it is lawful lowable, and consistent with the law. for Christians to do the same with their friends.

Driving to Meeting on the Sabbath.

Seventh-day Baptists have sometimes been accused of inconsistency, and of violating the Sabbath law, by harnessing their horses and carriunlimited, there had been no occasion for those 1st. Exod. 23: 10, 12—It was specially en- particular instances of special applications which repeatedly occur in the book of Moses. If it were 2d. Exod. 31: 14, 15—It was commanded to intended to cover every kind of exercise which be strictly kept by the builders of the tabernacle; can be strained to appear like labor, then, when although this was God's work, yet being of a sec- the disciples plucked com and rubbed it; and home; and when Jesus spat on the ground and in ascertaining and doing what the law requires. made clay of the spittle, and anointed the eves of

3d. Exod. 34: 21—It was strictly enjoined dur- the blind man, he was in the wrong, and the Parisees were in the right, about his breaking the 4th. Lev. 19: 3-It was strictly enjoined upon Sabbath day. But there was no common sense children to regard the parental restraint which re- nor reason in putting such a construction upon the law: for the law says, "THY WORK." Moses says 5th. Lev. 19: 30-In connection with sundry repeatedly, "Ye shall do no service work therelaws intended to prevent idolatry and licentious- in." In the account of the institution, Gen. 1:31, and 2: 1, and also in the law, we are informed that 6th. Lev. 26: 1, 2-In connection with God finished all the works of creation in six days, the maintenance and attendance upon public wor- but Gen. 2: 2, says, "On the seventh day God ended his work;" i. e. he made and numbered the 7th. Exod. 35: 3—It was strictly enjoined up- seventh day, making it a week, and sanctified and on those who were directed to make vessels and | blessed it. There was no new creation on the other utensils for the tabernacle; which were to seventh day, but a sacred division of time made, be of gold, and of silver, and of brass. As this and man taught to keep it holy unto his Creator. service required hot and long-continued fires, it was Whatever, therefore, is necessary to keeping that strictly enjoined upon them that they should light no day holy unto the Lord, is a work unto the Lord, erned by the traditions of their fathers. We fol- fires for that service on the Sabbath day. Dr. and not included in the prohibition, or in the relow no such rule, but take those common-sense | Clark, who follows Dean Prideaux, reckons that | quirement, "Six days shalt thou labor and do all |

The Sabbath law, like all of God's other laws, 277 lbs. of brass. For their times and circumstan- requires a heart " right towards the Lord our God," ces, this was a great work; and as it was for the to keep it right. I have no doubt that professing use of the tabernacle, if men felt as professing Christians sometimes take advantage of these alcommandments of God of no effect by their tradi- Christians do now, who lay the corner stones of lowances, and make a visit to their friends, under tions; and in no respect was this more apparent meeting houses on the "Christian Sabbath," no pretence of going to meeting with them, on the than in their traditions respecting the Sabbath wonder if they were under temptation to light a Sabbath day, when they as really violate the Sabfire on the Sabbath day; and hence the repetition bath day by going that journey, as though they The Rabbinical doctors divided works into prin- of the Sabbath law to these smelters, with the an- did not enter a place of worship during the day. cipal and secondary. Each principal work had nexed prohibition, "Ye shall kindle no fires If Christians live at such a distance from any para long list of secondary ones under it, the doing of throughout your habitations on the Sabbath day." | ticular place of worship, as to make it a day of any of which, was a violation of the Sabbath. But to extend this to a prohibition to lighting fires servile labor to go to and fro on the Sabbath, Thus to grind was a principal work. All divid- for common purposes in our habitations, would be when they wish to worship with that congregation ing of things before united in their nature, came as illogical and arbitrary, as the Rabbinical tradi- they ought to do their journey on some other day. under this head. The rubbing of ears of corn was tion, which made it a sin to pluck an ear of corn But that any man sins by riding such a distance of course, according to this tradition, a violation of and rub it to eat on the Sabbath day, because labor to a place of worship as is consistent with consewas prohibited by the law. Rabbinical doctors crating as much time to the active worship of God Again, they might not carry burdens on the Sab- and Christian casuists have found in this prohibi- as is ordinarily done by those who live near to the bath day. Accordingly, although they might fill tion a toleration for fire in the dwelling house if it house of God, I do not believe; and that for the

> 1st. Public worship on the Sabbath is of divine live near a place of public worship; and in the

2d. No precise limit was set, by a divine requirement, for journeying to the house or asa know that good men of old did go some distance 1st. The whole narrative shows, that it was ad- to the house of God. Our Saviour was accustomtude; I went with them to the house of God. with 2d. The Sabbath law was never intended to the voice of joy and praise, with a multitude that interfere with human comfort. But the Sabbath kept holy day." In Ps. 86: 6, "Who, passing through the valley of Baca, make it a well; the 3d. Fire was used with the sacrifices in the rain also filleth the pools. They go from company appeareth before God." Valley of Beca, means 4th. There was no divine law which required the valley of mulberry trees, and is the same as

As the distance is not precisely limited, neither ished to keep them burning, which would be nor Sabbath." 2 Kings 4: 23. This incident "straining at a gnat and swallowing a camel." mentioned of saddling an ass in connection with It is safe to follow the example of Jesus Christ, going to the man of God on the Sabbath, shows who was holy, harmless and separate from sin- that the pious men and women in Israel, and the followed, with an escort of eight hundred men, graph between Washington and Baltimore, or

> On a certain Sabbath mentioned Matt. 13: 12 and Mark 3: 1-12, our Lord, after teaching and healing in the synagogue at Capernaum, withdrew to the sea side; and being followed by great multitudes, spake to his disciples, that a small ship should wait on him, from the deck of which he addressed the people. Had this been a preparation for fishing, all would doubtless have considered it a violation of the law. But as it was for the single purpose of preaching the gospel, who could call it a violation of the Sabbath?

Every view which the Bible gives us of this holy institution, shows that its great moral design is the glory of its Author, and the good, temporal and eternal, of the man that obeys it. And the man who calls it a delight, holy unto the Lord. ular nature, they were commanded to keep the when the man took up his bed and carried it and honorable, has no insurmountable difficulties

The Closet. and were it at it in So should we live that every hour Should die, as dies a natural flower-A self-reviving thing of power; That every thought and every deed May hold within itself the seed Of future good and future meed.

THE SHOEMAKER OF HAGENAU. The dealers in indulgences had established them-

elves at Hagenau, 1517. The wife of a shoemaker, profiting by the permission given in the instruction of the commissary general, had procured against her husband's will, a letter of indulgence, and had paid for it a gold florin. Shortly after, she died; and the widower, omitting to have mass said for the repose of her soul, the curate charged him with contempt of religion, and the judge of Hagenau, summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, and repaired to the place of summons. "Is your wife dead?" asked the judge. "Yes," answered the shoemaker. "What have you done with her?" "I buried her, and commended her soul to God." "But have you had a mass said for the salvation of her soul?" "I have not; it was not necessary; she went to heaven the moment of her death." "How do you know that?" "Here is the evidence of it." The widower drew from his pocket the indulgence, and the judge, in presence of the curate, read in so many words, that, in the moment of death, the woman who had received it would go, not into purgatory, but straight into heaven. "If the curate pretends that a mass is necessary after that," said the shoemaker, "my wife has been cheated by our Holy Father the Pope; but if she has not been cheated, then the curate is deceiving me." There was no reply to this defence, and the accused was acquitted. It was thus that the good sense of the people disposed of these impostures.

From the "Reformers before the Reformation." DEATH OF JOHN HUSS, A. D. 1415. BY EMILE DE BONNECHOSE.

Then commenced the afflicting ceremony of degradation. The bishops clothed John Huss in sacerdotal habits, and placed the chalice in his prayed and sung a hymn in the midst of his torhand, as if he was about to celebrate mass. He said, in taking the alb, "Our Lord Jesus Christ was covered with a white robe, by way of insult, when Herod had him conducted before Pilate." I respect the judgment of wise and judicious | weakness unavoidable to sex and infirmity, many | Being thus clad, the prelates again exhorted him to retract, for his salvation and his honor; but he declared aloud, turning towards the people, that he should take good care not to scandalize and lead astray believers by a hypocritical abjuration. "How could I," said he, "after having done so, raise my face to heaven? With what eye could I support the looks of that crowd of men whom I have instructed, should it come to pass, through my fault, that those same things which are now regarded by them as certainties should become matters of doubt-if by my example, I caused confusion and trouble in so many souls, so many consciences, which I have filled with the pure doctrine of Christ's gospel, and which I have strengthened against the snares of the devil? No, no. It shall never be said that I preferred the safety of this miserable body, now destined to death, to their

The bishops then made him descend from his seat, and took the chalice out of his hand, saying, "O accursed Judas! who, having abandoned the counsels of peace, have taken part in that of the Jews. We take from you this cup filled with the blood of Jesus Christ!'

"I hope by the mercy of God," replied John Huss, "that this very day I shall drink of His cup in His own kingdom; and in one hundred years, you shall answer before God and before me."

His habits were then taken off one after the other, and on each of them the bishops pronounced some malediction. When, last of all, it was necessary to efface the marks of the tonsure, a dispute arose amongst them whether a razor or scissors ought to be employed. "See," said John Huss, turning towards the Emperor, "though they are all equally cruel, yet they can not agree on the manner of exercising their cruelty."

They placed on his head a sort of crown or ovramidal mitre, on which were painted frightful figures of demons, with this inscription, "The Arch-Heretic;" and when he was thus arrayed, the prelates devoted his soul to the devils. John Huss, however, recommended his spirit to God. and said aloud, "I wear with joy this crown of opprobrium, for the love of Him who bore a crown

The church then gave up all claim to him-declared him a layman-and, as such, delivered him over to the secular power, to conduct him to the place of punishment. John Huss, by the order of Sigismund, was given up by the Elector Palatine, vicar of the Empire, to the chief magistrate of Conficers of justice. He walked between four town rapid as the flash of lightning. More rapid are sergeants to the place of execution. The princes they than the transmission of ideas by the Teleing down under the multitude. In passing by the the earth. Episcopal Palace, Huss beheld a great fire consuming his books, and he smiled at the sight.

The place of punishment was a meadow adjoining the gardens of the city, outside the gate of Gut- thought of his business-of his wife-of his chilleben. On arriving there, Huss kneeled down and dren and of that eternity to which he was going. recited some penitential Psalms. Several of the A life seemed to pass through his mind and nothpeople, hearing him pray with fervor, said aloud, ing is fost. So it will be when memory sum. "We are ignorant of this man's crime; but he of- mons the acts of a life, at the last tribunal. Nofers up to God most excellent prayers."

to confess his sins. Huss consented, a priest was parently lost to our frail sight while here. But brought to him—a man of great learning and high in the judgment light it will be seen enveloped reputation. The priest refused to hear him unless around us, and will be unrolled till every line and he avowed his errors and retracted. "A heretic," letter is made visible. I knew a sailor once, who he observed, "could neither give nor receive the said that when once in a storm on the giddy mast, sacraments." Huss replied, "I do not feel myself while trying to furl sail, and could not, he cursed to be guilty of any moral sin; and now that I am God. It passed out of his mind for twenty years, on the point of appearing before God, I will not but now, in a season of excitement, he said, Now purchase absolution by perjury."

When he wished to address the crowd in German. the Elector Palatine opposed it, and ordered him to be forthwith burned. "Lord Jesus!" cried John Huss, "I shall endeavor to endure with humility this frightful death, which I am awarded for thy holy gospel—pardon all my enemies." Whilst he was praying thus, with his eyes raised up to heaven, the paper crown fell off; he smiled, but the soldiers replaced it on his head, in order, as they declared, that he might be burned with the devils whom he had obeyed.

Having obtained permission to speak to his keepers, he thanked them for the good treatment which he had received at their hands. "My brethren," said he, "learn that I firmly believe in my Saviour; it is in His name that I suffer, and this very day shall I go and reign with him!"

His body was then bound with thongs, with which he was firmly tied to a stake, driven deep into the ground. When he was so affixed, some persons objected to his face being turned to the east, saying that this ought not to be, since he was a heretic. He was then untied and bound again to the stake with his face to the west. His head was held close to the wood by a chain smeared with soot, and the view of which inspired him with pious reflections on the ignominy of our Saviour's sufferings. Faggots were then arranged about and under his feet, and around him was piled up a quantity of wood and straw. When all these preparations were completed, the Elector Palatine, accompanied by Count d'Oppenheim, Marshal of the Empire, came up to him, and for the last time recommended him to retract. But he, looking up to heaven, said with a loud voice, "I call God to witness, that I have never either taught or written what those false witnesses have laid to my charge -my sermons, my books, my writings, have all been done with the sole view of rescuing souls from the tyranny of sin; and, therefore, most joyfully will I confirm with my blood that truth which I have taught, written, and preached, and which is confirmed by the divine law and the ho-

The Elector and Marshal then withdrew, and fire was set to the pile! "Jesus, Son of the living God," cried John Huss, "have pity on me!" He ments; but soon after, the wind having risen, his voice was drowned by the roaring flames. He was perceived for some time longer moving his head and lips, as if still praying, and then he gave up the spirit. His habits were burned with him, and the executioners tore in pieces the remains of his body, and threw them back into the funeral-pile, until the fire had absolutely consum-ed every thing; the ashes were then collected together and thrown into the Rhine.

THE BLIND AND DEAF GIRL AND HER BIBLE.

Would you know the value of the Bible, let me introduce you to a scene of deep and thrilling 'interest, which was related by a minister and an eve witness. A young woman completely blind and deaf, was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been suddenly produced by a violent pain in the head.

The only method of communicating with her was by tapping her hand, which signified no, and by squeezing it, which signified yes. The surgeons concluded that her case was incurable, and in reply to her earnest inquiries, she received the unwelcome tap. She immediately burst into tears and wept alone in all the bitterness of anguish. "What," said she, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" and again she wept. It was an affecting sight. If she had been able to see, she might have been pointed to the promises of the Bible; if to hear, they might have been cited for her comfort. At length a friend who was present took up the Bible and placed it to her breast. It was a touching and beautiful act. She placed her hands on it, and asked, is this the Bible? Her hand was squeezed in reply. She immediately clasped the Bible in her hands, and held it to her bosom and exclaimed-"This is the only comfort I have left, I shall never more be able to look upon its blessed pages, but I can think of the blessed promises I have learnt from it," and then began to repeat some of its promises, "Cast thy burden upon the Lord, and he shall sustain thee. Call upon me in the day of trouble and I will deliver thee. My grace is sufficient for thee," &c. She dried her tears, became submissive to the will of God, and was happy.

MEMORY AND CONSCIENCE.

The power of memory and conscience is finely illustrated in the following paragraphs from a discourse by the Rev. Dr. Beecher:

'Connected with conscience is the office of memory. The retrospections of the mind are as

I knew a man who said that, in falling twenty feet, when he expected to die, the thoughts of a lifetime seemed to pass through his mind. He thing is lost. Thoughts once impressed, but ap-When he was in front of the pile of wood, which parently lost, will come again. A life is written was to consume his body, he was recommended on our memory, as with invisible ink. It is ap-I remember it. I am lost!

The Sabbath Recorder.

New York, August 14, 1845.

WHOSOEVER WILL LET HIM COME.

Sacred Volume. National lines can not bound Outward differences can not restrict it. Age, or profession, or expectation, can not at all affect it. Whosoever will, let him come and take the water of life freely.

Perhaps you have gone the round of earthly pleasures and amusement, and have exhausted your strength in the pursuit of phantoms which vanish as you approach them. Weary and disheartened, you look upon the past without pleasure, and upon the future without hope. To you this invitation is given-Come and take of the water of life freely. Listen then to the voice which inquires, "Wherefore spend your money for that which is not ?" Heed the persuasive admonition; and find by happy experience, that those who hearken dili gently shall eat that which is good, and let their souls delight in fatness.

Perhaps you have gone in pursuit of earthly riches, in hope that they would set you free from anxiety and minister to your comfort. But as wealth and luxury have increased around you, the desire for it has grown stronger and stronger until you have found that to increase possessions is to increase care. Does your mind at times turn away from these unstable objects with a degree of loathing and heaviness? To you the words of the Son of God are addressed, "Lay not up for yourself treasures on earth." To you the Book of Inspiration speaks, "Wisdom is more precious than rubies, and all the things thou canst desire are not to be compared with her." To you the invitation is extended, Come and take of the water of life freely.

Perhaps you have been ambitious of the applause of your fellow men. For a time your efforts to secure it were successful, and you experienced a sort of intoxicating pleasure in the consciousness of being an object of admiration to those around you. At length some trival change turned away from you the eyes of a fickle multitude, and fixed them upon a newer and more dazzling object. How soon did admiration give place to disgust-how soon were your virtues pronounced vices-how soon was the hand which had been stretched forth to help, either withdrawn or exerted for your hurt.—Or, perhaps you continued to be an object of admiration. But how soon did the expressions of admiration become insipid to you. How soon you longed for those who would speak do it justice. But in noticing some pieces in it the truth with plainness and affection. In such and thirsted for something more substantial? By this means the Spirit of God was teaching you the | cident that has made you so, and not anything that folly of seeking honor from men, while you neglect that which comes from God alone. By this means he was inviting you to come to the waters of life, and accept the honors and consolations of the Gospel.

Perhaps you are a child of God, and are seeking your joy in the pursuit of heavenly objects. But to you there will come times of heaviness and anxiety—times when your faith can be sustained only by resorting to the invitations and promises of the Bible, and there partaking of the waters of life. Sometimes you will have to mourn the low state of piety in the church, and the absence of the Comforter. How encouraging then the declaration, "The Lord hath sent me to appoint unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Sometimes you will be tried by the violent assaults of infinally "the God of peace will bruise satan under fullness. It is evident that the writer has never your feet." Sometimes a mysterious Providence may take away the acquisitions of your industry, or the friends with whom you have taken sweet counsel. What a support is found in the assurance, that God afflicteth not willingly—that he chastens those whom he loves—that we have in heaven a better and enduring substance. Sometimes reproach, and cruel mockings, and bitter persecutions may come. Think then of the words of the Son of God, "If ye be reproached for the name of Christ, happy are ye, for the spirit of God and of glory resteth upon you." Indeed, there is no circumstance in which you can be placed, for which the words of Scripture are not adapted. Come, then, to this fountain of instruction, and drink here the waters of life freely.

SELF-SUPPORTING MISSIONS.—It is an encouraging feature of the missionary work, that its influence is ever increasing. The labor and money asserts, that the appointment of the seventh day is expended in some dark corner of the earth, may positive in its nature, and therefore not perpetual bring into the field other laborers, who will carry | ly binding. Another man tells us, that the fourth forward to an incalculable extent the work which has been begun. There are several instances of time; yet he finds fault with those who keep the the kind on record. The mission of the English seventh day, and denounces as Sabbath-breakers Baptists in Jamaica has not only become self- all those who do not keep the first day. A third supporting, but has excited the Christians of man tells us, that in this matter of the Sabbath we that island to engage in a mission to benighted Africa. A Missionary Society in Maulmain now supports twenty-five native missionaries. although it was thought only twenty years ago, that "the whole of India would not support one missionary." It is thus that bread cast upon the waters return after many days.

months ago the departure of this venerable Bap- the truth plainly, though we should be accounted tist preacher on a visit to the scenes of his child- their enemy therefor. But we apprehend, that in hood in England. He has returned to his church | most cases where the charge of severity is raised, in Boston, where he gave some account of his it will be found that the truth itself is more unpaltour on Sunday, the 3d inst. He expressed his atable than the language in which it is presented.

by the mass of the people in this country than which a falsehood was so dressed up as to be callthose of England, which he attributed in part to our form of government. He compared the character of the clergy in the different countries, and gave the preference to those on this side of How rich and free that closing invitation of the the water, where the facilities for athorough education are much the best. A great change for of genuine men are often formed by accident or the better, hethinks, has taken place in England. The increased freedom of the press, and the improved condition of education among the operatives, he spoke of as very encouraging signs of progress. His whole sermon on the subject is said to have been exceedingly interesting and instructive.

HARVARD COLLEGE.

parties have coincided in excluding Baptists from Thomas Hollis, of England, who was foremost among its early pecuniary benefactors, was a decided Baptist; and he made it a condition in endowing the Professorship of Divinity, that it should given for the sectarian and illiberal course which which his signature suggests. has been pursued towards the Baptists.

A LETTER—SEVERITY—ACCIDENTS.

To the Editor of the Sabbath Recorder DEAR SIR,—Accident has placed me where I have the opportunity of reading your paper. call it your paper, for it is sustained principally by your denomination, I suppose. But accident has placed it under the control of very able hands; and one, I trust, who is able under all circumstances to church, on the charge of licentious conduct. The with regard to the Sabbath, I am constrained to think that accident has placed you in circumstances in which you are most too severe: for it you are right with regard to keeping the Sabbath, it is acappertains to you more than other folks. You did not make yourselves Seventh-day Baptists; it was your predecessors, or accident. Therefore, if accident had placed your lot amongst other denominations, then you would not have been Seventhday Baptists; then you would have been wrong as well as we. But it is accident that has placed you where you are, as well as us. Think of that when you are writing on the subject of the Sabbath. You may insert this if you are willing. A STRANGER, BUT A FRIEND.

Remarks.

The foregoing is a most instructive letter. The writer seemes to have commenced it under the promptings of an uneasy conscience, in hope of quieting his uneasiness by finding fault with us. But proving this to be a poor salvo, he settles down upon the very comfortable conclusion, that except for accident "you would have been wrong as well as we." You would have been wrong as well as we! Does not that tell the whole story? Alas dwelling sin. What a satisfaction to know, that the heart should speak so frankly from its own been schooled in jesuitical disputation, or he would not so freely have acknowledged his conviction of a truth from which he endeavors to escape. As it is, there is no occasion for us to argue the question with him. We can simply refer him to the twelfth chapter of Luke, where he will find it written, among other things, "And that servant which knew his Lord's will, and prepared not himself; neither did according to his will, shall be beaten with many stripes."

But we are "most too severe," are we? Per haps we are; indeed we have often had such fears. But how can one help talking plainlysometimes severely—to those who advance the ever varying and conflicting arguments by which the claims of the first day are professedly supported? One man tells us, that the fourth command ment is moral in its nature, and therefore perpetually binding: and yet in the very next breath he commandment only requires one seventh part of must follow nothing else than the express word of God; yet in his very next paragraph, perhaps, he attempts to support the first day by an appeal to Church History or the Fathers. Thus they go on heaping up arguments directly contrary to each other, and subversive of the truth. Now, however much we may desire peace, we can not purchase it by talking smooth things to the advocates of all REV. DR. BHARP.—We mentioned some these heterogeneous theories. We must tell them

conviction, that far more happiness is enjoyed Indeed, we have seldom known an instance in ed severe by those whom it concerned. Respecting the notion that Seventh-day Baptists

are made such by accident or the influence of their predecessors, we have a word to say. In the first place, we do not believe that the religious opinions predecessors. If we did, we would adopt at once that blasphemous old complaint, "The fathers have eaten a sour grape, and the children's teeth are set | very glad to get them back, and will probably alon edge." But waiving this, there are two or three considerations which may possibly help our correspondent to a better opinion of the influences which make Sabbath-keepers. The first consideration is, that it is a great damper upon worldly prospects, for a man to keep the Sabbath at the There has been not a little strife between the present day; hence large numbers of those who Unitarians and the Orthodox about the question are educated in its observance, and are really conwhich denomination ought to have the controlling vinced that it ought to be kept, are induced to adopt either party from the other being murdered in influence in Harvard College. The Unitarians the day commonly observed for the sake of connot bread, and your labor for that which satisfieth have now almost the exclusive control; and both venince. Now it is exceedingly unreasonable to suppose, that those who remain firm, in such cirall participation in its government. It appears, cumstances, are kept so merely by accident, or the however, from statements which we find in the influence of their predecessors. All your "acci-Christian Watchman, that the Baptists have as dental" men fly off at once when temptation comes, strong claims upon it as any other denomination. and take their stand in the popular ranks. Those who remain are men rooted and grounded in the truth. The second consideration we wish to present is, that a very large number of those who now keep the Sabbath, were once observers of the first be filled by "a master of arts in communion with day. Some of them were preachers, who, for cona church of Congregationalists, Presbyterians, or science's sake, have left pleasant associations and Baptists." The first President of the College, good salaries, to join themselves to a sect every dark picture of the state of things in "the Land Rev. Henry Demster, was a Baptist, and once where spoken against. Others were men in busibore public testimony, in a church at Cambridge, ness, who have sacrificed many earthly advantages against the administration of baptism to any in- in order to obey the divine commandments. These fant whatever"-a doctrine which it was declared are not the men to be warped by circumstances, or came from the Evil One. The second President | kept in restraint merely by parental leading strings. of the College, Rev. Charles Chauncy, was also | They are men of thought and conscience, or they "comscientiously wedded to the belief, that im- could not be men of such independence and self mersion in baptism, and the celebration of the denial. We hope our correspondent will take Lord's Supper in the evening, were true scriptur- these considerations into account, before he writes al doctrines." Both these Presidents were distin. again on the subject, and that his opinions will be guished for piety, talent, learning, and fidelity. somewhat modified thereby. Meanwhile we thank Considering these facts in the early history of the him for his kind reproof, and hope he will long College, it is difficult to see what apology can be continue to cherish towards us the friendly feeling

> PERPLEXING, TRULY.—In the last number of the Christian Messenger, a Universalist paper published in this city, we find an article more than a column long, in which are gathered up the names and crimes of several Episcopal and Presbyterian ministers, who have been deposed from their offices, and cast out of the pale of the visible writer acknowledges that the case of these men tries his faith in Universalism exceedingly, however, that "in all cases of this kind there is but one fact that can silence our doubts-the fact that the grace of God is infinite." But he seems not to be exactly satisfied with this, and we have been looking about for some word of encouragement for him. We light upon two passages which may be somewhat consolatory. The first tells us where these men shall not go, as follows, "No whoremonger, nor unclean person, nor cov- deer-hunting will absolve him from all blame." etous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." The second tells us where they shall go, as follows, Whoremongers, and sorceres, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Now as the writer of the article under consideration evidently expects to escape from "the lake which burneth with fire and brimstone," and to have a place "in the kingdom of Christ and of God," he certainly ought to find consolation in the thought, that those bad men will not go where he goes. But whether this ought to strengthen his faith in Universalism is not for us

tendency of the Gospel more clearly seen, than in the change which it produces in the condition of the males in the public assemblies. But wherever the influence of Christianity is felt, this absurd custom at once passes away. The Chinaman now in this country with the Baptist Missionary, Mr. Dean, was asked what he thought of our mixed assemblies. His reply was, that as women have souls, and will help to form the society of heaven, it seemed to him appropriate that they should unite in worshiping God here on earth.

LIBERALITY OF CITY CHURCHES.—The editor of the Baptist Register has gleaned from the Minutes of the Hudson River Association the fact, that some of the Baptist Churches in the city of New of the State. The amount of Oliver street church, Rev. E. Tucker pastor, of 633 members, is \$4,too in moderate circumstances. Amity street, of only 254 members, Rev. W. R. Williams pastor, is \$3,000. Tabernacle, \$2,686, and several others between one and two thousand dollars.

Toleration.—There are several European governments in which the ecclesiastical relations of ruler and people are entirely different. The King of Saxony, for instance, it is said, is a Roman Catholic, although the greater part of his subjects are Protestants. The King of Belgium, on the other hand, is a Protestant, while the most of his subjects are Roman Catholics. The King of Greece is a Catholic, yet most of his subjects are of the Greek Church.

THE HESBEIYANS .- We learn from the Day Spring for August, that the Hesbeiyans who seceded from the Greek Church last year, have returned to the communion which they thought they Sabbath law. Read it, if you want light on that were leaving for ever. They were unable to ob subject. Indeed, we may go farther, and say, tain toleration through the intervention of the Pro- Read all those articles on the "Perpetuity of the testant powers of Europe, and saw nothing before Sabbath," unless you are willing to be great them but perpetual persecution. Hence they felt losers by overlooking them. constrained to make peace with their enemies. The Patriarch of the Greek Church is said to be low them to do very much as they please, if they will only renounce the name of Protestants.

Africa, has been abandoned on account of a sanguinary war between the Boors and Griquas. The whole country was in arms, and the worst atrocities were committed—the prisoners taken by cold blood. It is only a few years since a mission of the American Board in South-Eastern Africa was broken up under similar circumstances.

MISSIONARY REPORT.—We mentioned some time ago the fact, that the Campbellites, in consideration of the efforts of New England in behalf of the Western States, had determined to send missionaries into the Eastern States. Accordingly a mission was established, and four missionaries have been for some time on the ground. The following is an extract from a report of one of these missionaries. It gives of the Pilgrims":--

"It is a melancholy fact, that, at present, scepticism and downright infidelity in Christianity sit like an incubus upon the moral faculties of that investigating people. The mysticism which has been cast around the simple Gospel, by teach ing it in the words of man's wisdom, has at once robbed it of its charms, and produced divisions contentions, and unholy strife, until thousands, bewildered, disgusted, and overwhelmed in a labyrinth of perplexities, land upon the soul-chilling ground of materialism."

AN ACCIDENT ON THE SABBATH.—The Boston Courier publishes an account of the following distressing accident at Plymouth. If it had occurred on a Sunday instead of the Sabbath, how many long homilies would have been inflicted upon the reading public from this single text. For our part, we believe it proves just as much for the seventh day as other accidents do for the various days on which they occur-and no more.

"On Saturday, 2d inst., while a party were hunting deer in Plymouth woods, Mr. Jerome Purrington was shot by Mr. Augustus Holmes. Mr Purrington was from Rhode Island, on a visit to his father in Carver, who was one of the party. rington, for some unknown reason, left his, and was approaching that of Mr. Holmes, who, hearing the rustling in the bushes, fired at the first glimpse with fatal effect. As the gun was discharged he perceived his mistake, ran to Mr. Purrington, raised him up, and asked him if he had killed him; he smiled, bowed his head, and died immediately. He was about twenty-six years old. Mr. Holmes' distress is great at this lamentable occurrence, but those who are acquainted with

THE POWER OF KINDNESS .- Hon. Horace Mann, Secretary of the Board of Education in Massachusetts, is engaged in a controversy with certain pedagogues on the question whether corporeal punishment is either useful or necessary as a means of securing proper discipline in Schools. The Secretary tells the following story, which is a sufficient answer to all that we have ever seen urged in favor of the ferule and witch:—

was far below the average, in point of good or- on the score of morality in Eugene Aram and Zanoni! Women in China.—In nothing is the happy der. Such were the gentleness and sweetness that for a few days, there was nothing but harwoman. In China the females do not meet with began to fall back into their former habits of in- eye-the "Mysteries of Paris,"—a book so foul and poiattention and mischief. This relapse she met with tender and earnest remonstrances, and by an increased manifestation of interest in them. But it was soon whispered among the transgressors that she would not punish, and this added at once to their confidence and numbers. The obedient were seduced into disobedience, and the whole school seemed rapidly resolving into anarchy. Near the close of one forenoon, when the state of things was approaching a crisis, the teacher suspended the regular exercises of the school, and made an appeal, individually, to her insubordinate pupils. But, finding no hope-giving soul invaded by the genius of a poisoned literature? response, from their looks or words, she returned to her seat, and bowed her head, and wept Laura, though I would to God there were no more to be bitterly. When her paroxysm of grief had sub- told. This leaven, infused into the fountains of the soul, sided, she dismissed the school for the morning. has poisoned the streams that lead from it. My young York contribute more each for benevolent pur. After intermission she returned, resolving on one friend has lost her relish for a purer literature not only more effort, but anticipating, should that fail, the but she has become indifferent in a alternative of abandoning the school. She found those kindly influences that cluster around the cross of the pupils all in their seats. Taking her own, Christ. Her friends have marked this change with pain. she paused for a moment, to gain strength for Her own parents perceive it, and deeply do they lament 346. Stanton street, of 579 members, Rev. D. her final appeal. At this juncture of indescribation, it. They see, too, and have admitted with tears, that this Bellamy pastor, is still more, \$4,527—a church ble pain, several of the ringleaders rose from disrelish for spiritual things is to be traced to that memotheir seats and approached her. They said to her that they appeared on account of the school, and particularly on their own, to ask pardon for what they had done, to express their sorrow for the pain they had caused her, and to promise, in behalf of all, that her wishes should thereafter be cordially obeyed. Her genuine sorrow had touched a spot in their hearts which no blows could ever reach; and, from that hour, the school went on with a degree of intellectual improvement never known before; and, like the sweet accord of music, when every instrument has been attuned by a master's hand, no jarring note ever afterwards arose to mar its perfect harmony."

> The Tribune states that upwards of two thousand persons from the city visited Fort Hamilton last Sunday.

On our first page will be found a value. ble article concerning the burdensome restrictions which human tradition has placed upon the

THE GENERAL CONFERENCE.—It will be seen by reference to a notice in another column, that the General Conference meets at Alfred, Allegany Co., N. Y., in less than four weeks from this date It is high time that those churches intending to THE MISSIONARY STATION at Phillipolis, South | send delegates, should have the matter under con. sideration, and make their appointments.

> AMERICAN BIBLE SOCIETY.—At a meeting of the managers on Thursday last, seven new aux. iliaries were recognized; the receipts, as report. ed for July, \$16,930 18, and the number of Bibles and Testaments issued in the same time. 43,327. Interesting accounts were presented from places where local auxiliaries were employ. ing Bible colporteurs and supplying the destitute. 'Among other letters, one was read from the President, Hon. John Cotton Smith, on the importance of correct orthography according to our Bible standard; one from Rev. Dr. Kollock, accompanying an ancient folio German Bible for the library, with plates of Luther and the German princes who took part in the reformation: one from Mount Lebanon, in Syria, giving a fearful account of the war between the Druses and the Maronites; and one from a member of the board now traveling in Europe.

There are fears of serious difficulty with the Indians in Western Texas. Maj. Ringgold, at Fort McHenry, has received orders to keep his troop of Flying Artillery in readiness to march for Texas at a moment's warning. Capt. Duncan, now at Fort Hamilton, a few miles below this city, has received the same order in regard to his Flying Artillery.

FACTS FOR NOVEL READERS.

The habitual or frequent reading of novels blunts the moral sense. Without stopping to inquire how it does so, I will state a fact or two tending to confirm this position. In the circle of my acquaintance, is a young lady who has for some years been greatly addicted to novel reading. I have known her from a child. She is the only daughter of pious parents, whose great concern has been to educate this child and render her an ornament to society. They are wealthy, and to effect this great object of their desire. pecuniary expense has never been spared. The daughter well repaid the pains bestowed upon her education. She grew up, respected for her intellectual attainments, beloved for her kind and amiable disposition, and revered for her apparent attachment to the cause of Christ. Thus for years she lived. But in an evil hour, these devoted parents introduced to their fireside the bewitching novel. and allowed it and its satellites to become the companions of the daughter. Mistaken parents! how bitterly did they afterwards repent the step they had taken! The sovele they at first placed in the hands of their daughter, were comparatively harmless and unexceptionable. They were in a great measure free from the moral taint of the French school: they were written in elegant, classical language; they inculcated a good moral; "no doubt (thought these parents,) such reading will greatly tend to improve Laura's literary taste—the style is so beautiful and faultless!"

But while Laura's parents were indulging in dreams, Laura herself, more intent on the matter than the manner of these novels, was making rapid advanced in branch of education which had formed no part of the schedule of these devoted parents. The morbid appeal which these books of fiction engendered, soon demanded other stimulants and condiments. By and by, the app tite became the ruling one that governed her in all he literary selections. Then it was her parents discovered that she was more indifferent to the moral bearing of the ooks she selected than to their romantic interest. They saw it with pain; yet they gratified her wishes, trusting to her known principle to guard the heart. Laura read on. She became a confirmed novel-reader.

Mark now the result. The indelicacies of the grosser novels, which would once have filled her with disgust and indignation, she can glide over with interest, and even approbation. I was grieved, deeply grieved, in a conversa-"In a town not thirty miles from Boston, a tion I had with her a few days since, to perceive the sad young lady, who aimed at the high standard of change which had been wrought in her feelings and taste. governing without force, and had determined to She did not hesitate to apologize for even the worst prolive or die by her faith, went into a school which ductions of Bulwer. She could see nothing objectionable More than this: that once pure-minded girl, who would of her manners and intercourse with her pupils, blush at the bare mention of any thing calculated to bring a stain upon woman's fame, now calmly and unblushingly mony. Soon, however, some of the older pupils | defended one of the worst novels that ever disgraced any sonous that its author, while preparing it, was arrested by the municipal authorities of the French capital, on the ground that these "mysteries" were too impure even for that community—a book which is regarded as a magazine of moral death by all the best critics in the civilized world! This young lady—the gifted, the refined, the virtuous Laura—could see nothing to condemn, and much to admire, in the embodied experience of one of the most shameless libertines of Paris!

I have no remarks to make upon such a case as this. only ask, is it not true that novel-reading blunts the moral sense? Are not the purest and holiest chambers of the But I have not done with the recital of the case of poor

rable day when the novel first found a welcome at their fireside. That book kindled an unholy flame in the soul —it has burned the fiercer as new fuel has been contributed-and now it threatens to consume all the gold and precious things that have been garnered there. That novel, that comparatively innocent novel, which a misguided parental indulgence so cheerfully furnished, like the first glass in the case of the poor inebriate, was the cause of all this irreparable mischief. It created an appetite, to gratify which will injure, and may destroy the soul. The Spirit of God cannot dwell in the heart that is burning with a flame fed from the pages of the poisoned novel. My young friends, there is only one course which you

can adopt with safety, in relation to novel-reading-the same which we prescribe to check the ravages of intenperance-entire abstinence from every species of litera-THEOPHILUS. ture that intoxicates.

[Adv. Moral Reform.

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VEL READERS. =

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[Adv. Moral Butons.

TEROPEILUS.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The steamship Great Britain reached New York on Sunday last, bringing 43 passengers, and news to the 25th ult. The news is not specially important. Trade was good, particularly in cotton and American produce.

considerable debate about the New Zealand af | dated August 8: fairs. It was thought the bill to enable Jews to hold certain offices would pass.

In Ireland, O'Connell is still at work. He made a flaming speech at a repeal meeting on the 21st July, and announced that it was determined to hold two monster meetings in different parts of the country each month.

News had been received from Smyrna of another great fire there on the 3d of July, nearly as large as any that ever visited that city. Much loss was the consequence, and it was feared much suffering would follow.

a farmer of St. Cere (Lot,) happening to find his brother in a field collecting roots of herbs for his were about one hundred and fifty. The Indians of \$5,000 to the Cambridge Observatory, by Dafamily for want of bread, said to him-"Go to formed a hollow square around the cattle, and my wife and tell her to give you something until placed a platoon at the bars, forbidding the citi-I send you a sack of flour." The brother delivered the message, but the wife refused to give the Sheriff to drive the property into the road him any aid. The poor man was so much af- where the bidders were, or adjourn the sale.fected at the refusal, that he threw himself into a The Sheriff endeavored to get the property to well and was drowned. The brother on returning home, hearing of the catastrophe, was so a passage through the file of Indians into the lot, much exasperated, that he seized an axe, and in a fit of fury, split his wife's skull.

The intelligence from Syria represents that country as being in a very disturbed state. The Druses were roving in quest of plunder, and intent upon pillaging all travelers who came with-

The most remarkable item thereof is an account | fired, when Steele fell, mortally wounded. His of an assault by a mob of Chinese on Mr. Mont- horse expired in a few minutes; Edgerton's was gomery Martin, Mr. Jackson, (the Vice-Consul,) and the Rev. R. Hunter. These gentlemen when it was found that three balls had taken efwere, it seems, walking round the walls of Can- fect, one in the chest, another in the bowels, and ton, when they were unprovokedly set upon by the third in the right arm. He survived till about injury than the mortification of being buffeted time, when he expired. and robbed by a crowd of low blackguards. The Governor of Hong Kong had sent to Keying to demand redress and guarantee for future good conduct, but the result is yet unknown.

The press of India, which has lately suffered so much from casualties and changes, has lately by death lost two of its members, one of them at least a very conspicuous one-Capt .M'Nagh-Englishman, and Dr. Kindy, editor of the Ceylon

Sir Benjamin Brodie has extracted a Bokhara worm from the wrist of Dr. Wolff. It measured more than three feet in length.

It is said that at the show of the London Horticultural Society, at Chiswick, peaches measur ing each nearly a foot in circumference, were exhibited. They were grown at Berleigh, the seat of the Marquis of Exeter.

on board the Lloyd, now lying in the Thames for Van Dieman's Land.

Earl Grey, father of the Reform Act, and for four years Prime Minister, died at his residence, Howick Hall, on the 17th, aged 81.

Viscount Canterbury (for seventeen years speaker of the House of Commons as Mr. Manners Sutton,) died on the 20th, aged 66.

THE "GREAT BRITAIN."-This mammoth steamship has excited much interest in England having been visited in Liverpool alone by 40,000 persons. She is now in New York harbor, and bids fair to create as much interest here. Some idea of her may be gathered from the following description :-

This magnificent vessel is composed entirely of iron, and is the largest ever built since the days of Noah. There are no paddle wheels or boxes, the Archimedian screw being used. Her burthen is 3,600 tons, being 2,000 tons more than that of the Great Western. She is propelled by engines of 1000 horse power combined.

The following are her dimensions:-Length from figure head to taffrail, 322 feet; length of keel, 289 feet, extreme width, 50 feet 6 inches; she has four decks, the upper deck is flush, and is 308 feet long; the second deck consists of two promenade saloons, the aft or first 110 feet 6 inches by 22 feet, and the forward, or second class, 67 feet by 21 feet 9 inches. The third deck consists of dining saloons, the grand saloon measuring 96 feet 6 inches, by 30 feet, and the second class 61 feet by 21 feet 9 inches. The whole of the saloons are 8 feet 3 inches high, and surrounded by sleeping berths, of which there are 26 with single beds, and 113 containing two, giving 252 berths. This large number is exclusive of the accommodation parts of the West, that the country is now full of which could be prepared on the numerous sofas. The fourth deck is appropriated for the reception | said to be of a highly respectable class, and are of cargo, of which 1,200 will be carried in addi- ready to make full or part payment in cash. tion to 1,000 tons of coal. The forecastle is intended for the officers' and sailors' mess rooms and sleeping berths, with the sail-rooms underneath. The engines and boilers occupy a space of 80 feet in the middle portion of the vessel. The engineroom and cooking establishment are situated in this part of the ship. There are three boilers these are heated by twenty-four fires, and will con-

tain 200 tons of water. There are four engines of 250 horse power each the cylinders of which are 7 feet 4 inches in diin diameter. She is fitted with six masts, the highest of which is 74 feet above deck.

rigging; the hull is divided into four water-tight compartments, and the quantity of coal consumed box had fallen behind the sofa-pillow. is about 60 tons per day; upwards of 1,500 tons 3,200 tons; the plates of the keel are from one the company was giving down nobly, as nobly enangle iron 6 in. by 3 1-2 in, by 1-2 an in. at the were witnessed by hundreds."

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bottom of the vessel, and 7-16th thick at the top; the mean distance of the ribs are 14 in. from centre to centre. The ship is fitted with very powerful pumps, which can throw off 7,000 gallons of water per minute.

Anti-Rent Outrage and Death.—Delaware County has again been the scene of an anti-rent outrage, which terminated in the death of a Deputy Sheriff. The following account of the af-Parliament had not closed. There had been fair is from an Extra of the Delaware Express,

sell some property belonging to Moses Earle, of Andes, which he had levied upon by virtue of "A very good sermon, but rather too personal." a distress warrant. Not being able to obtain bidders, (owing to the threats, &c. of the antirenters,) he adjourned the sale till yesterday, when he proceeded to Earle's, accompanied by Deputy Sheriff O. N. Steele, P. P. Wright, Esq. and Constable E. S. Edgerton. Upon arriving on the ground, at about ten o'clock in the morn ing, there were several spectators there. The Sheriff endeavored to have the matter settled without a sale, but Earle said he would not settle it, but would fight it at the hardest. In about half an hour Indians began to appear, armed In France a few days ago, says the Perigord, with rifles; and at about half past twelve they The donation by Abbott Lawrence of \$2,000 to zens entering the field. Mr. Wright requested the road, and while doing so, Mr. Wright forced and was followed by Steele and Edgerton. The chief' ordered the Indians to 'shoot the horses' the horses—shoot him—shoot him.' Edgerton of the next session of the House at \$56,066 22. spoke at the top of his voice, and commanded by the Indians, and Edgerton's horse was shot in The news from China is to the 8th of April. | the breast. Immediately a second volley was killed instantly. Steele was taken to the house,

> QUAKER WEDDING .- A marriage was "accomplished" on Thursday last, at the Quaker meeting house in Orchard Street, New York, of which a writer for the Tribune gives the following ac-

"About 3 o'clock P. M. the senior portion of ten, the proprietor and editor of the Calcutta the audience took their places one after another on the 'high seats,' while the juniors were scattered in different parts of the house. The fathers and sudden and violent rains are related. looked so grave that a stranger would have been likely to suspect that they had assembled for a funeral rather than a wedding. Soon, however, the hride and hridegroom come in with thei friends and took a seat facing the assembly. The the bridegroom was supported by a member of Burning Bu the matrimonial committee. After a silence which lasted some twenty minutes, the aged One hundred female convicts have been put | Friend at the head of the meeting arose and said: __" I would not interfere improperly in the matter for which we have come together, but I apprehend this to be a suitable time for our young friends to proceed." The bridegroom and bride now drew their white kids, and taking each other by the hand, stood up before the audience. The bridegroom then said in a calm voice, but with evident emotion, "In the presence of the Lord and these witnesses, I take ----- to be my wife, promising by divine assistance to be unto her a faithful and affectionate husband until separated by death." The bride, in tones that bespoke the deep affection of her heart, then made the same declaration in respect to him on whom she had bestowed her hand. The twain having been made one, resumed their seats. The marriage covenant was than placed before them, when they proappended their names to the document as witnesses, and thus ended the Quaker Wedding."

> A SENSIBLE HORSE.—One of the truck horses of Mr. Hands, was unloosed for a minute or two, from the trucks, a few days since, in this city, when, on the driver's looking round for him, behold he was missing. It was an hour or two before his driver could discover his whereabouts. It was very mysterious, being a steady beast, and not subject to flights of fancy. It was, also, before the Fakir arrived in the city. He, therefore, had no hand in spiriting him away. However, he was at last found in the smith's shop, where he was wont to have his shoes repaired. The smith said the horse entered and took the usual stand for shoeing. Upon examining his feet he found one shoe off, which he supplied. That horse is a sen-Portsmouth (Me.) Argus.

TEXAS.—We have information, from various persons looking for land. They are, generally,

Galveston (Texas) News, July 15. Amid the stories of starvation at Pesth, the following is even more pathetic than the rest. A nobleman of rank and wealth, who had just been giving audience to a petitioner, missed his gold snuff-box. He had the visitor brought back, but seeing how well he was dressed, felt reluctant to search him. But at the mere mention of such a thing, the man turned so pale, that it was taken as a sign of guilt, and the examination was made. But then, the cause of this paleness was found to ameter. The chimney is 30 feet high, and 8 feet in diameter. She is fitted with six masts, the highhis good clothes, and that the poor gentleman had setts License Law, which is to be tried before the hired or borrowed the suit, leaving his family U.S. Supreme Court at Washington next winter. square yards; she is fitted with the patent wire starving in a cellar while he pleaded the suit that Webster and Davis are employed on different might, perchance, bring them bread. The snuff. sides.

The stable of Mr. Honeysett Baker at Albany, of iron have been used in her construction and that was burned on Wednesday. The Eve. Journal of the engines and boilers; the draught of water says: "A spirited and sagacious dog, that has atwhen laden is 16 feet, and the displacement about tached herself to Engine No. 9, was seen, while inch to three-quarters of an inch thick, and the deavoring to prevent the waste of water from the wife. other plates are about half an inch thick; she is hose, sometimes by placing her mouth and then double riveted throughout; the ribs are formed of her paws upon the leak! These sagacious efforts

factories are about to be erected, which will probably consume 60,000 bushels of potatoes yearly.

It is reported, says the Boston Post, that the corporation of Harvard University have voted to invite Hon. Edward Everett to accept the office of President of that Institution, and that it is un- of the money has been recovered. derstood he will yield to the request.

The late Dr. Cleland, an eminent statistical writer of Glasgow, related that a criminal, after attentively listening to the condemned sermon | Chien. They expected to be thirty or forty days The Sheriff a few days since endeavored to which preceded his execution, turned to a companion, and remarked, in Dr. Cleland's hearing, 響An old man in Cincinnati the other day, named

Todd, fell dead while giving testimony before Justice Singer. He was told that he was swear-In Trumbull County, Ohio, lately, Sarah Wea-

ver recovered a verdict of eight hundred dollars against Sylvanus Pinnel for a breach of marriage exhibits such constant benevolence as Boston.

commenced marching out of the woods. There the Latin School, is followed by the donation A correspondent of the Norfolk Herald, writing from New York, and speaking of the height of

Trinity Church spire, 280 feet, says, "Has it ever occurred to any one besides the writer of these notes, that one of the North River steamboats, if set up on end, would exceed the height of Trinity steeple by forty feet?"

Mr. B. B. French, Clerk of the House of Rep-—the cry was taken up by the Indians, 'shoot resentatives, estimates the Post Office expenses

The Boston Journal gives the following receipt the peace, calling on all persons to assist him in one way to stop a frightened horse when he is preserving the peace. A volley was discharged running away is for the crowds on all sides to sing out, at the top of their lungs, 'Whoa! whoa! and give him a general broadside of hats and canes, and to poke umbrellas at him."

> It is said that George Thompson, the distinguished Abolitionist, is coming to this country be-

We learn from the Georgia papers, that James the people, from whom they escaped with no other | eight o'clock, being in excruciating agony all the | A. Everett, Esq., of Houston County, a few days since, made a donation of eight thousand dollars to the Georgia Female College, at Macon, which sum was necessary to relieve the College from

> Captain Jonathan Walker, says the Boston Chronicle, is preparing a narrative of his sufferings in Florida, to be published in a pam-

A great number of thunder storms had visited various parts of Great Britain and the Continent, and a great number of accidents from lightning

Messrs. Schaer & Kuster, merchants of Baltimore, shipped a few days since, by the ship Henry Shelton, which sailed for St. Petersburgh, seven numered nogeneous of the state of the seven numered nogeneous of the seven numered nogeneous of the seven numered nogeneous seven numered \$100,000. This, we learn, is the first entire car-

A fisherman in Philadelphia hooked up a gold watch on Wednesday last, when employed in his piscatory pursuits.

The Charlestown Mercury speaking of the Oregon question, says: "It was best that both countries should have time to recover from their small. beer heroics before they had committed incurable fally. In New York they have just had a taste of saltpetre, that might serve for a very good lesson to the whole country on the danger of dealing too largely in the elements of gunpowder."

The last census shows that there are about 1,400 newspapers printed in the United States. giving employment to about 12,000 hands. Of this number 245 are printed in New York, 186 in Pennsylvania, and 116 in Ohio. Delaware has but 3 newspapers, Iowa 4, and Wisconsin 6.

Miss Martineau is building a cottage at Foxceeded to ratify their union by affixing their sig- how, a mile from Wordsworth's residence. Our natures. The friends of the newly married pair Bryant was about visiting her. Wordsworth, hearing of Bryant's arrival, welcomed him to his home with great hospitality. Wordsworth, though 76 years old, is hale and vigorous. Miss Martineau continues perfectly well, and is extending the benefit of Magnetic treatment to other sufferers.

We learn from the Springfield Republican that a new professorship has been established in William's College, called the Lawrence Professorship, endowed by the liberal donation of \$2,000, given by Amos Lawrence, of Boston. To this donation Mr. L. recently added \$1,000, for establishing a Conservatory and Botanic Garden.

The donations of the late Daniel Waldo, of Worcester, to various benevolent institutions, as proved in Probate Court, amount to \$180,000. Among others we notice the Seaman's Friend Society of this city, to which he left \$6,000. The Ægis states in addition that Rebecca Waldo, the of the week before the second Sabbath in September, sister of Mr. W., who died in 1840, bequeathed to several institutions, various sums, amounting to

The Bangor Gazette states that a Mr. Irving, who lives at Pushaw, Penobscot Co., Me., in humble circumstances, has recently received intelligence from Scotland that his wife is heir to an estate, her portion of which will amount to be- No. 2-The Moral Nature and Scriptural Observance o tween one and two millions of dollars.

We learn from the Bridgeport (Ct.) Standard that tobacco is beginning to be extensively cultivated in that region. The crop this year looks well, and the farmers in that vicinity think that the cultivation of it can be made profitable.

Hon. John Davis, of Worcester, has been appointed by the Governor and Council, as counsel

Water Cure establishment in Brattleboro, which has only been opened this season. Among those who are trying to rid themselves of some of the 'ills that flesh is heir to' by this new and popular day Baptist General Conference." 24 pp. mode, are Professor Longfellow, the poet, and his [Springfield Rep.

The fare by the Long Island Railroad to Newport and Providence, is 50 cents.

There appears to be within a year, an increase of intemperance in Boston-especially among the In the town of Stark, Me., three potatoe starch young men. Grog-shops are multiplying, and

genteel drinking establishments are by no means few and far between.

Several persons have been arrested in New York, charged with the robbery of the Poughkeepsie barge some time since of \$34,000. Part

has been received at Rochester. On the 14th of July they were 90 miles west of Prairie du more in crossing to the Missouri. They travel ment of the eusuing Fall Term, by the introduction of only about fourteen miles a day. The thermom- whatever may be necessary in other Sciences than those eter at 98. In crossing the streams they sometimes had to unload the wagon two or three approved structure, now being imported from Paris, extice Singer. He was told that he was swearing to a lie, which brought on excitement, causing have enjoyed the luxury of sleeping over night in wet clothes, from standing in the mud and water waist deep to lift out the wagon. This, however, they regard as only one of the varieties of prairie life.

A letter from the Oregon Emigrants, who left A letter from the Oregon Emigrants, who left Platte City, Mo., in May last, states that two of will also be given during the Fall and Winter Terms; and the company had been murdered by the Sioux | the public may be assured that this department of the In-There is not another city in the world which Indians. One of those murdered was Aldis A. Robinson, son of Joel Robinson, of Tioga county, N. Y.

> It is said that the police of London is in such excellent condition and so well disciplined, that the inhabitants of that city may leave their doors and windows unfastened, without apprehension of being robbed.

> The new census for Boston is nearly completed, and will comprise nearly 129,000 inhabitants. In 1840 it was 93,388. Increase 26,617, or about 25 per cent.

The Kennebec Journal says that on the 3rd nstant, Miss Patty Crommett, well known as a highly respectable milliner of Augusta, was put into mesmeric sleep by Dr. Josiah Dean of Bangor, when a tumor, weighing 2 pounds and 6 Piano,) need not exceed \$7000; and may even be reounces, was taken out by Dr. H. H. Hill. Du- duced much below this, where individuls board themring the operation, which lasted about six min- selves, either separately or in clubs. For the convenience ites, she was wholly insensible.

The sun's light is said to pass through pure water without heating it; but turbid and salt waers arrest and retain the heat; hence their high temperature and more rapid evaporation.

Marrying a female for her beauty, is said to be like eating a bird for its singing.

DIED,

In Preston, Chenango Co., N. Y., on the 26th of July, Caroline Hull, consort of Henry L. Hull, and daughter of John G. Maxson, aged 22 years. She embraced religion when quite young, and united with the Seventh-day Baptist Church in Preston, of which she remained a living and worthy member until her death. Her illness was short, but her death was triumphant.

In Brookfield, Madison County, N. Y., after a very short illness, Mrs. ELIZABETH SAUNDERS, in the 87th year of her age. She had long been a member of the visible church, and her daily prayers and patient waiting for the appointed time, gave token that she had laid a strong hold on the promises, and enjoyed the pleasant prospect of a glorious immortality beyond the grave. She emigrated from Rhode Island some forty-five years since, and has ever evinced the characteristic industry of New England, by laboring with the utmost diligence, even till the afternoon

LETTERS.

Wm. B. Maxson, James H. Cochran, Samuel Davison Varnum Hull, Sanford P. Stillman, Wm. P. Langworthy Z. Gilbert, Augustus L. Saunders, Geo. P. Burdick.

RECEIPTS.

Westerly, R. I.—Weeden Clarke, Asher M. Babcock Benjamin F. Burdick, Horatio S. Berry, Oliver Babcock Benjamin Champlin, Albert C. Greene, Joseph C. Nash Luther G. Potter, Wm. Potter, Daniel Saunders. Amos Stillman, Dea. Wm. Stillman, John T. Thurston, Stephen Wilcox, Fones G. Wilber, Lucinda Barber, \$2 each; Catharine Wilcox, Enoch Vose, Charles Bradford Stanton Clarke, Henry C. Burdick, \$1 each. Hopkinton, R. I.—Elnathan W. Babcock, Peleg Babcock Lester Crandall, Nelson Langworthy, C. C. Lewis, Jr., John Fenner 2d, \$2 each. Perryville, R. I.—Hezekiah Lanphear \$2. New Brunswick, N. J.—R. Titsworth \$2. New London, Ct.-Luther Davison \$1.

Baker's Bridge-Selah Monroe \$2. Little Genesee-Wid. Louis Edwards \$2. Bolivar-Benjamin F. Potter \$2. Richburgh—Ž. Gilbert \$2; Moses Maxson \$1. Pitcairn-George P. Burdick \$2.

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

We sent extra copies of the first number of the DeRuyter-B. G. Stillman. second volume to several of our agents. If any have them on hand they will oblige us by returning them to this office, directed, "Sabbath Recorder, New York."

THE GENERAL CONFERENCE.

The 41st Anniversary of the Seventh-day Baptist Gene ral Conference will be held with the First Church in Alfred, Allegany Co., N. Y., commencing on the fourth day

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. the Sabbath Defended. 52 pages; price 6 cts. No. 3—Authority for the Change of the Day of the Sab | W. Clarksville—J. R. Irish. bath. 28 pages; price 3 cts.

No. 4—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages No. 5-A Christian Caveat to the Old and New Sabbata rians.-[Containing some stirring extracts from

an old author who wrote under that title.] 4 pa-

No. 7.—Thirty-six Plain Questions, presenting the main NO. 9 SPRUCE STREET, NEW YORK. points in the controversy; A Dialogue between a

Minister of the Gospel and a Sabbatarian; Coun-There are now more than fifty patients at the No. 8—The Sabbath Controversy—The True Issue. 4 pp. \$2,00 per year, payable in advance.

The Sabbath Tract Society has also published An Address to the Baptist Denomination of the United States, on the Observance of the Sabbath, from the Seventh-

These Tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to Paul Stillman, Cor. Sec. of the Am. Sabbath Tract Society, No. 9 Spruce-st.

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From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been A letter from one of the Whitney company 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 farther increased at the commenceabove mentioned, especially, by a MANIKIN of the most pressly for this Institution. This will enable the student times a day, and lift it over by hand. Some of Physiology and Anatomy to pursue his studies with addissecting room.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formstitution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other coun-

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

The Institution is liberally endowed and subject to the visitation of the Regents. Its Library is choice and extensive, and accessible, also

to all the students gratis. THE ACADEMIC YEAR for 1845-6 consists of three Terms, as follows:-The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, November 26, and

ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2. EXPENSES.—Tuition, per term, from \$3 50 to \$5 00. Board, per week, \$1 00. Piano, (extra,) per term, \$10 00. Washing, lights and fuel, per term, from \$2 00 to \$5 00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the of such as choose to board themselves, rooms are furnished at a moderate expense.

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TERMS.

No. 9—The Fourth Commandment. False Exposition. 4pp.

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Miscellaneous.

"THERE'S NO SUCH WORD AS FAIL!" BY ALICE C. LEE. The proudest motto for the young-Write it in words of gold, Upon thy heart and in thy mind The stirring words unfold, And in misfortune's dreary hour,

Or fortune's prosperous gale, 'Twill have a holy, charming power— "There's no such word as Fail!" The sailor on the stormy sea, May sigh for distant land; And free and fearless though he be,

Wish he were near the strand; But when the storm with angry breath, Brings lightning, sleet and hail, He climbs the slippery mast, and sings, "There's no such word as Fail!"

The weary student bending o'er The tomes of other days, And dwelling on their magic lore, For inspiration prays; And though with toil his brain is weak, His brow is deadly pale, The language of his heart will speak, "There's no such word as Fail!"

The wily statesman bows his knee Before Fame's glittering shrine, And would a humble suppliant be To genius so divine; Yet though his progress is full slow, And enemies may rail, He thinks at last the world to show, "There's no such word as Fail!"

The soldier on the battle plain, When thirsting to be free, And throw aside a galling chain, Says, 'O for liberty!' Our household and our native land-We must—we will prevail; With breast to breast, and hand to hand, "There's no such word as Fail!"

The child of God, though oft beset By foes without-within-These precious words will ne'er forget, Amid their dreadful din; But upward looks with eyes of faith. Armed with the Christian's mail; And in the hottest conflict saith, "THERE'S NO SUCH WORD AS FAIL!"

"Whoever teaches woman's mind to rise. Aim at true excellence in thought and act, Deserves a monument surpassing art— A lasting meed of gratitude and praise."

From the Edinburgh Review. FEMALE EDUCATION.

* * * A great deal has been said of the original difference of capacity between men and women; as if women were more quick, and men more judicious; as if women were more remarkable for delicacy of association. and men for stronger powers of attention. All this, we confess, appears to us very fanciful. That there is a difference in the understandings of the men and the women we every day meet with, every body, we suppose, must counted for by the difference of circumstances in which they have been placed, without referring to any conjectural difference of original conformation of mind. As long There are, perhaps, 50,000 females in Great Britain who with attainments upon which alone such power depends. as boys and girls run about in the dirt, and trundle hoops are exempted by circumstances from all necessary labor; together, they are both precisely alike. If you catch up but every human being must do something with their ex. tion of men would be improved also. Let any one conone half of these creatures, and train them to a particular | istence; and the pursuit of knowledge is, upon the whole, set of actions and opinions, and the other half to a perfect the most innocent, the most dignified, and the most useful ly opposite set, of course their understandings will differ, method of filling up that idleness, of which there is alas one or the other sort of occupations has called this or that talent into action. There is surely no occasion to go into any deeper or more abstruse reasoning, in order to explain so very simple a phenomenon. Taking it, then, for months of the property for granted, that nature has been as bountiful of under- dure in silence, and without the power of complaining,standing to one sex as the other, it is incumbent on us to and he must feel convinced that the happiness of a woman consider what are the principal objections commonly will be materially increased in proportion as education remonstrance and beats down all opposition. A man of made against the communication of a greater share of has given her the habit and the means of drawing her reknowledge to women than commonly falls to their lot at sources from herself. present; for though it may be doubted whether women which now exists between their knowledge we would some degree of attention, because they are rather inimical hardly think could admit of any rational defence. It is to those opinions which we have advanced on this subnot easy to imagine that there should be any just cause ject. Indeed, independently of this, there is nothing out being factious, is firm and independent; who, in his why a woman of forty should be more ignorant than a boy which requires more vigilance than the current phrases of political life, is an equitable mediator between king and of twelve years of age. If there be any good at all, in fe-the day, of which there are always some resorted to in people; and, in his civil life, a firm promoter of all which

men pedantic and affected; and that nothing can be more a woman as not to be spoken of at all. These two offensive than to see a woman stepping out of the natural phrases, the delight of Noodledom, are grown into com- for the first seven or eight years of life seems to depend modesty of her sex to make an ostentatious display of her literary attainments. This may be true enough; but the answer is so trite and obvious that we are almost ashamed to make it. All affectation and display proceed from the supposition of possessing something better than the rest lightful in women as the benevolent affections; but time of the world possesses. Nobody is vain of possessing two cannot be filled up, and life employed, with high and imlegs and two arms, because that is the precise quantity of passioned virtues. Some of these feelings are of rare oc. is something extremely contagious in greatness and rectieither sort of limb which every body possesses. Who ever currence—all of short duration—or nature would sink un tude of thinking, even at that age; and the character of heard a lady boast that she understood French?—for no der them. A scene of distress and anguish is an occasion the mother with whom he passes his early infancy, is alother reason, that we know of, but because every body in where the finest qualities of the female mind may be disthese days does understand French; and though there played; but it is a monstrous exaggeration to tell women merely accomplished woman cannot infuse her tastes into may be some disgrace in being ignorant of that language, that they are born only for scenes of distress and anguish. there is little or no merit in its acquisition. Diffuse know- Nurse father, mother, sister, and brother, if they want it; more unfortunate than her success. Besides, when her ledge generally among women, and you will at once cure it would be a violation of the plainest duties to neglect the conceit which knowledge occasions while it is rare. them. But, when we are talking of the common occupa-Vanity and conceit we shall of course meet in men and tions of life, do not let us mistake the accidents for the ing entirely frivolous, either declines altogether the fawomen as long as the world endures; but by multiplying occupations—when we are arguing how the twenty-three tigues of attending to her children, or, attending to them, hours of the day are to be filled up, it is idle to tell us of has neither talents nor knowledge to succeed; and thereyou increase the difficulty of indulging them, and render those feelings and agitations above the level of common fore, here is a plain and fair answer to those who ask so them much more tolerable, by making them the proofs of existence, which may employ the remaining hour. Commuch higher merit. When learning ceases to be uncompassion, and every other virtue, are the great objects we mon among women, learned women will cease to be af- all ought to have in view—but no man (and no woman,) to such science? Because, by having gained information

rangement of all household matters, and the care of child- compassion, and fine feeling, are scattered up and down cannot lay the foundation of a great character, if she is ren in their early infancy, must of course depend upon the common occupations of life. We know women are absorbed in frivolous amusements, nor inspire her child them. Now, there is a very general notion, that the mo-ment you put the education of women upon a better foot-from eight o'clock in the morning till twelve at night ing than it is at present, at that moment there will be an and what are they to do in the interval? This is the only cation. end of all domestic economy; and that if you once suffer question we have been putting all along, and is all that women to eat of the tree of knowledge, the rest of the factor be meant by literary education. mily will very soon be reduced to the same kind of aerial Their exemption from all the necessary business of life and unsatisfactory diet. These, and all such opinions, are is one of the most powerful motives for the improvement referable to one great and common cause of error—that of education in women. Lawyers and physicians have in that every thing we see is referable to positive institution rather than to original feeling. Can any thing, for example, be more perfectly absurd than to suppose that the care and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and perpetual solicitude which a mother feels for her childent and provides for his fellow either infectious or salubrious. The society of virtuous glee of childhood, are treading the theatre of the world; and mingling in the solemn and changing drama of life's eventful scenes! As the child passes through these flying and provides for his fellow either infectious or salubrious. The society of virtuous persons is enjoyed beyond their company while vice carries a sting into solitude. The society of virtuous persons is enjoyed beyond their company while vice carries as the childhood, are treading the theatre of the world; and mingling in the solemn and changing drama of life's either infectious or salubrious. The society of virtuous persons is enjoyed beyond their company, while vice carries as the childhood, are treading the theatre of the world; and mingling in the solemn and provides for his open and provides for his dren, depends upon her ignorance of Greek and mathe cate the mind of a woman, by the speculative difficulties In conformity to the early impressions, and the bias which matics; and that she would desert an infant for a quadra- which occur in literature, it can never be educated at all: the mind takes, so will the forming future character of the tic equation? We seem to imagine that we can break in if you do not effectually rouse it by education, it must re- man grow and fix itself. This great law is found in the pieces the solemn institution of nature, by the little laws of a boarding-school; and that the existence of the human race depends upon teaching women a little more, or a lit- have nothing to do, and if they come untaught from the ment. It is utterly impossible to prevent your children tle less; that Cimmerian ignorance can aid paternal affection, or the circle of arts and sciences produce its destrucschool of events. tion. In the same manner, we forget the principles upon which the love of order, arrangement, and all the arts of economy depend. They depend not upon ignorance nor which are made in the education of men. They certain sweeter and lovelier impress of piety in childhood, so as idleness, but upon the poverty, confusion, and ruin which ly have not, but they have happiness to gain, to which to give the balancing power to character, you will see the would ensue from neglecting them. Add to these princi- knowledge leads as probably as it does to profit, and that same image, bold, beautiful, distinct, in the man. If you pleat the love of what is beautiful and magnificent, and is a reason against mistaken indulgence. Besides

tues, why this influence has not already been felt? Wo- tended to, and men attend. All acts of courtesy and po- lovely illustration of this great principle. In childhood men are much befor educated now than they were a century ago; but they are by no means less remarkable for the other. We can see no sort of reason, in this diversity and they moulded his character and decided his destiny.

And what a sublime one it was! Napoleon, the terror of

and completely refuted by experience.

A great part of the objections made to the education of women, are rather objections made to human nature than to the female sex; for it is surely true that knowledge, where it produces any bad effects at all, does as much mischief to one sex as to the other, and gives birth to fully as much arrogance, inattention to common affairs, and eccentricity, among men, as it does among women. But it by no means follows that you get rid of vanity and selfconceit, because you get rid of learning. Self-complacency can never want an excuse; and the best way to make it more tolerable, and more useful, is to give to it as high and as dignified an object as possible. But, at all events, it is unfair to bring forward against a part of the world an objection which is equally powerful against the whole.— When foolish women think they have any distinction, they are apt to be proud of it—so are foolish men. But we appeal to any one who has lived with cultivated persons of either sex, whether he has not witnessed as much pedantry, as much wrongheadedness, as much arrogance, and certainly a great deal more rudeness, produced by learning in men, than in women; therefore, we should make the accusation general, or dismiss it altogether. * * Some persons are apt to contrast the acquisition of important knowledge with what they call simple pleasures:

and deem it more becoming that a woman should educate flowers, make friendships with birds, and pick up plants, than enter into more difficult and fatiguing studies. If a woman has no taste and genius for higher occupations, let her engage in these, to be sure, rather than remain destitute of any pursuit. But why are we necessarily to doom a girl, whatever be her taste or her capacity, to one unvaried line of petty and frivolous occupation? If she is full | a long and dreary expanse behind, devoid both of dignity of strong sense and elevated curiosity, can there be any and cheerfulness. No mother, no woman who has passed reason why she should be diluted and enfeebled down to over the few first years of life, sings, or dances, or draws, of history and reasoning are to be torn out of her hands, means for displaying the grace and vivacity of youth, and why she is to be sent, like a butterfly, to hover over | which every woman gives up as she gives up the dress the idle flowers of the field? Such amusements are innocent food only to weak or infant stomachs; but they are ple pleasures! If by a simple pleasure is meant an innocent pleasure, the observation is best answered by show-children by such kind of education. The object is, to ing, that the pleasure which results from the acquisition of important knowledge is quite as innecent as any pleasure endures—habits that time will ameliorate, not destroy cause of which can be easily analyzed, or which does not pleasant, age venerable, life more dignified and useful, and last long, or which in itself is very faint, then simple pleasures seem to be very nearly synonymous with small

pleasures; and if the simplicity were to be a little increased, the pleasure would vanish altogether. * * * There is in either sex a strong and permanent disposi common pursuit should be a fresh source of interest than with nature, or against nature—to bind her apprentice to a cause of contention. Indeed, to suppose that any mode of education can create a general jealousy and rivalry be water-colors, to prefer gilding, varnishing, burnishing, box to be stated in order to be refuted. The same desire of and understanding. pleasing secures all that delicacy and reserve which are find them attributing such beautiful effects to ignorance.

It would appear, from the tenor of such objections, that ignorance had been the great civilizer of the world. Wo-

Now, we must really confess, we have all our lives been so ignorant as not to know the value of ignorance.tivate the stern and magnanimous virtues expect at their

After all, let it be remembered, we are not saying there are no objections to the diffusion of knowledge among the female sex. We would not hazard such a proposition rewhole, it is the best method of employing time; and that there are fewer objections to it than to any other method

There are a few common phrases in circulation. reshould learn all that men learn, the immense disparity | specting the duties of women, to which we wish to pay male ignorance, this (to use a very colloquial phrase) is every dispute, and from the sovereign authority of which it is often vain to make any appeal. The true theatre for a woman is the sick chamber. Nothing so honorable to importance which we attribute to them, the education of fected.

A great many of the lesser and more obscure duties of one is a lawyer, and the other a ploughman, and the third life necessarily devolve upon the female sex. The ar- a merchant; and then, acts of goodness and intervals of

main for ever languid. Uneducated men may escape in moral government of God, and its results proclaimed in

please love of what is beautiful and magnificent, and is a reason against 'mistaken indulgence. Besides, we the vary of display—and there can surely be no reasonal conceive the labor and fatigue of knowledge, and their results, you are able to determine, even in the data that the order and economy of private life is quite equal to the labor and fatigue of knowledge, and childhood, the full grown man, his habits fixed, his chart

cation of both sexes and all ranks and been as uniformly striking differences in the situation of the two sexes, and many striking differences of understanding, proceeding from the different circumstances in which they are placed -but there is not a single difference of this kind which does not afford a new argument for making the education of women better than it is. They have nothing serious to do-is that a reason why they should be brought up to do nothing but what is trifling? They are exposed to great dangers—is that a reason why their faculties are to be purposely and industriously weakened? They are to form the characters of future men-is that a cause why their own characters are to be broken and frittered down as they now are? In short, there is not a single trait in that diversity of circumstances, in which the two sexes are placed, that does not decidedly prove the magnitude of the error we commit in neglecting (as we do neglect) the education of women.

If the objections against the better education of women could be overruled, one of the great advantages that would ensue would be the extinction of innumerable follies. A decided and prevailing taste for one or another mode of education there must be. A century past, it was for housewifery-now it is for accomplishments. The object now is, to make women artists-to give them an excellence in drawing, music, painting, and dancing-of which, persons who make these pursuits the occupation of their lives, and derive from them their subsistence, need not be

Now, one great evil of all this is, that it does not last .-If the whole of life were an Olympic game-if we could go on feasting and dancing to the end-this might do, but it is in truth merely a provision for the little interval between coming into life, and settling in it-while it leaves a mere culler of simples and fancier of birds? why books or plays upon musical instruments! These are merely and manners of eighteen-she has no wish to retain them, cent to those whom they can occupy; but they are not in- or if she has, she is driven out of them by diameter and nocent to those who have too powerful understandings to derision. The system of female education, as it now be occupied by them. Light broths and fruits are inno- stands, aims only at embellishing a few years of life which are in themselves so full of grace and happiness, that they poison to that organ in its perfect and mature state. But hardly want it, and then leave the rest of existence a prey the great charm seems to be in the word simplicity—sim- to idle insignificance. No woman of understanding and give to children resources that will endure as long as life whatever; but if by a simple pleasure is meant one, the occupations that will render sickness tolerable, solitude therefore death less terrible; and the compensation which is offered for the omission of all this, is a short-lived blaze -a little temporary effect, which has no other consequence than to deprive the remainder of life of all taste and relish. There may be women who have a taste for tion to appear agreeable to the other; and this is the fair the fine arts, and who evince a decided talent for drawing answer to those who are fond of supposing, that a higher or for music. In that case, there can be no objection to degree of knowledge would make women rather the ri. the cultivation of these arts; but the error is, to make vals than the companions of men. Presupposing such a such things the grand and universal object—to insist upon desire to please, it seems much more probable, that a it that every woman is to sing, and draw, and dancetween the sexes, is so very ridiculous, that it requires only | making, to real solid improvement in taste, knowledge,

A great deal is said in favor of the social nature of the of such inestimable value to women. We are quite as fine arts. Music gives pleasure to others. Drawing is an tonished, in hearing men converse on such subjects, to art, the amusement of which does not centre in him who ignorant; they attend to their children, only because they any man, whether a little spirited and sensible conversation—displaying, modestly, useful acquirements, and evincing rational curiosity, is not well worth the highest exertions of musical or graphical skill. A woman of ac-We have always attributed the modesty and refined man- complishments may entertain those who have the pleasure ners of women, to their being well taught in moral and re- of knowing her for half an hour with great brilliancy; but igious duty—to the hazardous situation in which they are a mind full of ideas, and with that elastic spring which placed—to that perpetual vigilance which it is their duty the love of knowledge only can convey, is a perpetual to exercise over thought, and word, and action—and to source of exhibitation and amusement to all that come that cultivation of the mild virtues, which those who cul- within its reach; not collecting its force into single and insulated achievements, like the effort made in the fine arts, but diffusing equally over the whole of existence, a calm pleasure, better loved as it is longer felt, and suitable to every variety and every period of life. Therefore, instead of hanging the understanding of a woman upon walls, or hearing it vibrate upon strings—instead of see my it in clouds, or nearing it in the wild, we would make it the first spring and ornament of society, by enriching i

If the education of women were improved, the educasider, (in order to bring the matter more home by an individual instance) of what immense importance to society it is, whether a nobleman of first-rate fortune and distinctains no such curse within its bosom. Youth, wealth, high rank, and vice, form a combination which baffles all tion. is almost the master of the manners of the age, and has the public happiness within his grasp. But the most beautiful possession which a country can have is a noble and rich man, who loves virtue and knowledge; who without being feeble or fanatical, is pious; and who withpolitical life, is an equitable mediator between king and women must be important, as the formation of character almost entirely upon them. It is certainly in the power of a sensible and well-educated mother to inspire within that period, such tastes and propensities as shall nearly decide the destiny of the future man: and this is done, not only by the intentional exertions of the mother, but by the gradual and insensible imitation of the child: for there ways an event of the utmost importance to the child. A the minds of her sons, and if she could, nothing could be accomplishments are given up, she has nothing left for it but to amuse herself in the best way she can; and becomtigues of attending to her children, or, attending to them, on these points, she may inspire her son with valuable tastes, which may abide by him through life, and carry him up to all the sublimities of knowledge; because she with noble desires, when a long course of trifling has destroyed the little talents which were left by a bad educa-

[To be concluded.]

TO PARENTS.

Your children are men in miniature. A few seasons impressions you give them. These will govern, they will Women have not their livelihood to gain by knowledge be masters. You cannot counteract their shaping moral -and that is one motive for relaxing all those efforts power. If you imprint the lovely image of virtue, and the amply setuled from the perilous inroads of knowledge, that it takes quite as many years to be charming as it does acter stereotyped, his destiny decided. Such is usually to be learned.

Another difference of the sexes is, that women are atTHE WELCOME BACK

Sweet is the hour that brings us home, Where all will spring to meet us; Where hands are striving as we come, To be the first to greet us. When the world hath spent its frowns and wrath, And care had been sorely pressing, 'Tis sweet to turn from our roving path, And find a fireside blessing. Oh, joyfully dear is the homeward track, If we are but sure of a welcome back.

What do we reck on the dreary way, Though lonely and benighted, If we know there are lips to chide our stay, And eyes that will beam love lighted? What is the worth of a diamond ray, To the glance that flashes pleasure; When the winds that welcome back, betray, We form a heart's chief treasure? Oh, joyfully dear is our homeward track, If we are but sure of a welcome back.

From the North American Review. INFLUENCE OF THE GOSPEL.

The gospel, indeed, has its commands and its prohib ions; but these are not designed to act directly upon the human will. They suppose that will already subdued to the purpose of obedience, waiting for guidance, asking the way of duty; and these precepts are designed, not to force the unwilling, but to direct the willing soul. With the ancients, manners and morals were coincident (as the very etymology of our word morals indicates); virtue was outward and mechanical; and whatever goodness of heart a man acquired he was supposed to gain by the sedulous practice of prescribed routines of right conduct. Christian virtue, on the other hand, has its seat in the heart, and thence gradually subdues and governs every department of the outward life. The first and great commandment is, Thou shalt love the Lord thy God with all thy heart' and the second, of love to our neighbor, is simply a corol lary from the first. Piety and charity are the one tree of life. We call it piety, as it strikes its roots deep into the cleft of the Rock of ages; charity, as it spreads wide its healing branches, to bless all whom its shade can shelter, or its fruits nourish.

Christian ethics, consisting thus of the various modifications of a great principle, have received but slender services from those who have attached themselves to single portions of the gospel law, considered as a formal code, and have labored solely to carry into effect isolated commands or prohibitions. Movements of this kind, whether by individuals or combinations of men, when most prom ising at the outset, have spent themselves after a little season, and have been followed by a decided reaction, sufficient to counterbalance the seeming good that they had wrought. Meanwhile, as fast as men have become Christianized, abuses, wrongs, and evils, as old as time, and seemingly incapable of decay, have crumbled and fallen without hands; and the temple-walls have risen upon their ruins without sound of axe or hammer. There is wrapped up in the great principles of the gospel, in its scattered and informal illustrations of duty, and, above all, in the godlike traits of its Founder's life and character, an infinite weath of ethical truth, motive, and energy, which developes itself from age to age, as fast as men are able to the same Scriptures we read more than our fathers did; our posterity will read more than we.

The way in which Christianity reforms the world may

which wealth, wit, and learning could throw around them. We might take for our first illustration the abounding licentiousness of the Roman empire, at the age when the gospel was first promulgated. The reader of Horace Juvenal has become familiar with forms of pollution so gross and vile, as to be now banished from the very speech of men, which were then practiced and defended by persons of unimpeachable social standing, nay, by the very priests at the altar-which formed the theme of song in circles of the highest culture and most fastidious taste—which have their memory perpetuated in verse that cannot die, by minds not destitute of lofty sentiments and impulses. Purity and chastity were unknown virtues. Cato, the severe, inflexible Cato, commends a young man says: "Si quis est, qui etiam meretriciis amoribus interdictum juventuti putet, est ille quidem valde severus, negare non possum; sed abhorret non modo ab hujus seculi licentia, verum etiam a majorum consuetudine atique concessis." The marriage bond was but a rope of sand; and scandalous divorces, on no pretence but that of lust, stained the most honored patrician families in Rome. The Roman woman, though not, as in the East, an imprisoned slave, was yet worse, alternately the tyrant and the victim; never, almost never, the chaste spouse of one hus band, and the faithful mother of an unmixed progeny. In the Roman empire there was scarcely a pure house, around which could be grouped any of the numberless associations of fidelity, love, helpfulness and permanent union, which go to make up the meaning of that most complex of all words, home. The excavated cities of Italy, which have embalmed for our own times the domestic forms and manners of the old world, show us the houses of the most wealthy absolutely destitute of what could be called family apartments, where the relations of a pure and virtuous household could be preserved inviolate. The guest-room, the banqueting-hall, the courts sub dio, are ample and splendid; the lodging-rooms, the private apartments, are less commodious, less carefully sheltered, than the berths and state-rooms of a modern steamboat.

Now, to meet this depraved condition of domestic and social life, the first advocates of Christianity went forth and taught men and women everywhere, that they had within them souls, the image and the temple of God, that an omniscient eye was upon them. They unfolded the beauty of holiness, the worth of inward peace and purity, the blessedness of a conscience void of offence. They shed: over the hearts of men a sense of divine and infinite love, and awakened reciprocal sentiments of gratitude and devotion. They thus diffused through the proud capital, and among the remotest provinces of the great empire, an atmosphere in which the contagion of degrading vice could not spread, and its deadly wounds were healed. Licentiousness and the love of God were at opposite poles vicious indulgence, which had sought no concealment, shunned the light, and were branded with shame and for the meretricious robes of a tenant at will in her husian wife and mother, and took her place at the domestic and public altar, as man's honored peer and partner. Vicious elements, that seemed thoroughly kneaded into the whole and in place of a social condition, characterized by high culture and elaborate refinement, yet presenting no one healthy feature, we have a new civilization, which, though incidentally embodying much that is wrong and evil; in its basis and its essential laws can neither need change, nor admit of improvement.

EVIL COMPANIONS .- Society is the atmosphere of souls and we necessarily imbibe from it something which is former of it. In company, when the pores of the mind are opened, there requires more caution than usual. because the mind is passive. Lather vicious company will please you or it will not; if it does not please you, the end of going will be defeated. In such society you will feel your reverence for the dictates of conscience wear off, and that name at which angels bow and devils tremble, you will hear contemned and abused. The Bible will supply materials for unmeaning jests or impious buffoonery; the consequence of this will be a practical deviation from virtue, the principles will become snapped, and the fences of conscience broken down; and when debauche ry has corrupted the character, a total inversion will take place, they will glory in their shame.

THE MOTHER.—Those very feelings of the mother which men call female weakness, act upon the incipient intellect like the volatile oils and the rainbow colors of the blossom on the embryo fruit, distilling and refining the dews of heaven, and reflecting and softening the rays of light, until it swells into strength and vigor, to be matured by the redundant showers of summer, and ripened in the powerful beams of the sun. The stern philosophy inclined to discharge the offices of parental affection. It cant education; but we see in it a very powerful reason, all Europe, is a terrible example of the same objection has for strengthening their judgment, and inspiring them with been made at all times to every improvement in the edu
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steps carry it beyond her sight; yet the actions of the mother under these circumstances make an impression on the infant mind never to be erased, by time, or change of circumstances; and by an association of ideas, too myste. rious to be explained, but too palpable to be denied, the moral lessons inculcated under these circumstances can never be forgotten, and many a heartless rake has been reformed, and many a reckless renegade reclaimed, by the recollection of a mother's precepts after she had gone to her grave. This powerful influence is happily illus. trated in one of those speeches of John Randolph, in which that eccentric orator was wont to wander over the whole universe. 'In denouncing a certain quality of athe. ists for the mischief they had done, "Once," said he, "they had well-nigh robbed me of my religion; but when the last spark was nearly extinguished, I remember that when a child my good old mother taught me to say, Our Father who art in Heaven."

THE SAILOR'S GRAVE.

On the south side of Key West is a fine beach, of consid

erable extent. I derived great pleasure from strolling along this beach, and whilst I collected the shells and marine spb. stances which the sea had cast ashore, indulged in solitary reflection. Often has my imagination recalled the events of other times, and conjured up scenes or circumstances calculated to give life and interest to the prospect. Here lay concealed the wily Buccaneer, watching with intense anxiety for his prey, or endeavoring to entice him within his grasn. How often has the shore been strewed with materials plundered from some unfortunate vessel. Behold you blazing wreck in the distance, whilst the air resounds with the oaths and imprecations of the pirate crew, or the prayers and supplications of the hopeless captive. Alas how many hands have been uplifted, and how many voices exerted in vain entreaties for mercy! Cold blooded murderers. They were steeled against every visiting of compassionate feelng. What a contrast to the exciting picture which my fancy had drawn is offered by the tranquility which now reigns around. Nought is heard but the roaring of the ocean, or the occasional note of some solitary bird, startled by the footsteps of man. Around me lay wrecked and ruined, the dearest hope of humanity. The bones of that husband for whose return the anxious wife has looked in vain, lie bleaching here. Who can calculate the amount of misery inflicted upon humanity, and the crimes perpetrated? What tongue shall tell the anguish of that mother's heart, who after long and prayerful hope, gave up her child, believing that in the ocean's bosom he had found a grave. She little dreams that his mortal remains lie buried in you barren bank of sand. The pirate and his murdered victim have passed away from this scene of action. We cannot pretend to lift the veil of futurity, but we may presume that whilst the latter sleeps in the sweet hope of happiness hereafter, the former shall awake to a tremendous retribution.

Indulging such thoughts as these, I one day reached the pot which had been appropriated by Commodore Porter as burial place for his officers and men, who died whilst cruising against the pirates of the West Indies. It is about a mile from the light house, situated on a sand hill within. one hundred yards of the sea. Most of the tombs were in a state of decay. The wind had blown the sand from around some, others had tumbled to the ground, whilst one or two which were of marble, could still be deciphered. Here rest the ashes of those brave generous men who, relinquishing the comforts and endearments of society went forth into receive, use, embody, and establish it, and no faster. In distant seas to fight the battles of humanity. The benefit of their exertions is daily felt in the security given to commerce, and the lives of their fellow men; but nothing remains to mark the scene of their suffering and their triumph, but a men are delicate and refined, only because they are igno. of the fine arts, or to depreciate the good humor with be illustrated by specifying some of the more striking evils few frail perishing memorials, which the hand of friendship rant; they manage their household, only because they are sometimes exhibited; but we appeal to and vices, which it found deep seated in the very heart has erected. Where is the boasted gratitude of man, and

Apart from the rest stood one solitary grave. No stone indicated the name of its tenant, but woman's love had consecrated the spot. The soil being such as would not support vegetation, a tub containing rich earth had been sunk into the grave, in which a flowering tree had been planted. This tree after a lapse of eight or ten years, still continued to bloom, and shed its odors around. Happy, cried I; that warrior, upon whose dying couch woman's tear had been shed, and upon whose neglected grave she had planted a memorial of her affection. Long may the kindly dews and showers descend upon and nourish thy token, and hallow thy affection, woman. Rest, spirit of the brave! beauty hash consecrated thy memory, and the waves of ocean, sighing on the sea-beat shore, shall sing thy requiem.

Rest, sailor rest! affection's hand Hath planted in that sterile strand, And hallowed in that blooming tree, A precious tribute, worthy thee.

The roaring surge the foaming wave, May dash their spray upon thy grave; But sweetest birds from distant bowers, Shall warble 'mong those fragrant flowers.

Their plaintive notes the wave's wild moan Shall tell of joys for ever flown; And evening's soft and dewy tear, Shall steal in perfume o'er thy bier.

DON'T GET CRUSTY.

Good nature is a gem which always shines brightly in whatever ground it is set. It cheers the darkness of mis fortune, and warms the heart that is callous and cold. In social life, who has not seen and felt its influences? If you want to be happy yourself and make every one else happy, be good-natured. Don't let little matters ruffle you. Nobody gams anything by being cross and crabbed. A friend has injured you; the world goes hard; you want employment, but can't get it; or you can't get your honest dues, or fire has consumed, or the waters has swallowed up the fruit of many year's hard toil; or your faults are magnified; or enemies have traduced, or friends deceived. Never mind; don't get mad with any body; don't abuse the world or any of its creatures; keep good natured, and our word for it, all will come right. The soft south wind and the genial sun, are not more effectual in clothing the earth with verdure and sweet flowers of spring, than is good nature in adorning the hearts of men and women with blossoms of kindness, happiness and affection, and those flowers, the fragrance of which ascend to heaven. By the way, and of the moral universe. As fast as worthy notions of man's aside, we would whisper a word in the ear of the sovereign spiritual and immortal nature gained ground, the reign of people who are interested in political matters, as well as impurity was checked, and maxims and habits of self-rei those who belong to the church, of the importance and beauty straint and self-respect obtained currency. Home, Christ-lof good nature. The church ever has its trials to contend ianity's best earthly godsend, grew into being. The con- with, but the professor should bear patiently with the scofnubial relation was made sacred and enduring. Forms of fer and the sceptic, and the many stumbling blocks thrown into his path; the greater his amiability and victory. In exciting contests, we would suggest to whige and demoguilt. Woman rose from her age-long degradation, and crats, nothing will be gained by either party by manifestations of ill-will or quarrelling with each other. Most men band's house, clothed herself in the modest graces of a Christ- are honest, some are no better than they ought to be, and some are a good deal worse. Well we must take them as we find them, better or worse, but don't show any ugly temper keep cool keep good natured. Fight this and mass of society, have thus been purged away by the si-lent gradual working of Christian ideas and principles; are more powerful than frowns; a friendly, good natured conversation-a kind, honest expression of opinion will do nore towards achieving a conquest, or reclaim those who have gone astray, than all the harsh epithets or irritating expressions that were ever resorted to. To be good natured it is not necessary to submit to imposition or insult; but it will generally be found that a man who will resort to such means is a coward and not worth noticing in any way, unless it be to laugh at his inconsistencies. The good natured man is generally grave, generous, loves his fellow

MISS SOPHIA STURGE. - The last arrivals from England bring intelligence of the death of this excellent and worthy sister of Joseph Sturge. We sympathize most deeply with her afflicted brother; and concur most heartily in the following just tribute, by Mr. Leavitt, to the memory of the departed sister. "Blessed are the dead, that die in the [Anti-Slavery Reporter.

This excellent woman occupied and worthily filled a most important station as the colleague, counsellor, and everready helper of her distinguished brother, in all his vast designs of beneficence. She not only presided in his family, and relieved him of domestic cares, but she entered with earnest and enlightened interest into all his views, and by her intelligence and method, greatly aided him in keeping himself informed of the progress of events in all their detail. Her sound judgement and Christian wisdom were as a staff on which he could lean with assured confidence. We were impressed with these great traits in her character, no less than with the kindness of her hospitality and humble spirituality of her Christian character. To Joseph Sturge, her loss is irreparable, and yet we trust that the same grace which enabled his beloved sister to go down to the grave with the calm faith of a believer, has also enabled him to say from

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