

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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## The Sabbath Recorder.

For the Sabbath Recorder.

### ON THE CHANGE OF THE SABBATH FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK BY APOSTOLIC EXAMPLE.

Under this heading, we find in the Biblical Repository for April, and also in the Sabbath Recorder for July 3, an attempted criticism of tracts published by the American Sabbath Tract Society, by Rev. R. Weiser, of the Lutheran Church.

Had the writer of that article treated his subject candidly, and pointed out the errors of which he so bitterly complains, in the spirit of Christianity, we should, to say the least, have received his effort as an act of fraternal kindness. But instead of this, he begins his article by representing the Seventh-day Baptists as charging all with sinning most grievously against the Lord of heaven who do not sabbatize on the seventh day. It would have been more becoming a Christian minister, had he requested his readers to peruse the tracts for themselves. If they are as grossly defective as he represents them, surely he could have no reason to fear from their being read by every Christian in the land. And we would ask Mr. Weiser, what good he can do by pouncing upon any of his brethren in his arrogant and dogmatic manner? In his remarks upon the subject embraced in those tracts, he has betrayed a criminal ignorance, or what is still worse, a design to impose upon the credulity of his more illiterate readers. It is not a little singular, however, that such a cluster of absurdities should be an obstacle to the movements of the whole Christian church for the better observance of "the Sabbath of the land." Strange that such a man as Mr. Weiser would stoop to notice them at all!

But what seems to have disturbed his equanimity most, is the criticism on the translation of some passages of Scripture, contained in the second number of THE SABBATH VINDICATOR, although quite unimportant in the discussion of the Sabbath question. Upon these, Mr. W. seems to have lost all his patience, and shows, beyond a doubt, his blind attachment to the prescriptions of his creed. It would be derogatory to the character, and dangerous to the spirit, of a Christian, to enter upon a discussion of the merits of those criticisms, with a man who entertains so exalted a sense of his philological powers. It is sufficient to say, that his review of those criticisms is a mere display of angry words. The man that can stoop to a sarcastic notice of the misprint of a letter, and who finds it inconvenient to cite the language of his author correctly, would be likely to assert or deny whatever he may suppose would promote or prejudice his favorite opinions or practice.

Mr. W. seems quite dissatisfied with the true signification of *en de tee mia ton Sabbaton*, because he cannot, without violence, make the phrase signify "and on the first day of the week." He knows, if he has but a superficial knowledge of the Greek, that it literally and grammatically signifies, *and on one* (or a certain day) *of the sabbaths*; and that this is a form of expression common with the author of the Acts of the Apostles to signify a Sabbath day. He says, "If this does not mean the first day of the week in the New Testament, then there is no evidence in the New Testament that Jesus rose on the first day." This sense must, therefore, be wrong out of this phrase, in order to furnish proof that it was the day of the resurrection; although he admits that it is not the most natural and easy construction of it. According to this rule of interpretation, we may make a text of Scripture signify what we wish it should, in order to prove any thing we may wish to establish, and then contend for its correctness upon the ground that it is all we have to prove our position true. Admitting that the day of the resurrection be not proved by the true sense of *mia ton Sabbaton*, what then? Why, the day on which it occurred must be identified by some other evidence, or it must remain somewhat hypothetical, we admit; but not more so than is the apostolic example for sanctifying the day. No man, we believe, has ever had any thing better than conjecture for either. Again, Mr. W. begs the question when he asserts, that it was the Apostles' design to state that Jesus rose on the first day of the week. They make no direct assertion to this effect, and this sense can only be gathered from unnecessary construction put upon their words, and is therefore a matter of opinion only, and not a matter of fact proved. And it is gratuitously begging the question to assert, as Mr. W. has done, that all reasonable men must admit that Jesus did arise on the first day of the week. A reasonable man will admit whatever is asserted in the Scriptures, and whatever is fairly deduced from them; but he can be under no obligation to admit a supposed fact, as this evidently is.

Mr. W. has shown gross unfairness in his remarks upon how a Seventh-day Baptist must understand Mark 16: 9. We can account for them only upon the ground that he had never read the article he was attempting to criticize. Had he read it, with the other publications of the Sabbath Tract Society, which he boasted of having before him, he might have saved himself from the blunders into which he has precipitated himself. The article he had before him gives a very different understanding of that text from the one he has suggested.

His remarks upon *eis, mia, en*, (which he says is one of the strong holds of the Sabbatarians), are really remarkable. Hear him:—"That *eis* generally means *one*, we will not deny; but that it is sometimes used as an ordinal, we will now attempt to prove." And how does he prove it? By saying, *Stockius* has cited *Polibius*, who used the cardinal *one* in the sense of the ordinal *first*, in the phrase, "In the one-and-twentieth book," instead of saying, "In the twenty-first book." We could have helped him to a more plausible argument than this. But will Mr. W. admit, that *twenty-one* has sometimes the sense of *twenty-first*? He must, in order to be consistent with himself. It is indeed ridiculous, if not dishonest, to cite such a use of the word as explanatory of one when used as a simple numeral.

For further evidence of Mr. W.'s limited knowledge of this subject, we refer to his assertion, "that *Sabbaton*, both in the singular and plural, means not only Sabbaths and the Sabbath, but also a week, or a period of seven days." And he refers us to the lexicons for his authority. The lexicons refer us to certain passages in the New Testament which are so rendered by our English translators, for their authority for this latter sense of the word. And what authority had the translators for so rendering the Greek word *Sabbaton*? Not from the sense of the contexts in which the word occurs; for they will admit of the word being rendered in its true and only proper sense, *Sabbath or Sabbaths*. Nor did they derive it from any lexicon; for they were not their own custom in observing the first day of the week. Mr. W. therefore assumes that *Sabbaton* sometimes has this meaning, because it is sometimes so translated.

But waiving all further remarks upon Mr. W.'s criticisms on the Greek, we will just give a passing notice to some of his assertions. He says, that "if Jesus rose on the first day of the week, then it follows that the apostles met on the same day for religious worship." How does this follow? It is a matter of doubt, to say the least, as to the assembling here referred to being on the day of the resurrection. Nor is it even probable, that they were together for social worship. Their assembling was not on account of the resurrection, nor were they engage in any act of worship, when Jesus appeared to them. They were assembled for fear of the Jews; John 20: 19. And were sitting at the time he appeared to them, "and upbraided them for not believing them who had seen him after he was risen." Mark 16: 14.

Again, he asserts from John 20: 26, what the text does not assert, nor warrant. He would have been ashamed to cite the text correctly in proof of his assertion, viz. that "they met eight days afterwards." This he claims to have been the next first day of the week. This is a necessary link in his chain of evidence for apostolic practice of keeping the first day. It is useless to reason with a man who will, for the purpose of carrying a point, quote the Scripture incorrectly. We fear that he must be either stupid or stubborn to contend that the phrase "after eight days," was intended by St. John for the next first day of the week.

Again, Mr. W. says, "The Corinthians were in the habit of meeting on the first day of the week"—that "they kept the first day at the instigation of the apostles"—and that "human tradition is here out of the question." But how does he learn all this? Why, from 1 Cor. 16: 2. Hear him quote it, "Upon the first day of the week—that there be no gathering when I come." This, according to his logic, is proof positive, without the aid of human tradition, that the Corinthians were in the habit of meeting on the first day of the week at the instigation of the apostles! And having thus proved the custom of the apostles, their practice is made to modify the sense of the text, so that it shall prove this apostolic practice! Thus he first begs the question, and then argues in a circle to prove his position.

In regard to the practice of the early Christians relative to the first day of the week, Mr. W. has referred us to quite a catalogue of human authorities. And should we admit that his authors wrote all that is ascribed to them, (concerning which, however, there is something stronger than improbability;) and that they and their associates hallowed in some sort the first day of the week; and admit farther, that their custom is authoritative as an example to all others who shall succeed them, as Mr. W. will have it—then it will follow, that all their other religious observances are binding also; and so we shall have holy days, saints' days, days

sacred to the memory of the martyrs, feast days, and fast days, in abundance—enough in all reason to satisfy even the most scrupulous observers of ecclesiastical traditions. Is Mr. W. willing to put his neck under the yoke? If he is not, why does he plead their practice as authority in regard to the first day?

And what do all these authorities prove against the apostolic example contended for in the Sabbath Tracts? Just nothing at all. A longer list of authors, and quite as respectable for intelligence and veracity, might be, and has been adduced, which prove as clearly as human testimony can prove, that the apostles, and the churches generally for some centuries after their time, observed the ancient Sabbath. From these testimonies, and also from those cited by Mr. W., and others who have attempted to sustain an inspired example for the change of the Sabbath, it is undeniable, that whatever regard was had for the first day, it was at best regarded only as a festival, having no reference whatever to the fourth commandment. Nor can it be maintained, that the earlier observers of the first day pretended to have any inspired authority for their custom, or ever once intimated that in this they were imitating an apostolic example. Even admitting that the Christians of Judea observed the ancient Sabbath, as all readily do, is virtually admitting that the early Gentile churches also observed it. For we have the authority of inspiration, that the Thessalonian churches were followers, that is imitators, of the churches in Judea—1 Thess. 2: 14. And by following the examples of Christ and the apostles, they were examples to all that believed in Macedonia and Achaia. Chap. 1: 6, 7.

The testimony of *Eusebius*, that the Sabbath was the principal day in the church until the time of Constantine; of *Socrates*, that in the fifth century, the church in almost every part of the world regarded the ancient Sabbath; of *Athanasius*, bishop of Alexandria, that "we assemble on Saturday, to worship Jesus the Lord of the Sabbath;" and among the moderns, of *Dr. Dwight*, President of Yale College, that Christians generally observed the seventh day in the fifth century—prove beyond reasonable doubt, that the early Christians generally observed the seventh day, whatever may have been said respecting the observance of the first day festival. The inconsistency of modern religionists, who attempt to make the Sabbath of the fourth commandment into the first day of the week, finds its parallel only among the Romanists, who pretend to make of a little common bread into the body and blood of the Lord Jesus.

In regard to the Tracts, we believe they present the truth relative to the Sabbath of Jehovah, and the duty of the Christian world respecting it. We wish them God speed; and we sincerely desire that they may be the means of disturbing the mind of every superstitious and bigoted violator of the Lord's Sabbath in the land, and may find their way to every one who has an honest desire to know the truth concerning this important Christian duty. W. B. M.

### RELIGIOUS SENTIMENTS OF NAPOLEON.

In a conversation related by Count de Montholon, the faithful friend and companion in exile of Napoleon, and published in European journals, the fallen chieftain is represented as saying:—"I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus borrowed nothing from our knowledge. He exhibited himself a perfect example in his precepts. Jesus is not a philosopher, for his proofs are miracles; and from the first, his disciples adored him. In fact, learning and philosophy are of no use for salvation, and Jesus came into the world to reveal the mysteries of Heaven, and the laws of the Spirit.

Alexander, Cesar, Charlemagne, and myself, founded empires; but on what foundation did we rest our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour, millions of men would die for him. It was not a day, or a battle, that achieved the triumph of the Christian religion in the world. No—it was a long war, a contest of three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates of the earth were on one side, on the other I see no army, but a mysterious force—some men scattered here in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross.

I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mysteries and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!" Did ever Napoleon, in the height of his imperial glory, agitating nations and disposing of thrones, appear so truly great, as in thus freely acknowledging the infinite superiority of Christ's empire of love, and corroborating the testimony of millions to his supremacy? The sentiments are such as would naturally be expressed by any person of peculiarly enlarged, comprehensive, and honest mind, on soberly contrasting the desolating march of earthly conquerors, with the more triumphant

though peaceful march of Christianity over the nations. And may not many of the rich, mighty, and noble of this generation, seeing how earthly objects vanish like smoke, be persuaded to share liberally in that kingdom which endureth forever? [N. Y. Telegraph.]

### THE FIRST SABBATH.

The sixth day of creation drew near its close. The sun had finished his course, and the gloom of evening began to spread over the earth. The first-born son of earth stood upon a hill in Eden, near Eloah, his guardian angel and guide.

It grew darker and darker about the hill. Twilight rushed to the embrace of night, and threw her dewy roses over hill and valley. The songs of the birds and the noises of the beasts were hushed, and even the air seemed to sleep.

"What is all this?" said the man with a soft and low voice to his heavenly guide. "Will the young creation disappear, and sink down into chaos?"

Eloah smiled, and said—"It is the repose of Earth."

Now appeared the heavenly lights—the moon arose, and the starry hosts followed in splendor.

Man looked upward with sweet surprise, and the angel of the Lord looked with pleasure upon the gazing son of Earth. The night was still, and the song of the nightingale floated in the air.

Eloah touched the man with his staff. He lay down on the hillock and slept. His first dream came over him, and Jehovah made him his companion.

When the morning twilight opened, Eloah touched the slumbering one. He awoke and felt new power and life streaming through him. The hills and valleys rose out of the gloom, the young light came glittering down upon the fountains of the river of Eden, and the sun arose, bringing the day. Man looked upon his new formed wife, the mother of all living. Surprise and delight filled his heart.

"See," said Eloah, "the divine is made out of rest. Therefore shalt thou consecrate this day to rest and devotion." [Krummacher.]

### MINISTERIAL SUPPORT.

Matthew Wilks, of London, having been desired by a vacant church, to send them a young man as a supply for three months, selected one of the senior students from Hoxton, and directed his course to the place. After his engagement expired, the Evangelist returned to London, and called upon Mr. Wilks, when the ensuing conversation, in substance, followed. Having given a brief narrative of his labors, Mr. Wilks inquired, "How do you like the people there?" "Very well, they appear to be a worthy body of Christians."

Mr. W.—How did the people like you?" "They said and showed, that they were much attached to me."

Mr. W.—Then I suppose that you will return and settle with them as their preacher?" "Not at all."

Mr. W.—Why?" "They said that they should delight in that event, but they are too poor to maintain a stated ministry."

Mr. W.—Too poor! If that is all, we will soon know."

Almost immediately after, Mr. Wilks took his young "Timothy" with him, and visited the town. After some intercourse with one of the deacons, he obtained a list of the members of the church, and the other pewholders, and proceeded upon his peregrination. The first person that he called upon, was a superannuated female Christian, who was the living exemplar of the apostle's portrait, "poor of this world, rich in faith"—living by knitting hose, or any similar employment, when able to stir, and when bed-ridden, sustained by her fellow Christians, who were amply repaid for their earthly trifles, by her spiritual communications. She was at that time in unusual energy and liveliness, when Matthew Wilks entered her lowly hovel; and after his kind salutation, they thus discussed the object of his interview.

Mr. W.—I have called to have a little talk with you about your church affairs—my name is Matthew Wilks, that you have heard of."

"Thanks be to God!" replied the old Anna-like disciple, "I have often heard talk of you, but who could have thought that you would come to see me?"

Mr. W.—I come to inquire about the state of your church, and as you are the oldest member, nobody was so fit to make me acquainted with it. But I want to know first how you like the young man I sent to preach to you for the last three months?"

It should be remarked, that the aged disciple was always at the house of prayer, when she was not absolutely incapacitated by bodily affliction; to her, the communion of saints was the pearl of great price, and the means of grace were her meat and drink, the bread of life and the water of salvation. "Blessed man of God!" answered the woman, "many times did I get a feast when he was a preaching and praying, and talking with me in my poor cot."

Mr. W.—Then I suppose that you will have him away from London to become your preacher?" "I wish we could, but the deacons say that the people are not able to maintain a preacher."

Mr. W.—Well now; suppose that the young man had been walking about for hours, visiting the sick, or catechising the children, or scattering religious tracts, or carrying about Bibles, and were to call upon you, when you were drinking your tea, would you not give him a cup of tea to refresh him?" "Indeed! if it were to come to that, I would never drink any more tea, if we could only have the preaching on the Lord's day, and the communion, and the evening meetings in the week."

Mr. W.—Suppose, then, I put you down for one penny a week towards the minister's salary;

and then I will go on, and see if I cannot get pennies enough to keep your souls from starvation."

The self-denying, half-paralytic, most heartily assented to the proposition made by Matthew Wilks, that she, as the senior professing Christian in the church, should be the first on the list of subscribers, at one penny a week, to support the gospel in that community; and, having prayed with his delighted sister in the gospel, he proceeded in his "active faith and laborious love." Having added a few more weekly pennies to his evangelical fund, he advanced to the higher class of two "pennies," and then three "pennies," and four "pennies." There he paused, and returned to the astonished deacon, with a much larger sum deposited in his "Bank of Faith," than the deacon had assured him all the congregation combined could collect—and as the deacon said—"Mr. Wilks, every 'penny' of it is just as sure as if it were in your own hands; for there is not a man or a woman among them, who will not go without their daily bread, rather than not pay the amount every week."

Mr. Wilks and the deacon then started off among the six "penny" and twelve "penny" depositors, who were absolutely astounded; and in their delight could scarcely believe in the self-evident success of the "little, old-fashioned Puritan's drollery;" but who all united together forthwith, while he, according to his custom, "disturbed public worship," by giving them sound evangelical advice, and invoking upon them all, the divine blessing and benediction—"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit." I believe he left his junior brother at the deacon's house, and returned to London. It is probable that the minister still remains in that place as a proof of Matthew Wilks' "drollery" in settling a minister of the gospel upon the faith of an afflicted old Christian woman's penny-a-week; which, it is proper to add, as the crowning testimony of the "little, old-fashioned Puritan's drollery," Matthew Wilks himself paid!

### HONORABLE CONCESSION.

Col. Ethan Allen, the hero of Ticonderoga though a brave and honored patriot, was an avowed deist. He wrote several works against Christianity, one of which, profanely entitled "Allen's Bible," has caused the ruin of many a young man, impatient of religious restraint.

While seated in his quiet home, glorying in the independence he had so bravely contributed to procure, and exulting in his "immaculate triumphs over religion," he was suddenly called to the death-bed of a tenderly beloved child. She had been well instructed by her mother, in the principles and duties of Revealed Religion; and at this trying hour it afforded her, not merely consolation, but triumphant joy.

When her father, whom she ever regarded with respect and warm affection, arrived, and was bending over her couch, she threw her arms around his neck, and with a look of unutterable kindness said—"Father, I am dying—tell me—shall I go into eternity believing your sentiments, or what my mother has taught me?"

The veteran, whom no argument had ever shaken, who had stood unmoved in the battle-field, surprised by her heavenly serenity and confidence, tremblingly replied—"My daughter, my dying daughter, believe what your mother has taught you."

How utterly worthless, at that moment, must have appeared all his boasted reasoning against a religion, which could thus give victory in death, by bringing life and immortality to light! And who, in such circumstances, would not say, "Let me die the death of the righteous?"

INFLUENCE.—This world is a world of influence, where every one like the mould is giving impressions, and every one like wax receiving them.—Ages may have passed since the departed dead were gathered to the tomb, and yet through the stillness of all those ages they are speaking to us; by tradition or history, or biography, for all the purposes of influence, the dead are still with us; a Bonaparte rousing the hero to conquest; a Newton firing the scholar in his study; a Milton inspiring the poet; a Brainerd or a Martyn animating the missionary in his work. Every page that we read leaves its influence. Every letter that we have received, every friend that we have met, every accident that has occurred to us, each has left its stamp, indelible and eternal, on the soul.

The single charge from Patrick Henry to a child, "Remember that every man is the maker of his own standing and destiny," made that child one of the most distinguished men of his country. And the remark of a popular preacher, that "resolution was omnipotent," has modified the character of many who heard it, for all eternity. [Youth's Cabinet.]

PAYING LIKE A SINNER.—Several years ago, in North Carolina, where it is not customary for the tavern keepers to charge the ministers anything for lodging and refreshments, a preacher presumptuously stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage without offering to pay for his accommodations. The landlord soon came running up to the stage, and said, "there was some one in there who had not settled his bill;" the passengers all said they had, except the preacher, who said he had understood he never charged ministers anything. "What! you a minister of the gospel—a man of God?" cried the inn-keeper. "You came to my house last night—you sat down at the table without asking a blessing—I lit you up to your room, and you went to bed without praying to your Maker—(for I staid there until you had undressed;)—you rose and washed without prayer, ate your breakfast without saying grace; and, as you came to my house like a sinner, and ate and drank like a sinner, you have got to pay like a sinner."



The Sabbath Recorder.

New York, August 21, 1845.

TRAVELING AGENT.

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

THE DEATH THREATENED AGAINST ADAM.

MR. EDITOR.—I find difficulty in explaining Genesis 2: 17—"For in the day that thou eatest thereof thou shalt surely die." Will you, or some of your correspondents, give us an article on the nature of that death?

In considering the consequences of the first transgression, it is a question of some importance, What was the penalty threatened against Adam? At the same time, the conflicting theories of fable and sincere divines, warn us that the question has its difficulties. Genuine orthodox men, we believe, think it perfectly clear, that the penalty threatened was "death, temporal, spiritual, and eternal."

Others, however, think it equally clear, that the total annihilation of soul and body was threatened, with the consequent extinction of the human race. There are others still, who think that the seeds of mortality were planted in Adam from the first, and that temporal death was no part of the penalty, but a natural consequence of his being taken from the earth, earthy!

But the understanding which they had of the matter will not satisfy us as to the meaning of the death threatened. Let us look, then, at the nature of their transgression, and see if we can derive any light from that as to their appropriate punishment. Every transgression of the law of God, the Bible teaches us to regard as infinitely evil.

This view would be confirmed by considering some passages of Scripture which speak of the appropriate punishment of sin. In one passage we are told that "the wages of sin is death." What kind of death is here meant, may be inferred from the remainder of the passage, which says, "the gift of God is eternal life."

EFFECTS OF BAVARIAN INTOLERANCE.—The Voice of Jacob says, that a letter from Mayence, dated 16th May, mentions the embarkment of two hundred more Bavarian Jews, in the preceding week, for America. They gave a grievous account of the treatment which the Jews of that country are subjected to, and which leaves no alternative but abject endurance or expatriation.

UNION FOR THE SAKE OF JUDAISM.

Two or three articles under this heading have appeared of late in the "Occident and American Jewish Advocate." They are prefatory to a plan for a Central Religious Council, to which shall be referred all cases of religious inquiry and ecclesiastical polity among the Jews of this country.

THE HOLY TUNIC AT TREVES.

Much interest has been felt in the history of this relic, since the reform movement in Germany which grew out of its exhibition. It is claimed, that when the Empress Helen, the mother of Constantine, made a pilgrimage to the holy land, less than three centuries after the crucifixion, she brought back many relics, and among others this holy tunic.

It was during this last exhibition, that the spirit of John Ronge was stirred within him when he saw the whole city given up to the worship of relics. He immediately wrote an eloquent letter, denouncing the exhibition of the holy tunic as a scheme for perpetuating the spiritual tyranny of the Roman hierarchy—imposing upon the credulity of the ignorant—and extorting money from the poor; and closing with an exhortation to his readers to discountenance the exhibition, and to unite with him in achieving the freedom of their German Fatherland.

WAR IN THE NINETEENTH CENTURY.—It is hardly possible to find on the bloody pages of martial history, the record of a more horrible

massacre than that lately committed by the French troops in Africa. It seems, that a tribe of Arabs, called the Ouled Riab, amounting to about eight hundred men, women, and children, took refuge in a large cave which had served them for an asylum. There they were found by a French corps, under command of Col. Pellissier; and after some parleying, which did not result in a satisfactory arrangement for their surrender, the troops proceeded to suffocate and roast alive these eight hundred defenceless people who were crowded together in the cave.

VERY MODEST.—It is amusing to read the remarks of some southern Baptist editors in regard to the division between northern and southern Baptists.

They seem to think, that they of the South are "the people," and that all enterprise will "die with them"—or at any rate, that those who have not their sympathy must soon drop off. The Editor of the Baptist Banner, for instance, speaking of the action of the Mission Board, modestly suggests, that fraternal intercourse between the North and South can not be restored, "unless the wise and discreet members and ministers of the northern churches organize themselves distinct from, and as opposed to, abolitionism."

MINISTERS IN TEXAS.—A gentleman who traveled in Texas in 1841, has given an instructive account of some of the customs which prevail there.

Among others, he states that the ministers of the country, who are mostly itinerant, have to ride on horseback, and carry fire-arms in their pockets to protect themselves from the Indians. On one occasion, he expressed his surprise to a minister at seeing him "going about preaching the Gospel of peace, and at the same time carrying the weapons of war." The reply was, "Yes, it is true, but necessary, not for the sake of my life, but for the cause of Christ."

NEW SYNAGOGUES.—We published some months ago an account of difficulties among the worshippers at the Elm Street Synagogue in this city, which were carried so far that one party took the liberty to close the synagogue against the other party, whereupon that other party took the liberty to break it open again and hold possession by actual force.

We are glad to learn, that these difficulties have been reconciled by a compromise, and that a portion of the congregation, having seceded, are now building a new synagogue in a very superior style.

We learn farther, from the "Occident," that the Israelites of New Haven, Ct., contemplate erecting a synagogue. At Syracuse, N. Y., and at Wilkesbarre and Lancaster, Pa., the Jews have lately commenced holding religious meetings; and there is a prospect that permanent congregations will be formed in each of those places before long.

ABNER KNEELAND CELEBRATION.—On Sunday last, August 17, as we learn from the Boston Investigator, the Infidel Relief Society of Boston, was to celebrate "the seventh anniversary of the liberation of Mr. Kneeland from Boston Jail, where he had been confined sixty days for the indefinable crime of blasphemy."

A steambot was chartered for the occasion, to convey those who might wish to attend the celebration to Phillip's Beach. Fare each way 25 cents. What will become of the Sunday, when infidels select it as the day to commemorate the sufferings of their saints?

RATHER HARD.—In Williamstown, Vt., a young man by the name of Plymon Seaver has been for some time in prison in consequence of being found at work in his field on a Sunday.

It seems that he was fined \$2 for the crime, and imprisoned because he could not or would not pay the fine. The editor of the Herald of Freedom thinks this circumstance shows a strange comparative estimate of God and the State of Vermont. He says—"For trampling God's Holy Day under foot, Vermont fines a man two round dollars. For not paying said State a two dollar debt, Vermont shuts him up for life. And the old Green Mountain corporation never would let him out alive if he didn't pay."

DEATH OF A POET.—John Augustus Shea, author of several poems which will eventually give him an honorable name in the republic of letters, is no more.

He was a native of Ireland, and of highly respectable connections. Only the week preceding his death, he visited Connecticut, where he was engaged to deliver a poem. He returned sick, and died at his residence in New York on Friday the 15th inst.

A RECIPROCAL EDITORS.—If a cotemporary should ever write an article you have written, showing the unsoundness of your positions and the inconclusiveness of your reasoning, just charge him with impeaching your veracity and writing under the influence of passion.

By this means you will not only escape the necessity of defending your positions, but may also secure the credit of great coolness and a high regard for the truth.

Central Association—Treasurer's Report—Continued.

West Edmeston, August 10, 1845. the Editor of the Sabbath Recorder: As Treasurer of the Central Association for the past year, I desire, through your paper, to supply an omission that occurred in the Minutes of the last Association, held at Adams, in June last, respecting the Treasurer's Report.

With reference to the funds received at the Semi-Annual Meeting of the Association, there was an omission in the Report as published in the Minutes, of \$7 25 received from the Church in Scott, which was paid at the time to the missionaries for services previously rendered.

The remainder of my Report made at the Association at Adams, which was inadvertently omitted in the Minutes, is as follows, viz:—

Table with 2 columns: Description and Amount. Includes items like 'Balance in the Treasury', 'June 7th, Rec. of the 3d S. D. B. C., Brookfield', 'of Samuel H. Coon, Adams', 'of J. Bailey, cr. to E. Whitford', 'to Elias Frink', 'to Judith Clarke', 'Church in Scott', and 'Amounting to which was paid over to my successor, brother Charles Potter, of Adams.' Total amount: \$11 12.

Very Respectfully, EPHRAIM MAXSON.

MAXSON vs. ANNAS. Letter from Mr. Maxson. DE RUYTER, August 10, 1845.

To the Editor of the Sabbath Recorder:—Several weeks since, and immediately after the decision of the Supreme Court in the case of Maxson vs. Annas, I noticed a few remarks in the Recorder, giving a statement of the case, with its principal features. The denomination have therefore been apprised of the result; and as for a considerable time I was left without any thing more than the general knowledge of the fact, I deemed it unimportant to add any thing to what had been stated.

I had intended, when the court should have sent us their opinion on which the case was decided, to communicate it forthwith, that the ecclesiastical meetings of our denomination might have all the information that could be imparted. But so much time elapsed after our application to the Court for their opinion before the receipt of it, that our Associations have met and acted on the subject without it. It may now be proper to say, that we have received the opinion, and herewith transmit you a copy.

You will discover from this decision, that the naked question of the sufficiency of the law to protect Sabbath-keepers has been before the court, and on that they have made their decision. Had this document come to hand prior to the meetings of the Associations, they would have been saved some perplexity respecting the ground of the decision, and would have seen, that it was not from any mismanagement of the case, informality, or improper movements, that the cause was jeopardized; and had they possessed the knowledge desired, they might with much propriety have settled the question of carrying it to the Court of Errors. As it is, nothing can appear plainer, than that the decision is made under the influence of that prejudice which generally attends the advocates of popular errors against the rights and privileges those they oppose.

Even the best and most evident intentions of the law, are but a poor security against the oppressor, when the law is administered by those whose interests incline them to favor the oppressor. The law reads as follows:—

§ 1. "No writ, process, warrant, order, judgment, decree, or other proceedings, of any court, or office of justice of the peace, which shall be served, or executed, on the seventh day of the week, commonly called Saturday, by or upon any person whose religious faith and practice is to keep the seventh as a day set apart by divine command as the Sabbath of rest from labor, and dedicated to the worship of God, shall be valid, except in cases of breach of the peace, or apprehension of persons charged with crime or misdemeanor. The service of any such proceedings, in all other cases, shall be utterly void."

With such a law before them, the courts have in effect decided, that though no service of any process in law is valid against the person of a Seventh-day Baptist, yet any process or proceeding against his property is valid. So that a summons may be issued on the seventh day, requiring him to appear on the seventh day, and if not served on that day the cause may proceed to judgment, execution may be issued, levy made, and property sold, on the Sabbath, and he has no redress by appeal. By this decision, he is saved, it is true, the pain of having a summons read in his presence on the Sabbath, which would take one minute, and require no action on his part, but he may be required to attend court at a distant town, amid the toil and anxiety of a court room, or allowed judgment to be taken in default. Had the Legislature no higher or more liberal motive in passing the above law, they could not have perpetrated a greater imposition on Sabbath-keepers. But such we believe was not the case. We petitioned not merely to be relieved from hearing a summons, but from being compelled to be parties to answer in courts of law on the Sabbath, to which petition the Legislature responded, and ordered a bill drawn agreeably to the prayer of the petitioners, which was supposed to have been done, and it was passed accordingly. Such has been the confidence felt in the security of this law, that no danger was apprehended on the part of any in relying upon it in the first instance. As it has terminated, the results of an expensive course of suits at law, have fallen on me, yet the consciousness of having done for the cause of truth a service, which no other one could do, for want of corresponding circumstances, sustains me in adding to former sacrifices the responsibilities of this onerous trust which Providence seems to have imposed upon me.

In making the foregoing remarks, you will observe that I have departed a little from the former course marked out for myself, and which my close business habits have rather imposed upon me, of retiring from expressing my views through the medium of the public press, on matters which, however interesting to me, have no numerous and abler advocates.

Believe me, dear brother, yours affectionately, JOHN MAXSON.

Opinion of the Court.

Supreme Court. { MAXSON vs. ANNAS. } Bronson, Chief Justice.

The plaintiff insists that the judgment under which the defendant purchased the property is void, because it was rendered on Saturday; and he relies on the Statute "in relation to the Seventh-day Baptists." This badly-drawn law provides, in substance, that no writ, process, warrant, order, judgment, decree or other proceedings of any Court, shall be served or executed on the seventh day of the week, commonly called Saturday, upon any person who keeps that day as the Sabbath. Cases of breaches of the peace and the apprehension of persons charged with crimes and misdemeanors are excepted. "The service of any such process in all other cases shall be utterly void." (Stat. 1839, p. 335.) This Statute (except as to the day) is much like the one which provides that no writ, process, &c., shall be served or executed on Sunday; (1 R. S. 675, §69) and both should receive the same construction. But I am unable to read the law so that it will touch the plaintiff's case. His complaint is that the judgment was rendered—not that it was "served or executed"—on Saturday. The rendition is a very different thing from the execution of a judgment. We have been referred to two classes of cases; one relating to ministerial and the other to judicial acts. The first class arose under the Sunday Statute; the second had nothing to do with it. In Butler vs. Kelsey, (15 John. 177) which belongs to the first class, it was held that a writ of inquiry of damages could not be executed on Sunday. It was a plain case, falling within the very words of the Statute. In Field vs. Park, (20 John. 140) it was held that a notice of motion is in effect a summons to appear in Court and defend against a motion to be applied for—and cannot therefore be served on Sunday. Van Vechten vs. Paddock, (12 John. 1781) decides that delivering process to an officer on Sunday is not a good commencement of an action on that day. The cases of the other class hold that at the Common Law Sunday is dies non juridicus—that a judgment cannot be rendered, or an award be made on that day. (Hotaling vs. Osborn, 15 John. 119; Story vs. Elliott, 8 Cow. 27.) We have now a Statute declaring that "no Court shall be opened on Sunday," unless it be for the purpose of receiving a verdict or discharging a jury. (2 R. S. 675, §7.) We have no such Statute in relation to Saturday—nor has the common law decided that Saturday is not a judicial day. No act is void because it was done on the Sabbath unless it has been prohibited by the Common Law or by Statute. (Styles vs. Smith, 12 Wend. 57.) The same doctrine must apply to all the other days in the week.

If the plaintiff had the process made returnable at a time when he knew the defendant could not conscientiously attend to make his defence, he is worthy of the severest censure. But still, the judgment is not void. There are many social duties which are not enforced, and many wicked deeds which are not punished, by human laws. New trial denied. [A copy.] N. DENIO, State Reporter.

The foregoing Letter and Opinion present this case of Maxson vs. Annas in a very clear manner, and show exactly its present position. One of two things must be evident to every reader; either Judge Bronson has entirely misconstrued the law for the protection of Sabbath-keepers, or else the Legislature of the State of New York has altogether failed to do what it intended in passing that law. In either case, the subject ought to be investigated. If the Judge has misconstrued the law, then the question ought to be brought before the Court of Errors, so that the decision of that Court may prevent similar misconstructions in future. But if the law is really defective, then application should at once be made to the Legislature to perfect that which it has begun. We are not prepared at present to express an opinion as to where the error lies, and shall therefore only throw the facts before our readers, leaving comments for a future occasion. Meanwhile, we will say, that Bro. Maxson's claim for assistance in this case—which he studiously avoids mentioning himself—is a just one, and ought to receive prompt attention. He has carried this suit up from court to court by the advice of his brethren, and for their benefit as well as his own. Encouragement has been given him from various places, that he should be assisted to meet the necessarily heavy expenses attendant upon such a course. We trust those who have given this encouragement will not now disappoint the expectations they have raised.

LECTURES ON CLAIMATIVENESS, or Human Pragmatism, by Rev. GISSON SMITH. New York: printed by Seasing & Prall—1845.

This is a pamphlet of forty pages, giving an account of the revelations made by one Jackson Davis, of Poughkeepsie, a young man about eighteen years of age. It tells some things very hard to believe, and about as hard, under the circumstances, to doubt.

A MISSIONARY.—There is a missionary in India who not only bears his own expenses, but supports twenty other missionaries. Once he was wealthy; now he has consecrated himself and his income to the Lord. Should not such examples shame our wavering, inefficient efforts! How many men of property amongst us, although the professed followers of Christ, give comparatively nothing for the advancement of his kingdom! Brethren, wake up—your prayers and your contributions are needed now. "He who will not give some portion of his case, his blood, his wealth, For others' good, is a poor frozen churl!"

It is now brink of a scheme of A blood, and area of freed without indig too late to ar have been in Texas for so ceived from tions that w lowing circul ment, with o it, cannot be OFF

Circular.—mated the p ing the decre the departm The injustice Mexico came out making? States the po rights to be Supreme Gov clarification of your forbearan proof of our preted into a our part to e Such an er will be advan deny abando morrow comm tion of was, zens to susta integrity of t tacked, in u cognized in t You will r this subject, troops undet any point wh these most u by the Provi as General-i citizen of t readiness to Mexico: Th ering the dif collecting the may be want to defend the I have the telligence an God and I

FOREIGN.—The steam Sunday at hal twelve days fr The weathe than diminish harvest. In Parliam cellaneous ch in the Lords sent up by th Commons in overtake the Mr. M'L from the Uni has arrived a The annex has excited n The news spread a wide that can be d ers will be ac Exchequer in suffering col The wife of ed painter an in Paris on th From the r preparations r Queen Victo

FRANCE.—1850 began i observances 1 day was the d fair on the Ch du Trone; a series, and works. INDIA AND has been ve Poonah. The only n Cabool is, the awar has been homed and hi COLLISION most dreadfu sea, about 40 11th of July coming from, came in collis the greater v About seven sinking stea of the other. The scene i approached on deck; like light), and vortex of wa spin round w of utter horro heard will ne

EMANCIP physician fo ed his profes Ann's funde hundred an the death of argument an He has publi power, in a whose edito some of the ing no small ly recomme Vinton, w



General Intelligence.

WAR WITH MEXICO.

It is now beyond dispute that we are on the brink of a war with Mexico. The iniquitous scheme of Annexation is to be consummated in blood, and all for the sake of "enlarging the area of freedom."

OFFICE OF WAR AND MARINE.

SECTION OF OPERATIONS.

Circular.—The United States have consummated the perfidy against Mexico, by sanctioning the decree which declares the Annexation of the department of Texas to that Republic.

Such an error on the part of the United States will be advantageous to Mexico, because, suddenly abandoning its pacific attitude, it will tomorrow communicate to Congress the declaration of war, and excite the patriotism of its citizens to sustain the dignity of the nation and the integrity of its territory, now treacherously attacked, in utter disregard of all guarantees recognized in this enlightened age.

You will readily appreciate the importance of this subject, and the necessity of preparing the troops under your command to march toward any point which may require protection against these most unjust aggressions. I am directed by the Provisional President to join you upon you, as General-in-Chief of your Division, and as a citizen of this Republic, to hold yourself in readiness to repel those who seek the ruin of Mexico.

God and Liberty.—Mexico, July 16, 1845.

GRACIA CONDE.

FOREIGN NEWS—TEN DAYS LATER.

The steamship *Hibernia* reached Boston on Sunday at half past twelve o'clock, in less than twelve days from Liverpool.

The weather of the week has increased rather than diminished the fears entertained as to the harvest.

In Parliament the business has been of a miscellaneous character. The week has been passed in the Lords in enacting wholesale the measures sent up by the Commons; and been spent by the Commons in patiently waiting for the Lords to overtake them in legislation.

Mr. McLane, the newly appointed minister from the United States of America to this Court, has arrived at Thomas' Hotel, Berkeley square.

The annexation of Texas to the United States has excited no surprise.

The news of the second fire at Quebec has spread a wide and deep sensation. Every thing that can be done for the alleviation of the sufferers will be accomplished. The Chancellor of the Exchequer moved a vote of £20,000 in aid of the suffering colonists.

The wife of George Catlin, Esq., the celebrated painter and delineator of Indian customs, died in Paris on the 30th ult.

From the Continent the principal news is of preparations making to receive with due honor Queen Victoria on her progress to Saxo Gothia.

FRANCE.—The celebration of the Revolution of 1830 began in Paris on Monday, with religious observances in honor of those who perished. Tuesday was the day of rejoicing. There was a kind of fair on the Champs Elysees and at the Barriere du Trone; a concert in the garden of the Tuileries, and at night an illumination with fireworks.

INDIA AND CHINA.—Cholera, we regret to say, has been very prevalent both at Bombay and Poona.

The only important item of intelligence from Cabool is, that the long-designed attack of Peshawar has been finally abandoned both by Dost Mahomed and his son.

COLLISION OF STEAMERS—135 LIVES LOST.—A most dreadful catastrophe occurred on the Black sea, about 40 miles east of the Bosphorus, on the 11th of July. Two Turkish steamers, the one coming from, and the other going to Trebizond, came in collision, and one of them went down with the greater part of the crew and passengers.

EMANCIPATION IN MARYLAND.—An eminent physician formerly of Baltimore, who relinquished his profession to take charge of a plantation in Ann Arundel county, Md., of which, with one hundred and fifty slaves, he became the owner on the death of an uncle, has come out with a strong argument and appeal in favor of emancipation.

A gentleman from Texas, now in Europe, writes that a colony of 1,500 Swiss are preparing to leave their country and settle in Texas this fall. We learn from the Liverpool papers, that a youth only 13 years of age, is preaching in that city and astonishing his hearers by his powerful eloquence.

SUMMARY.

More than thirty individuals lost their lives from the recent explosion of the Big Hatchee.

Boston is said to contain upwards of 500 gambling houses, and at least 1000 professed gamblers.

A duel, at five paces, with pistols, lately took place on New Orleans, between a Polish teacher of small-sword exercise and a shoemaker, resulting in the death of both at the first fire.

In England, upwards of £300,000 are distributed annually by the Odd Fellows, whose funds amount to the gross sum of \$3,500,000. This immense amount, says the correspondent of the Boston Atlas, has been got together by weekly contributions of two-pence from each member.

An iron house has been imported from England into St. John's, New Brunswick. Iron boats and houses are getting plentiful, and in one or two churches on this continent, we understand there are iron pulpits.

A New Jersey paper, in commenting horticulture to its readers, rather grandiloquently says—"When God made man, he placed in his hand the spade and the pruning-hook." The United States Gazette says—"We have looked into a copy of the Good Book, which treats of the time and circumstances of man's creation, and find nothing said about the matter."

The Youths' State Temperance Society held their fourth Annual Convention at Troy on Wednesday. Four or five hundred delegates were present, who formed a procession and marched to Mr. Beman's church, accompanied by troops of children of both sexes, with a large number of beautiful banners inscribed with temperance precepts, floral garlands, chaplets, &c.

One thousand distilleries have been enumerated as wealth in a recent statistical volume in Pennsylvania! Wealth, truly!—10,000,000 gallons of alcohol annually! How much such wealth as this would it require to make the people of these United States happy? How much of riches like this to steep a nation in the very dregs of poverty and crime!

The daily papers relate a most dreadful occurrence at the country residence of "one of our New York merchants." He had recently returned from Europe, and having suspected a guilty intercourse between a friend and his wife, finding them together at his dwelling, stabbed them both in the region of the heart, and fell senseless on the floor. He soon, however, revived, and is now a raving maniac. It is supposed his wife may recover, but the life of the man is doubtful.

An explosion took place at the United States Arsenal, Washington, Thursday afternoon about half past 4 o'clock. A man named Albert E. Irving was killed while preparing percussion powder for small arms. The building was shattered to pieces. It is stated that the man was engaged to be married to a lady in Baltimore.

David Kennison, one of the two old remaining patriots who threw the tea overboard, paid a visit to Racine, Wisconsin, week before last. He is said to be 96 years of age.

Virginia and Tennessee contain over fifty-eight thousand persons, over twenty-one years of age, who can not read or write. Where is the school master?

In the year 1843 the people of Great Britain and Ireland, expended more than \$40,000,000 for tobacco alone. A contemporary says: If the weed had been worked into pigtail, rather more than an inch thick, it would have formed a line 99,470 miles long, enough to go nearly five times round the world.

Within the year, ending June, there were shipped from Cincinnati by one house, to New Orleans, New York, and Baltimore, 4,280 barrels of eggs. The number brought to that market, is computed at 26,115,966 dozen.

Ice has become quite an article of export. It is shipped from Boston in blocks weighing from two to four cwt. deposited in saw-dust in the ships' hold, and sent to London, arriving in a very perfect state and with very little loss of weight. The first individual who engaged in the ice trade, a Mr. Tudor, of Boston, has accumulated in a few years a vast fortune by it.

The college libraries of this country number about 600,000 volumes. The libraries of the legislatures of the different states, are also considerably extensive. There are some 900,000 volumes, mostly in public collections.

One thousand buildings, it is said, will be erected in St. Louis this season. The population is now more than forty thousand.

The St. Joseph Gazette, published in Missouri, has news from the Oregon emigrants. Another company is lost, which contains fifteen men and thirty-five women. They were about 800 miles above Council Bluffs, on the Missouri river; they had despaired of getting on this season, and are planting buckwheat with the expectation of obtaining provisions on which they may resume their journey next spring.

At Norwalk, Ct., recently, Charles Rogers was bound for his appearance before the County Court on a charge of seducing Hannah E. Aiken, under a promise of marriage, and then abandoning her and her child, of which he is the father. The bail required for ruining the character of a confiding girl was \$300. It is that the estimate which is placed upon the worth of female virtue in Norwalk?

The name of the persons arrested and as participants in the Delaware murder, we learn from the Delhi Express, are Henry D. Wickham, Zera Preston, and Isaac Burhans, of Roxbury, and Richard Davis, of Colchester. Sheriff Moore has offered a reward of \$300 for the apprehension of the county, of Warren W. Scudder, of Roxbury, who is charged with having been concerned in the murder, and who, it is supposed, has absconded.

Those who would see one of the planets in its most attractive position, should look out upon the northeastern portion of the heavens about eleven o'clock at night. Mars is there in full blaze. We do not remember to have seen his godship in a more martial aspect.

Miss Cynthia Browning, the Kentucky giantess, died at Flemingsburg, Ky., on the 30th ult. She was seven feet high.

Dried fruit, kept in old salt barrels, will be saved from the deprivations of insects. This fact is of great importance the present season, as next year we must depend on fruit kept over. These barrels will keep grain uninjured from insects.

The African Luminary says that the British cruisers on the coast have taken twenty-eight slaves since the 1st of January. They belonged to Spaniards, Portuguese and Brazilians.

Mr. Wells, of the firm of Livingston & Wells, has had, at Buffalo, three suits commenced against him for breaches of the new Post Office Law. This house has been especially careful not to interfere with the Post Office, and in these cases they are entirely ignorant of when the offence was committed, if committed at all.

There are now in South Carolina upwards of fifteen cotton manufacturing establishments. These cotton factories have confined themselves to the production of yarn and the coarser cotton fabrics, in which they have of late been doing a very good business.

Twenty-five thousand kegs of powder were seized at St. Louis a few days since, for being at the wharf in the steamboat *Swallow* contrary to law. The Mayor finally permitted the steamer and cargo to depart for the Upper Mississippi.

There arrived in New York on Thursday, 1436 passengers from abroad.

A slave girl of W. B. Hodgson, of Georgia, was brought before Judge Dewey, of Northampton, Mass., on the 7th inst., on a writ of *Habeas Corpus*. She decided to stay with her master.

Hon. Henry A. Wise, U. S. Minister to Brazil, has sent to the National Institute at Washington two animals—a young South American leopard, and a species of the antelope, from the province of Ceara.

The Hutchinson Family sailed for England in the *Cambria* which left Boston on Saturday last, with the intention of spending six weeks or two months in that country, during which time they will be mainly engaged in giving concerts.

The young men of Westfield, Mass., have recently brought the fire engines to bear down hard upon some rum shops, giving them a good scouring, in consequence of a man dying on the public green of delirium tremens.

Advices from Turks Island to the 4th of June, state that the inhabitants were again suffering for want of provisions. Unless there should be a speedy arrival, the poor Turks Islanders would actually starve. Three boats went out in chase of a passing vessel, hoping to get a supply, but could not overtake her.

Several more anti-renters have been arrested in Delaware County. It is now said, that since the murder was committed it has been clearly ascertained that it was premeditated, and that large numbers went to the sale on purpose to "see the fun."

In Boston, on Friday last, three persons were killed by the falling of a wall at a fire, and several others were badly injured.

At 3 o'clock on Saturday morning a fire broke out in the third story of a brick building covering lots 153 and 155, Hammond street, N. Y., which, ere it was subdued, destroyed about \$50,000 worth of property, of which only one-fifth was covered by insurance.

Attempts are now making by a Mr. Parker, of Hanover, Chat. Co., to recover what there may be of value in the wreck of the steamboat *Erie*, burned on the lake a few years since. He has succeeded in raising the shafts and fixtures and some other parts with a portion of the hull.

A State Sabbath Convention is to be held at Montpelier, Vermont, on the 20th inst. Gov. Slade and several other distinguished citizens have signed the call.

MARRIED.

In Whitesboro, N. Y., on Thursday evening, 7th inst., by Rev. Walter R. Long, Mr. WILLIAM C. WILCOX, to Miss HARRIET JANE, daughter of Marvin Griswold, all of Whitesboro.

DIED.

In Clinton Precinct, Dane Co., W. T., July 25th, of a bronchial affection, Mrs. HULL, mother of Nathan V. and Varnum Hull, in the 59th year of her age. She had been a faithful and devoted Christian from her youth, and died in the most perfect enjoyment of the triumphs of Christian faith.

In Plover, St. Lawrence Co., N. Y., August 2d, Mrs. SALLY BURDICK, wife of Geo. P. Burdick, Esq., in the 51st year of her age. She embraced religion in early life, and united with the 3d Seventh-day Baptist Church in Brookfield. Her last sickness she endured with all the resignation and patience which religion commonly gives to the dying Christian. She has left this world of sorrow and death for a world of joy and everlasting life, where the spirits of the redeemed, in unbroken numbers, sing praises to God and the Lamb.

At his residence, in Shiloh, N. J., August 6th, EPHRAIM F. RANDOLPH, in the 37th year of his age. He was a member of the Seventh-day Baptist Church in Shiloh.

LETTERS.

Nathan V. Hull, E. Robinson, Isaac D. Titworth, Ephraim Maxson, E. B. Titworth, Jonathan F. Randolph, Richard I. S. Rogers, Thompson W. Saunders, Augustus M. Dunham, Hiram P. Burdick.

RECEIPTS.

Alfred—D. Rose, D. Stillman, N. Maxson, N. Maxson, Josiah Sherman, George Sherman, Elijah Lewis, Roxana C. Coe, Harvey W. Benjamin, \$2 each; Edward Emson \$1.50; Daniel Maxson, S. N. Stillman, Rowland P. Thomas, Nathan Lanphear, \$1 each. Almond—David Vincent, Josiah McHenry, \$1 each. Sweden—Bowland Saunders \$2. New Salem, Va.—Wm. F. Randolph, Jonathan F. Randolph, \$2 each; Jesse F. Randolph 50c. Le Raysville, Pa.—R. I. S. Rogers, E. Evitts, \$2 each. Shiloh, N. J.—George B. Davis, Caleb Sheppard, Mordcai T. Davis, \$2 each. Haverstraw—T. C. Entwistle \$2. West Edmeston—Silas Crumb \$1; E. Maxson \$1. New York—E. D. Hurlbut \$2. Durhamville—Thompson W. Saunders \$1.

NEW SUBSCRIBERS.

Alfred—Albert Potter, Samuel Pierce, Rowland P. Thomas, Spencer Sweet, Thimosa K. Shaw, Daniel Maxson, Darius Satterlee, H. G. Witter & T. Hull, Stephen C. Burdick, John Woolworth. Ira Pierce, Fitch Palmer, Hornellville, Wm. D. Burdick, Andrew, Wm. Maxson, West Edmeston, William Hibbard, E. D. Hurlbut.

THE GENERAL CONFERENCE.

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

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction.

W. C. KENYON, President, and Professor of Languages. IRA BATES, Associate Principal, and Professor of Mathematics. GURDON EVANS, Professor of Natural Science. J. R. HARTSHORN, Professor of Anatomy and Physiology. O. STILLMAN, Professor of Vocal and Instrumental Music. Miss C. B. MAXSON, Preceptor, Instructor in French, Italian, Drawing and Painting.

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

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

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

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

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

BANK NOTE LIST.

Table with columns for Bank Name, Location, and Amount. Includes entries for New England, Western New York, New Jersey, etc.

Local Agents for the Sabbath Recorder.

Table listing agents in various states: NEW YORK, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, VIRGINIA, OHIO, MICHIGAN, WISCONSAN, RHODE ISLAND, IOWA, ILLINOIS.

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TERMS.

\$2.00 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged both in the paper and by an accompanying receipt. No paper discontinued until arrearages are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UTTER, No. 9 Spruce St., New York. TOBITT'S PRINT, 9 SPRUCE ST.



Children's Department.

Evening Hymn for a good Boy.

How sweet to lay my weary head Upon my quiet little bed, And feel assured that all day long I have not knowingly done wrong.

The Fortunate Disappointment.

It was a pleasant afternoon in summer, that the village school at Cloudville, was dismissed, and the boys rushed forth, some to play, and others to return quietly to their homes.

Some of the boys might be seen sauntering arm in arm, with their satchels swung over their shoulders, while others were collected in small groups, and listening to the earnest address of some youthful speaker.

"Now, school fellows," said William Ray, as he mounted the decayed stump of a tree, "what shall we do to-morrow? Shall we go into the woods after berries, or shall we play at foot ball, or shall we have a sail on the pond? For my own part I am willing that you should do what you like, but I neither care for the berries, nor the foot ball."

"We will have a sail on the pond," exclaimed half a dozen voices at once, "hurrah for a sail on the pond!" And it was decided by most of the boys, that such should be their amusement for the morrow.

Among those who anticipated with most delight the coming holiday, was a young and bright-eyed boy, named Edmund. As soon as he heard of the projected sail he ran home in the greatest haste, in order that he might obtain the consent of his parents to go with the other boys. His mother told him, that perhaps she would permit him to go, if she found out that any other person was going in the boat, and if the weather should be fair and favorable.

Edmund hardly stopped to listen to the last part of her reply. He jumped about the room, clapped his hands, and ran to tell his sister Marian of his expected pleasure. "I shall sail upon the pond," he exclaimed, "and perhaps William Ray will let me catch some trout with his hook and line. And then we shall go on shore, and kindle a fire, and cook the fish, and—"

"Stop, Edmund," said Marian; "what if something should happen to prevent your going?"

"Oh, I am not afraid of that," replied Edmund. "We shall have a delightful sail; don't you wish, Marian, that you were going?"

"I would rather walk in the garden," was the reply.

Edmund continued to talk the whole evening about the next day's sail on the pond. And even when he was snug in his bed, it occupied his thoughts. Once in the course of the night, he arose, and looked out of the window, to see if there was a promise of fair weather in the sky. The stars shone bright, and the moon was unshaded by clouds, and, closing the window, he returned to his repose, and was soon after in a sound sleep.

The first beams had not brightened the east, before he was up and dressed. He impatiently waited till breakfast was ready, and then rushed into the parlor, and took his seat at the table.

"Well Edmund, what is your hurry?" said his father.

"Oh, I must be upon the green by eight o'clock," was the reply; "and it is seven now. I would not be too late for the sail for twenty breakfasts."

"Too late for the sail," said his father: "what sail do you mean?"

"What! have you not heard about the sail that we are going to have to-day upon the pond? Almost all the boys, whom I know, are going."

"Then, Edmund, they must go without you."

If the pond had been dried up before his eyes, Edmund could not have been more mournfully surprised than he was by this reply. He looked steadfastly in his father's face for a moment, and then while his eyes were filling with tears, he inquired in a broken whisper, "Are you serious?"

"Most certainly," answered his father. "The weather looks uncertain: the pond is deep: the boat is small, and will be filled with boys. It would be unwise for me to let you go. Besides you have just recovered from a severe cold, which may be renewed by your going upon the water."

This was a most painful disappointment to poor Edmund, and he could not help expressing his sorrow and regret. His sister Marian produced all her playthings, and tried to soothe him, but she could not win from him a single smile. He stood at the window, looking silently upon the road, and in a few moments, the party of boys, which he expected to have joined, passed by the house. Some carried baskets on their arms, and others bore fishing lines, while others were running before, and shouting with joy. William Ray, as he passed, beckoned to Edmund, who hung down his head to conceal his tears. As soon as the boys passed out of sight, he turned away in hopeless discontent.

Let us follow the boys in their excursion upon the pond. When they arrived at the water's edge, they found that the boat was about a mile distant from the place where they expected to find it. They kept on, however, over rather a disagreeable road,

till they came to the boat; and then, after spending about an hour in bailing out the water, they put on board their baskets of provisions, and their fishing lines, and all embarked. A sail was soon hoisted, and a light breeze soon carried them into the middle of the pond, and they stopped to fish.

The hooks were soon baited and cast into the water and the young anglers patiently waited for the fish to bite. But though the trout seemed to nibble gloriously, they appeared singularly indifferent about swallowing the bait. Two tedious hours passed away, and not one was caught.

The boys were so intently occupied in their vocation as fishermen, that they did not notice the approach of a shower, which was blackening over their heads. A flash of lightning first made known to them the unpleasantness of their situation. At this signal they drew in their lines, and in some agitation tried to hoist the sail. But they found that the wind was too violent to permit them to do this. They had but one, and taking it in his hand, William Ray undertook to scull the boat ashore, but he had not went far, when a flash of lightning almost blinded his eyes and a peal of thunder rolling over head, seemed to shake the very hills. In his dismay, William unfortunately permitted the oar to slip from its place, by which accident he was, with it, pitched into the water. All the boys rose from their seats, when they beheld him fall, and in rising they jolted the boat so violently, that it was upset.

Now all was terror and confusion. Those who could swim were pulled down by those who could not. Some managed to cling hold of the boat, while others seized a log, which was fortunately floating by, and thus kept themselves from sinking. Some worked on the opposite shore had witnessed their misfortune, and obtaining another boat, now came to their assistance. The boys were all saved from drowning, but there were some who had sunk three times, and in whom life was not far from being extinct. These were carried to a house near the shore, where they soon recovered. The other boys thought that they had better make the best of their way home. And a melancholy return it was. The rain was pouring in torrents, but this they did not mind much, after the drenching in the pond.

Now let us return to little Edmund, whom we left downcast and disconsolate, because he could not go with Billy Ray upon the pond. He wandered about the house for a long while, uttering his complaints to every one who would listen. At last it commenced raining, and the idea occurred to him it must be far more unpleasant on the pond than in the cheerful looking parlor, where he was sitting. This reflection consoled him, and he began to consider that his father was in the right. Just at that moment the clouds broke away, and the sun looked forth upon the refreshed earth with dazzling splendor. The trees tossed from their leaves the silvery drops. The little birds ventured forth, and welcomed the returning brightness with a song of delight.

Edmund opened the door and stood upon the steps, opposite to the road. Who can these boys be, whom he sees straggling along in that mournful and wo-begone plight? Their clothes are dripping with water. Some are without shoes, and some without hats. Their appearance is both melancholy and ludicrous.

"Can that be Bill Ray?" exclaimed Edmund, as he ran down towards the road. "It is him, sure enough." And he addressed his forlorn friend in terms of condolence and inquiry.

"You look wet, William," said he; "the shower must have been pretty heavy where you were. Did you catch many fish? Come in, boys, and dry yourselves. There is a good fire on the kitchen hearth."

"No," replied William; "we had better return home as soon as possible. We were up-up-up—set in the boat, and the fish would not bite—and good bye."

The boys passed on, and Edmund stood looking after them with sincere pity and regret. He felt glad that he had escaped their misfortune, but sympathized with the downfall of their hopes, and the disastrous issue of their excursion. The circumstance did not pass off without leaving on his mind a healthful impression. He afterwards was inclined to look upon his disappointments as happening for his benefit, rather than for his injury, and whatever event might occur, console himself with the belief that it was "all for the best."

Avoid Bad Company.

Little S— had never been known by his mother to tell a lie, or to take what did not belong to him. One afternoon in summer, as the school did not keep, his mother left him at home to play in the yard, and locking the door of the house went away for an hour or two to make some calls. While little S— was playing by himself, a larger boy came to see him, and they played together awhile very pleasantly. At length the playmate of S— offered to make him a kite, if he would get some paste. But this little S— said he could not do, as his mother was gone.

"What difference does that make?" said the boy.

"Why," said little S—, "how can I get it, if mother does not give it to me?"

"Don't you know where the flour barrel is?"

"O yes, but I am afraid that she will not like it!"

"Nonsense! she won't care just for a little flour."

"But what if she should?"

"Why, she will never know it. You can go in and get the flour, and then come right out again."

"But what if she asks me if I have been in the house, what shall I say?"

"Tell her you played in the yard all the time she was gone."

however, who had set him on at first, soon remedied the difficulty, by opening the window and boosting him in. Trembling, the little fellow went to the barrel, with his cup hooked up the flour, and hurried away without looking behind him—in his haste scattering some of it on the floor. They then went busily to work upon the kite. Before he went away, this bad playmate of little S— told him over again what he should say, if his mother asked him any thing about the paste. It was all false, but little S— had not learned how wicked it was to tell that which was untrue. Mrs. S— came home and was surprised to find the floor all sprinkled with flour, and could hardly believe her little boy to have been so wicked as to have taken any thing when she was away, without liberty. She called him in. He came looking ashamed and guilty, as little boys always do when they have done wrong.

"Has my little boy," said she, "been into the house since I went away?"

"No," answered he sulkily, and hung his head. O, how was his poor mother's heart grieved to hear this! Her little son had not only taken the flour without leave, but had now denied it.

"Where did you get your paste then?" said his mother.

Little S— told the foolish and wicked story that bad boy had taught him.

"Come here, my little boy," said Mrs. S— and she led him to the pantry, and showed him the flour that had been spilled on the floor. "Now I know that you have been here," said she. "How could you tell me that you had not?"

"Henry, (the larger boy's name) told me to," said little S—; and he now frankly related to his mother the whole scene, weeping more to see his mother so much grieved, than because he understood the wickedness of the act.

His good mother then set down and told him of the dreadful sins he had committed against God, first in disobeying his mother, then in taking what did not belong to him—and finally in telling a lie about it. After this, the little boy being now very penitent, she knelt and prayed with him that God would forgive him and help him to do so no more.

Learn from this account of S—, children, to avoid bad companions—and expect if you do wrong, your sins will find you out; and finally remember that one fault or sin almost always makes another necessary. A little thief will generally be a little liar.

A Prayer for a Little Sunday School Child.

Saviour! assist a feeble child, That he may gentle be and mild: Teach him to strive, and watch, and pray; So he may shun each evil way. Save him from sin and Satan's power, And guard him in temptation's hour; Help him to keep that holy vow Thy cross has sealed upon his brow: So he may claim thy promise given! A bright inheritance in heaven!

The Little Chimney Sweep.

One cold frosty morning, a little sweep with shivering limbs almost benumbed with cold, was seen passing from door to door asking to be admitted to a warm fire, and to be fed as he was very hungry. The cold heaped turned him away, and after being rejected at several doors, he sat down upon the steps to weep; the large tears rolled down his cheeks, and yet those who passed by cared not for his grief. It was in vain that he cast a wishful look through the mist of his tears to those who hastened along the street, in vain did he implore relief of such unfeeling strangers. While he was in that sorrowful condition, a young lady, as she was passing by, was moved to pity, and resolved on relieving him. Regardless of the sneers which her compassion called forth from the rude and hard hearted, she led him away to a place of comfort. She brought him to the fire and warmed his almost frost-bitten limbs, she gave him food to satisfy his hunger. Was not this a kind girl? Yes you will all say. Well, children, it is always best to do right, and be kind; and help such as want help. It was so in this case. She no doubt thought that if it was her brother in such circumstances, she would like to have somebody feed and warm him, and so she would do it for somebody else's brother. When he had got a little warm and satisfied his hunger, on applying the water and flesh-brush to remove the black soot from his face and limbs, she was almost overcome to find that he was her own brother that had been lost. It was her turn to weep, but she wept tears of joy over him.

A THRONE OF GRACE.—One day, while the teacher of an infant school was speaking to the children about the woman of Samaria, a gentleman present asked the following questions:

"Where shall we go to worship God?" A little boy answered, "To a throne of grace."

"And where is a throne of grace?" "Any where," answered the boy; "for when we kneel down to pray to God with our hearts, we are then at a throne of grace."

In the U. S. District Court, sitting at Baltimore, on Monday last, Judge Heath passed sentence upon Jason L. Penleton, captain, and Robert Baker, first mate, of the brig Montevideo, who were indicted, tried, and convicted of a misdemeanor, as officers of a slave brig, in being concerned in the slave-trade on the coast of Africa. The learned Judge, upon passing sentence upon the prisoners, prefaced it with an address of great feeling, in which he reviewed all the evidence given upon the trial, and depicting in vivid colors the horrors of the slave-trade. He stated that the extent of punishment allowed by the law was two years' imprisonment in the common jail and a fine of \$2,000, but in consideration of his having been already in jail six months, and the jury's recommendation to mercy the Court would only adjudge him to be confined in the common jail for a period of twelve months and to pay a fine of \$1,000, and to remain imprisoned until the fine and costs be paid. The mate, Baker, was sentenced to be imprisoned six months, and to pay a fine of \$500, and to remain imprisoned until the fine and costs be paid.



Animals at Peace.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and fatting together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Some think that the above words, which we have quoted from the Prophet Isaiah, speak of what is called Millennium, and that there will then, not only be no war among men, but that the different animals will cease to war upon man and each other, and live together in peace without killing and eating each other as they now do. We do not know certainly how this will be, but believe a time will come when men will not fight, if dogs and cats do. The picture at the head of this article represent a fact, of animals which devour each other, having been so educated as to live together in perfect peace. The animals are kept together in a cage in London, and are seen daily by hundreds of persons.

The keeper of the collection, John Austin, states that he has employed seventeen years in this business of training creatures of opposite natures to live together in content and affection. And those years have

not been unprofitably employed! It is not too much to believe, that many a person who has given his halpenny to look upon this show, may have had his mind awakened to the extraordinary effect of habit and of gentle discipline, when he has thus seen the cat, the rat, the mouse, the hawk, the rabbit, the guinea-pig, the owl, the pigeon, the starling, and the sparrow, each enjoying, as far as can be enjoyed in confinement, its respective modes of life, in the company of the others,—the weak without fear, and the strong without the desire to injure. It is impossible to imagine any prettier exhibition of kindness than is here shown. The rabbit and the pigeon playfully contend for a lock of hay to make up their nests; the sparrow sometimes perched on the head of the cat, and sometimes on that of the owl, each its natural enemy; and the mice playing about with perfect indifference to the presence either of cat, or hawk, or owl.

We will add only a word to our young readers. If cats, and owls, and mice, can be so trained as to live together in peace, surely children should not quarrel, and especially little brothers and sisters. If you are ever tempted to quarrel again, think how it must look for you to quarrel when those animals live together in peace. And if children should not quarrel and fight, surely men should not, for they know more than children, and are stronger and will be more likely to hurt each other.

[Juvenile Wesleyan.]

Happy Deaths of Greenland Converts.

Greenland is a bitter cold country, on the Eastern coast of North America. The Moravians are the only Christians who send missionaries to the Greenlanders. It was their first missionary station, and they have kept it through many trials and difficulties for one hundred and ten years.

Late accounts from the missionaries in Greenland state that the people have been visited by a most painful disease, unknown there before, and of which many of the people died. Those who were seized by it were in great pain; their hands swelled and then broke out in ulcers.

The missionaries could not find out any medicine to do them any good. Two of those who died, died very happily. One of them was asked if he should rejoice to see his Saviour. He answered, "I have more need to be ashamed before him, because of my unworthiness; but I do rejoice, for I know he loves me." The other, just as he was dying, raised himself up in his bed, and smiling with joy, exclaimed, "They are come: the angels have come to fetch away my soul! Gently, gently, that I, a poor creature, may be able to follow you!" and then breathed his last.

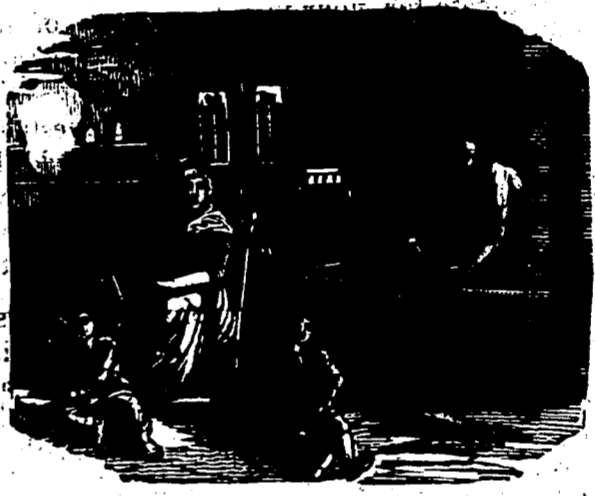
PLANTING A MAN.—The State of Maryland has buried a living man, that has in him the life-producing principles of liberty. They thought thereby to make both him and his principle rot in oblivion. How they came out you may see in the following article, from the Port Tobacco Times, of last week:—

"Last Saturday night, or early Sunday morning, some seventy or eighty, and perhaps more, as it is impossible to ascertain the correct number, negroes ascended from this vicinity. They went off without any provocation, and on the part of their owners, the least suspicion. There is, from what we learn, not the least doubt but this move has been some time brewing, and it appears up to the time of some of them leaving their masters' premises on Saturday afternoon—their usual holiday—they had not the remotest idea of running away at the time they did. A gentleman residing about six miles from this village had every negro on his place except two of the gang. This is the second gang that has left this county within a few weeks, and we fear if some mode is not fallen upon to put a stop to it, our planters will have a beggarly number to gather their crops. There seems to be a strange and singular spirit come over this portion of our population of late."

They "went off without any provocation"—and "there seems to be a strange and singular spirit come over this portion of the people of Maryland—and there is even a serious apprehension that the planters 'will have a beggarly number' of laborers left to 'gather their crops.' This is very remarkable! But we can explain it all—it is only Torrey going to seed!

Their papers, in abusing Torrey and the abolitionists, have told what Torrey is impugned for, and that he is punished as the agent of others whom they can't catch. All the negroes understand this. There is the whole story.

PRETTY NAMES.—The women of Seneca tribe have some pleasant and really poetical names—as Rose-on-the-bush, Soft air, Welcome-home, Summer-bud, Bird at night, Sweet-valley-bush, Wind-on-wings, Young-fawn, Lark-in-the-morning, Maple-bud, &c.



Industry.

The picture above, is a representation of industry. When persons work as constantly and as fast as they can consistently with their strength and health, they are said to be industrious. We say that the picture is a representation of industry because all in it are represented as doing something. There is a woman spinning at her little wheel, a man at work with some sort of machinery, another in the corner at work with a hammer; perhaps he is a young blacksmith; another at work at the bottom of the picture, who we think must be making baskets; for we cannot tell what else he is doing. Now children, you may examine, and see if you can find out what they are all doing. Certain it is they are all doing something.

We will conclude this little article by giving a recipe for the cure of those children who are inclined to be lazy.

RECEIPE.

A little less indulgence in the bed, A little more contrivance in the head, A little more devotion in the mind, Will cure the boy to laziness inclined.

ANECDOTE OF A CANARY BIRD.—A gentleman in Harrisburg, (Pa.), had a canary bird, and it was a fine singer. A parrot, in a cage, was brought by some one into the same room; but as soon as Poll struck up her harsh notes, the other bird ceased to sing, and continued silent for a considerable time, and even until it was removed to a part of the house where the parrot could not be heard. After a while, it began to sing again. The parrot was then brought in the room; but, as before, when she uttered her cry, the canary ceased; and was never heard to sing from that time to its death, which occurred in two or three months afterwards. Let noisy children remember this.

[Penny Gazette.]

CHRISTIAN COURAGE.—When Valens, the emperor, sent messengers to win Eusebius to heresy, by fair words and large promises, he answered, "Alas, sir! these speeches are fit to catch little children." When the emperor threatened to confiscate his goods, to torment, to banish, or to kill him, he answered, "He needs not fear confiscation who has nothing to lose; nor banishment, to whom heaven alone is his country; nor torments, when his body will be destroyed at one blow; nor death, which is the only way to set him at liberty from sin and sorrow."

An Albany barber, having a very temperate man to shave on the Sabbath, begged him to keep his mouth shut, as it was a punishable offence to keep open a rum hole on the Sabbath.

FORGIVENESS.—A man who had been insulted by another, asked his friend, if he thought it would be wiser to resent it. "Yes," said his friend, "it would be wiser to resent and revenge it; but it would be God-like to forgive it."

PRICE CURRENT

Table listing various commodities and their prices, including ASHES, CANDLES, DOMESTICS, FEATHERS, FISH, FLOUR AND MEAL, GRAIN, IRON, MOLASSES, NAILS, PROVISIONS, SUGARS, SHEETING, SOAP, SPICES, and TEAS.