

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.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. DEGO.

SECTION V.

The Observance of the Weekly Sabbath enjoined upon the Israelites.

In a former section we have glanced at the various Sabbatic rests appointed to the Israelites. Of those which "are beside the Sabbaths of the Lord," the origin and purpose of some is peculiar to the house of Israel, being commemorative of events in their history, and could not have been observed previously. But, independently of these, they had also an interest, as creatures of God, in God's own Sabbath, the commemoration of His rest, an event the interest of which extends to every human being. "The works were finished from the foundation of the world;" and to all the inhabitants thereof "the seventh day was sanctified and blessed." Ere Egypt's first-born were destroyed, in connection with which the first of the purely Israelitish Sabbaths was appointed, the patriarchs, even from the foundation of the world, had God's own rest. It is peculiar to no land, and depends on no local circumstance. There is indeed little said in the Word of God from which we can assuredly ascertain in what manner, or with what degree of fidelity, the Sabbath was observed by the Israelites during their sojourn in the land of Egypt. We have every reason, however, to believe, that all the descendants of Israel had been carefully instructed, in the first instance, to obey the voice of God,—to keep His charge, His commandments, His statutes, and His laws,—and, among these, the duty and the blessedness of observing the day of sanctified rest. Of the Father of the Faithful, "the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. xviii. 17—19. And although the force of this remark applies most strongly to the Patriarchs, the heirs with him of the same promises, its influence extends also to his posterity of later ages. And if the Sabbath was observed by Joseph, of whose uncorrupted fidelity in other respects we have ample evidence, being recognized even by Pharaoh himself as "a man in whom the Spirit of God" was, the honor in which he was held as "a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt," would, in the first instance, be favorable to his kinsmen in their general and open sanctification of it. But it is equally probable, whatever may have been their knowledge and primary observance of the Sabbath, that before the expiration of the predicted four hundred years of oppression of the seed of Abraham and Israel, under the later Pharaohs who held them in bondage, their opportunities of outward respect to its sacred character by the intermission of labor, would be greatly diminished, even if their masters, the Egyptians themselves, by tradition knew, and in some way observed, the seventh day. God, indeed, expressly charges against the Israelites afterwards, the serving of false gods while there; (Josh. xxiv. 14); and the loss of the Sabbath sanctification and blessing under the oppression they endured, may have been the righteous dealings of God with them, when they liked not to retain Him in full acknowledgment.

Besides, if the Scriptures give us no direct intimation that the Sabbath was observed by the Israelites' sanctifying the seventh day in the land of Egypt, it is to be remembered, that except the mere declaration of their oppression, we have actually no account of them at all while there, from the time of Joseph's death till the Lord began to make preparation for their rescue. For a long period prior to the Exodus, it is not improbable that the Sabbath did not obtain among the Israelites the place which God designed it to have, as announced at the creation of the world. But although its sacred character may have been in a measure effaced from the minds of the majority, while under the oppression of the Egyptians, and even if it could not then, in open acknowledgment, have been duly observed by any.

But should we even be constrained to believe that as a people they were greatly chargeable with departure from the love and ordinances of God, still we cannot suppose all trace of the Sabbath to have been then obliterated among them. However low the state of religious feeling generally may have been, there were yet men of faith among them, by whom the remembrance of former better days, and of their fathers' God, would be cherished with reverence and devotion.

Occupying a distinct and separate locality for their dwellings, the Israelites, where disposed, might even join in a Sabbath's nightly meeting for social worship, when the eye of the taskmaster was withdrawn, and the voice of authority distur-

bed them not. If without the aids of a regular priesthood, or other class of men specially set apart to the office of instruction, we yet know from the account of Moses' intercourse with his brethren, that in their very lowest state they had their "elders," the recognized leaders of the people, to whom at the commencement of his mission, God commanded him to intimate the divine purpose of immediate deliverance. (Exod. ii. 16.) These Elders may have been in no inconsiderable degree helpful to them in recalling and preserving the knowledge of the grace and power of Jehovah, and of His acknowledgment of the faith of their fathers. Indeed, as the history of former ages was recounted, we can scarcely imagine that the important events of the creation in six days, and God's resting on the seventh, could by them be forgotten; or that, in the hours of retirement with their families, at least, there would not still be cherished some regard for the day which God had then set apart, and on which He had pronounced His blessing.

Perhaps we should not be in error, did we even much more confidently express a belief that the Israelites did publicly observe the Sabbath of the Lord before they left the land of Egypt, if not during all the time they remained in it. It seems in no degree improbable that when Pharaoh reproached Moses and Aaron concerning their brethren, (Exod. v. 5), "Behold the people of the land now are many, and ye make them rest from their burdens," that he does refer to encouragement given them by their servants of the Lord to cleave to Him, and with increased fidelity to sanctify the Sabbath. For it is worthy of note, that of the numerous Hebrew verbs which in our English version are translated "to rest," Shabat or Shavath, the one used in expressing Pharaoh's displeasure is that most generally employed in the sense of *Sabbatizing*. In a few instances it is indeed used in a different sense, but far more frequently with reference to sanctified rests. It is, in the Hebrew, the same verb used for *resting* in the following texts: "And on the seventh day God ended His work which He had made; and He rested on the seventh day." Gen. ii. 2. "And God blessed the seventh day and sanctified it; because that in it He had rested." Gen. ii. 3. "So the people rested on the seventh day." Exod. xvi. 30. "Six days thou shalt do thy work, and on the seventh day thou shalt rest." Exod. xxiii. 12. "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exod. xxxi. 17; and in the same sense in Exod. xxiv. 21 (twice); Lev. xxiii. 32; xxv. 2; xxvi. 34, 35 (twice).

But, however this may be, we know that such as truly sanctified the Lord God in their hearts, could not, by any rigor of their bondage, be wholly deprived of the blessing of its observance; and if, in the very depth of their degradation and oppression, when their infant seed were doomed to death, we find that the faith of Amram and Jochabed led them to conceal their son, the future deliverer of Israel, "And they were not afraid of the king's commandment, (Heb. xi. 23,) we may not doubt that such as they would find occasions of seeking the blessed face of that God in whom they trusted, nor would they be easily prevented from doing so, at the time and in the manner He himself had appointed. And if at length, when under the bondage of the oppressor, and they had no help of man at all, they were led to cry unto the mighty God of their fathers, we may believe that they would also give more heed to His commandments and His statutes.

In the very first reference to it by the Lord after their deliverance, the Sabbath is spoken of as a day with the name and nature of which they were already familiar. The oppressor's power being now overthrown, and his hosts and his chariots sunk in the depths of the sea, this obstacle to a faithful witness for God was removed, its sanctity is anew declared, its full recognition demanded, and farther directions are given by the God of Israel as to what is implied in the divine requirements concerning it.

Let us now attend, then, to the next special intimation that we have in Scripture of the Sabbath as observed by the descendants of Jacob. On the fifteenth day of the second month after their departing out of the land of Egypt, the children of Israel reached the wilderness of Sin, between Elim and Sinai, having just journeyed from the former of these places. Exod. xvi. 1. Here, finding themselves in an unproductive desert, and remembering the bread and flesh of Egypt, they began to murmur against Moses and Aaron. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even then ye shall know that the Lord hath brought you out from the land of Egypt; and, in the morning, then ye

shall see the glory of the Lord, for that He heareth your murmurings against the Lord; and what are we that ye murmur against us." Ver. 4—8.

This, it is to be observed, is the first allusion to the Sabbath since their coming out of Egypt, and was at least fourteen days before the promulgation of the law from Sinai—before the people had at all reached it in their journeyings. Now, let any man read this chapter carefully, and then judge whether the account is given as declaring a matter till then wholly unknown. Does the Lord address Moses as one ignorant of the nature of the Sabbath?—as one who was an entire stranger to the obligation and nature of the day of rest? Quite the reverse. So far does God proceed upon the assumption of Moses' acquaintance with the design of that institution, that while "the sixth day" and its *double supply* are referred to, neither the words *seventh day nor Sabbath* are even mentioned in this the first statement given concerning its sanctification. The impression made of the object of the divine mind rather is that of the making provision for the sanctification of the acknowledged day of rest, thus taking away all excuse for its neglect,—to prove them whether "they will walk" in the law which God had already given from the first—and for this end He promises a double supply of food on the sixth day, leaving it to Moses to observe to the people that there is to be no gathering on the seventh,—the reference to "the sixth day" itself proving their previous division of the week as given at Creation.

"And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." Ver. 21—30.

"How long refuse ye to keep my commandments and my laws?—See the Lord hath given you the Sabbath!" is a connection which intimates that the sin charged has special reference to the profanation of the Sabbath; and if so, that they already knew it, though they sanctified it not. "How long refuse ye?" It is not a complaint of their present conduct only, but of previous *long-continued* neglect or despite of the holy day blessed as the Sabbath, and revealed for their sanctification,—the observance of which formed part of those "commandments" and "laws" which had been given them to keep. Their breaking of God's commandment was an evil which grieved Him; and these they were now, therefore, again charged to keep. But as this complaint is expressed in regard to the Sabbath, it proves that its observance was part of those "laws" and "commandments" which they ought previously to have kept, before they reached the wilderness of Sin. The Lord would now prove them, and provision being thus made miraculously for their support, by a double supply of food on the previous day, no excuse could be offered if they did not sanctify the Sabbath of the Lord. Whatever they might have plausibly urged with regard to the time of their Egyptian bondage, the profanation of the Sabbath even in the desert, was now wholly without excuse or palliation; for their very going out to obtain food was rendered unnecessary by this arrangement of a previous supply of the necessary manna.

And this the Lord says He did, that He might prove them whether they would walk in His ways or no. "Where no law is, there is no transgression;" but Sabbath law had been previously given—obedience to it was now re-enjoined with this advantage in their favor, of all temptation to its violation having been taken away. And here we may notice that, even when they were at Marah, God had enjoined their giving ear to His commandments and statutes. Exod. xv. 25, 26. Farther, as already noticed, when the Lord declares His purpose to Moses, He does not speak as if addressing one who, for the first time, heard of the Sabbath, so also, when Moses informs the Israelites of the divine arrangement with regard to the manna for the more perfect sanctification of the day, neither does he appear as one telling

them of a new institution with which they had not hitherto been acquainted. As reminding them of what they had already known, he only calls attention to the time; "To-morrow is the rest of the holy Sabbath." Ver. 23. He declares which is the day, but enters not into explanation of what the Sabbath is, or is designed to commemorate. He does not even say that to-morrow a Sabbath will be kept as something extraordinary or only occasional, but "to-morrow is the rest of the holy Sabbath," as that which had previously existed, and the stated time of which could be easily distinguished. And again he calls it "the seventh day, which is the Sabbath," not which shall henceforth be so, by virtue of an appointment now made, but "is the Sabbath," by previous sanctification and blessing still continuing. Nor do the people receive Moses' communication as if it were an appointment of which they had hitherto been ignorant, and the nature and meaning of which require to be explained. Of the manna they asked, "What is it? [margin.] for they wist not what it was." But they do not ask concerning the Sabbath, "What is it?" The very inquiry in the one case warrants the belief, that if, in the other, information had been needed, it would have been equally sought. The whole transaction proves that, to the Israelites, before the promulgation of the Law from Sinai, the Sabbath was not a new or unknown institution.

THE SIN AND FOLLY OF SCOLDING.

"Fret not thyself in any wise to do evil."—Psalms xxxvii. 2.

1. *It is a sin against God.*—It is an evil and only evil, and that continually. David understood both human nature and the law of God. He says, "fret not thyself in any wise to do evil." That is, never fret or scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.

2. *It destroys affection.*—No one ever did, ever can, or ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them. But they cannot love them more than the sting of nettles or the noise of musquitos. Many a man has been driven to the tavern and to dissipation by a peevish, fretful wife. Many a husband has been made miserable by a peevish, fretful wife.

3. *It is the bane of domestic happiness.*—A fretful, peevish, complaining fault-finder in a family is like the continual chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. Nine tenths of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company. That her children never give her so much trouble. That her domestic do not like to work for her. That she cannot secure the good will of young people. The truth is, she is peevish and fretful. Children fear her, and do not love her. She never yet gained the affections of a young person, nor never will till she leaves off fretting.

4. *It defeats the end of family government.*—Good family government is the blending authority with affection, so as to secure respect and love. Indeed this is the great secret of managing young people. Now your fetters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class.—Their children are made to mind; but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them; treats them as though they had no feelings. She seldom gives them a command without a threat and a long-running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, snaps their heads, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often.—Then she will find fault with her husband because he does not fall in with her ways, or chime with her as chorus.

5. *Fretting and scolding make hypocrites.*—As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and musquitos.

6. *It destroys one's peace of mind.*—The more one frets the more he may. A fretter will always have enough to fret at. Especially if he or she has the bump of order and neatness largely developed.—Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right; he will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. *It is a mark of a vulgar disposition.*—Some persons have so much gall in their disposition, are so selfish that they have no regard to the feelings of others. All things must be done to please them.—They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature are discharged. Woe to the children who are exposed to such influences. It

makes them callous and unfeeling, and when they grow up they pursue the same course with their own children, or those entrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or sneering, taunting their husbands, wives, children, or domestics, shows either a bad disposition or else ill-breeding. For it is generally your ignorant, low-bred people that are guilty of such things.—*Congregational Journal.*

MISSIONARY EFFORTS.

Let all your missionary efforts be carried on in the spirit of religion. Let them be founded in religion, and be carried on in religion. He who engages in this work in any other spirit, is like Uzza of old, and should fear lest he expose himself to a similar punishment. I do not think that our zeal for the salvation of the heathen, possesses all the characters it should have. We are not yet like the angel, who had the everlasting Gospel to preach to all nations, flying in the midst of heaven; rising so high that the smoke and dust of these lower regions cannot settle on his wings. We need to soar much higher than we do,—to live nearer to God,—to have more of the influence of the divine spirit. When I see missionary societies taken up as a sort of exchange for employments that have palled and satiated; when I see persons thronging to missionary meetings in the same spirit that they would resort to a ball-room, or a theatre; when I see congregations calculating and comparing collection with collection, and exertion with exertion; when I see toy-shops set up, and aquatic excursions resorted to, to support that cause for which the Son of God shed his blood; when I hear this or that man cried up, because he has been most successful in raising money, or in adding subscribers to the list; when I hear it told again and again, that "money, money," is the life-spring of our cause;—I say, when I hear and see all this, I have reason to fear that we are not yet what we should be, as it regards this sacred cause.—Call me not a reformer! I disclaim the title. A reformer! O, I wish I were! That I love the missionary cause, witness He who knows my heart! witness sleepless nights and anxious days! O, dearly do I love this cause, and anxious, indeed, am I, that it should be preserved pure! And when I see men, women, and children, rushing to the altar with strange materials, I cry, indignant, "Off, off, ye profane! mingle not that with your sacrifices, which can but injure both the cause and you." [Rev. J. A. JAMES.]

LOOKING UP THERE AND DOWN HERE.

The celebrated Matthew Wilkes was once in company with a young clergyman who was appointed to preach in the chapel formerly occupied by Whitefield. Having to look into the Bible in the pulpit, for some purpose connected with the services, before the congregation were assembled, Mr. Wilkes discovered the young minister's notes between the leaves. "What!" said he, "notes where Whitefield preached? What! are you going to read a sermon from Whitefield's pulpit?" "Ah!" said the minister, "the place is large, and is a new one for me, and I tremble at the thought of coming to the people without some written preparation."—"Ah, well, well," said Mr. Wilkes, "it may be so; but remember, (and here he looked up to heaven, at the same time laying his hand upon the manuscript sermon on the desk,) remember, the more you look up there, the less you'll find it necessary to look down here."

This was very striking. There is a great deal of heavenly meaning contained in this sentence of Mr. Wilkes. There is a great deal of instruction for every minister. "The more you look up there, the less you will have to look down here." The more you look to God, the less will be your dependence on yourself and on man. The more you look to God, the more independent you will be of yourself and of man—the more superior you will be to the fear of man which bringeth a snare, and the more powerful you will be in yourself, by the grace of God within you. Look aloft! It is the only way to get safely down. Look aloft! Whether you have notes before you, or thoughts within you, or both, it is the only way to make them available, the only way to give them power over your hearers, the only way to speak them as from God, the only way to preach with comfort and happiness to yourself, with power and benefit to your hearers. Look up to God! It is the only way to make your hearers look thither also.—*N. Y. Evangelist.*

ELOQUENT EXTRACT.—"Generation after generation," says an eloquent writer, "have felt as we feel, and their fellows were as active as our own. They passed away like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they now are around our paths. The world will have the same attractions for our offspring yet unborn, that she had once for ourselves, and that she has now for our children. Yet a little while and all of this will have happened. The throbbing heart will be stilled, and we be at rest. Our funeral will wind on its way, and our friends will return, and we shall be left to darkness. And it may be for a short time that we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the place in which we died; and the eye that mourned for us will be dried, and glisten again with joy; and even our children, will cease to think of us, and will not remember to lip our names."

DR. PAYSON, when racked with pain and near to death, exclaimed, "O what a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have no desire; but that God's will may be accomplished.

The Sabbath Recorder.

New York, May 28, 1846.

THE SABBATH.—The Seventh-day Baptists took the following mode to spread as widely as possible the doctrine of the sect, on the occasion of the "anniversary week."

The tract was issued by the "Seventh-day Baptist Association," and the distributor thus obtained for the work a more extensive attention, probably, than he could have procured by any other mode of procedure.

DIAMOND CUT DIAMOND.—SATURDAY OR SUNDAY.—At the lecture at the Tabernacle, on Sunday evening, on the Christian Sabbath, there was a great crowd, who, after listening to the remarks of the eloquent divine, went out.

The foregoing articles, which we clip, the one from the Express, the other from the Herald, both daily papers of this city, have shown to the numerous readers of those journals, that there are people in the world who doubt the sanctity of the day so widely and popularly known as the "Christian Sabbath."

Letters were received from most of the associated churches; also from the Shiloh Church and the Sabbath-Keeping Church in the City of New-York, asking to be associated with them.

No wonder, therefore, that Sunday theology is inwrought with the whole framework of society. But the elements are at work to produce an explosion. This hoary-headed error, which has so long exerted its withering influence on the church and the world, is destined to be "made like the chaff of the summer threshing-floor."

We have no apology to make in behalf of the brother who distributed the "Sabbath Vindicator" to the multitude. He wishes none made. He feels a peaceful satisfaction in having done what he could to provoke investigation.

BAPTIST GENERAL CONVENTION AND MISSIONARY UNION.—The Baptist General Convention for missionary purposes met in Brooklyn last week. The legislative acts which have been passed for the purpose of enabling it to assume the name of the "American Baptist Missionary Union," were accepted.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Eastern Seventh-day Baptist Association convened with the Church at Marlboro, West New-Jersey, on fifth-day, May 21. The delegation was not large, being somewhat affected, probably, by the approach of the Anniversaries at Berlin.

Bro. Lucius Crandall, who was appointed to preach the Introductory Discourse, did not attend; and Brother A. B. Burdick, his alternate, did not arrive until after the organization.

Letters were received from most of the associated churches; also from the Shiloh Church and the Sabbath-Keeping Church in the City of New-York, asking to be associated with them.

The afternoon of the second day, agreeably to the recommendation of the Committee on Religious Exercises, was devoted to the consideration of a report from the Committee on Resolutions, and notwithstanding the delegation in attendance was small, the discussions were spirited and the session exceedingly interesting.

1st. Moved by Paul Stillman; seconded by Isaac D. Tittsworth:— Resolved, That in all our missionary efforts for the spread of the Gospel, we ought not to overlook the aid of the Press; and that for the aid afforded us by the AMERICAN SABBATH TRACT SOCIETY, and by the SABBATH RECORDER, they are entitled to our generous support.

2d. Moved by Solomon Carpenter; seconded by A. B. Burdick:— Resolved, That in the opinion of this Association, the great commission of Christ, "Go ye into all the world, and preach the Gospel to every creature," looks beyond the salvation of ourselves and our neighbors; and therefore that we ought, so far as God has blessed us, to contribute our means, and to pray and labor, for the salvation of those who sit in darkness.

3d. Moved by Isaac West; seconded by David Clawson:— Resolved, That our widely-scattered brethren who are destitute of Gospel privileges, have claims upon us for missionary labor which we ought not to overlook; and that, therefore, in view of the blessing of God which has so abundantly crowned our home efforts, we will continue in this field, offering up our prayers and alms for success.

4th. Moved by W. B. Gillett; seconded by D. A. F. Randolph:— Resolved, That notwithstanding the general liberality of the government under which we live, and the privileges granted us by the Constitution, yet there have been several statutes enacted from time to time by the legislative bodies of this State, and other States, departing from and trampling under foot the Constitution upon which this Republic has been established, by setting up and distinguishing some denominations of Christians, to the unjust oppression of others, and particularly depriving us as a people of civil rights and privileges, to wit, of working at our trades, and of going to school, on the six days devoted to work by our Creator; therefore, that we recommend all interested to make a united, vigorous, and untiring effort to have all such statutes repealed, that thus we may enjoy rights equal to and in common with other denominations of Christians.

5th. Moved by A. B. Burdick; seconded by W. B. Gillett:— Resolved, That in view of the efforts contemplated for legislative redress in reference to Sunday laws, a publication discussing the demerits of Sunday legislation is imperiously demanded; and that we recommend to the American Sabbath Tract Society to provide and publish such a treatise as shall correctly present to the public our grievances, and our views in reference to such laws, and that we will increase our contributions to enable it to do so.

6th. Moved by I. C. Heritage; seconded by David Rogers 2d:— Whereas, it is a fundamental principle of our religion to do unto others as we would that they should do unto us,

and as we are instructed in Scripture to remember those who are in bonds as bound with them—therefore Resolved, That we recommend to the churches of this Association, to use all reasonable efforts to abolish American Slavery, believing that while we refuse, we cannot vindicate ourselves from the guilt of enslaving our fellow men.

Moved by Eld. John Davis:— Resolved, That in view of the wide-spread evils of intemperance, we recommend to the churches composing this body, that they make vigorous efforts to promote the cause of total abstinence from all intoxicating drinks as a beverage.

The second, fourth and sixth of these resolutions were discussed with much feeling and animation. The fourth, particularly, was an engaging and animated discussion of the evils of Sunday legislation; and the churches of this State may be set down as ready to go to work in good earnest. I wish I could present a report of some of the speeches made upon that resolution, as well as some upon other resolutions, but time has not permitted.

Bro. Solomon Carpenter presented a communication stating that a meeting of some of our brethren had been convened during the past Winter, at the request of Eld. Davison, of whom he asked council as to the publication of the Hymn Book for which he had issued proposals, and to do which he had received considerable encouragement. He stated that Eld. Davison wished, in a matter of so much consequence, to have the best course adopted to secure an acceptable book; and that T. B. Stillman, T. B. Brown, and Solomon Carpenter, were then appointed to issue a Circular to the Associations, asking a committee of one or more from each Association, to meet with him and examine the compilation. Bro. C. said that in consequence of the failure of Bro. T. B. Brown to be present, it devolved upon him to present the request to this Association. The request was complied with, and T. B. Brown and L. Crandall were appointed to examine and present the subject at the next General Conference likewise for its approval.

The following resolution, in answer to a resolution of the last General Conference, was presented by Paul Stillman, seconded by several persons, and, after a full discussion, unanimously adopted:—

Resolved, That in the opinion of this Association, the continuance of the General Conference, under its present organization, is not advisable, yet the Association is not willing that there should be a total discontinuance of such convocations, and would therefore recommend a new organization of the Conference, to meet but once in three years, at the same time and place with the Missionary Association.

It was understood that the tri-annual Conference here recommended should partake more of the nature of a General Convention for advancing benevolent objects, leaving to the Associations exclusively the business now usually done by the Conference.

A Committee was appointed to make some necessary alterations in the Constitution and Rules of Business of the Association, to be presented at the next anniversary. After some other less important business, the Association adjourned to meet with the church at Rockville, R. I. (3d Hopkinton) on the fifth day of the week before the fourth Sabbath in May, 1847, at 11 o'clock A. M. P. S.

TEMPERANCE VICTORY.—On Tuesday of last week, being the third Tuesday of May, an election was held throughout the State of New York, for the purpose of ascertaining the sense of the people in regard to granting licenses for the sale of intoxicating drinks. The law provides, that if a majority of the electors in any town shall cast their votes for "No License," it shall not thereafter be lawful for the Board of Excise to grant to any person license to sell intoxicating or spirituous liquors or wines, in such town, until such determination is legally reversed; and if any one shall sell intoxicating drinks, he shall be liable to prosecution, and subject to all the penalties now imposed for selling without license. The result of the election under this law was most encouraging to the friends of temperance. In a large proportion of the towns the "No License" ticket was carried by overwhelming majorities.

PREJUDICE AGAINST COLOR.—In the Pennsylvania Diocese of the Protestant Episcopal Church, there is a rule which effectually excludes colored clergymen from seats in the Convention, and prevents such parishes from sending delegations. At a recent meeting the Rev. Mr. Stiem made a motion to repeal the rule. After some debate the question was taken. But as both orders, the clergy and the laity, did not agree to it, the motion was lost. Of course black men, if they go into the meetings of the Convention at all, must "stand here or sit there" for a while longer.

NOTICE.—The House known as the MONUMENT COTTAGE, on BROAD Street, near the Cemetery of same name, will be opened for the reception of visitors on the FIRST DAY OF NEXT week, May 3d, erroneously called the Sabbath. Persons visiting the Cemetery, and all walking in that direction, will find it a delightful place to rest and refresh themselves with the things provided. my2-1aw4w

Staws show which way the wind blows. W. M. F.

HEARTLESS WORSHIP.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29: 13, 14.

That spirituality is an essential to acceptable worship, is a truth taught so frequently and plainly in the Bible, that none but those who are disposed to pervert the obvious import of the word of God will deny the indispensable necessity of it. That it should be practically regarded as unessential in a part of Christian worship, by any church favored with a correct version of the Scriptures, is a matter so astonishing, that we could hardly be persuaded to believe it, did it not exist under our immediate observation. But the existence of this error at the present time, with its corrupting and paralyzing influence upon the church, its deceptive influence upon the impenitent; and its offensiveness to God, are so apparent, that I need offer no other apology for calling attention to the subject.

The prominent sentiment of the words of the Prophet at the head of this article is this, That addresses to God, whether expressing prayer or praise, without corresponding emotions of the heart, are wrong, and merit the rebuke and judgment of the Almighty. A heartless rehearsal of sacred songs does in no degree fulfill our obligation to praise the Lord. Such worship is incompatible with the nature of Him to whom it is professedly rendered. It is a false address to Deity. God is the Creator of all things and "for his own pleasure they are and were created;" consequently, he is the absolute governor and sovereign disposer of all beings and events; and being possessed of all true goodness and excellence, we are bound by every law of reason and propriety, as well as by the law which he in accordance with his rightful prerogative hath given us, to honor, love, and serve him. Praise is the offspring of admiration, reverence and love; we cannot praise that in which we discover no excellence. If we see no beauty in Christ that we should desire him—no efficacy in the Holy Spirit that we should seek it—how can we sincerely praise the triune God?

"God is a Spirit," and that is the reason he gives why he requires spiritual worship. Were he a material being, possessed of limited perception and knowledge as man, then might he like man be deceived by a fair and false address. But he is a Spirit, omnipotent and omniscient. He sees every heart, and surveys minutely the secret springs of action. He knoweth every thought of every heart, and perfectly "understandeth them afar off." "From him no secret can be hid," and he requires of his intelligent creatures the homage of their hearts, and the first fruits of their affections. And it well becometh dependent creatures to honor and revere the independent Creator—to love and praise the source of all their enjoyments. How then must the great and glorious God regard those who say with their voices, "O Lord, we praise thee," while in their hearts hatred to God and his law reign with unbroken sway—who with a playful profanity of his holy name, make mockery their amusement, or think to deceive Omniscience by false professions of reverence, or to charm the Almighty by musical tones and a fair exterior? The man who falsely compliments his fellow man by declarations of respect and friendship, while he cherishes bitter enmity against him, adds to the sin of hatred that of base falsehood; so the insincere worshiper fulfills in no degree his obligation to God, but enhances his guilt by lying to Jehovah. The blessed Saviour has said, "They that worship the Father must worship him in spirit and in truth;" therefore all addresses to God which are destitute of these characteristics, are not accepted by him.

"Tis not in artful measures, in the chime And idle tinkling of a minstrel's lyre, To charm His ear whose eye is on the heart!"

Again—Heartless worship is evil in its effects. It produces wrong sentiments in those who practice it. The impenitent man who is encouraged by Christians to conduct a department of public worship, and to express sentiments in that performance which are opposed to his known principles, is virtually taught that these externals comprise all that is essential to Christian worship. And as he is often commended or paid for these services, he imbibes the opinion that the main object of rehearsing songs of praise in the sanctuary, is to gratify the audience with harmonious sounds, and attract others who would not be attracted by an exhibition of the Gospel, and that this he can accomplish more effectually than Christians themselves. Its tendency is to substitute forms for spirituality, and manner for matter. Said Dr. Bacon, "Let the orchestra become the place for the exhibition of music, and the pulpit will be likely to become the place for the exhibition of eloquence, and the pews (why not say boxes?) the place for the display of elegance and fashion." &c. Although the evil results of this heartless worship abound among us, yet the moral blindness which it has produced has effectually destroyed the wisdom of the wise and hidden the understanding of the prudent, that they see not the evil, and so the words of the Prophet are fulfilled in us. GORDON. Stonington, Conn., May 13th, 1846.

Rev. Dr. Hewitt, son of Rev. Dr. Hewitt, of Bridgeport, Conn., says the New-Haven Courier, has suddenly renounced his allegiance to the Episcopal Church in Maryland, and gone over to the Romish Church.

THE NEW VOLUME—NEW SUBSCRIBERS.

Three numbers more will complete the second volume of the Sabbath Recorder. We are making arrangements to bring out the third volume in an entire new dress, and under circumstances which will greatly increase the interest and value of the paper. No pains shall be spared on our part to render it all that its warmest friends desire. And now we have one request to present to those who would see the Recorder live and flourish, which is, that they will make an immediate effort to increase the number of our subscribers and readers. It is a hard task, at best, to sustain a denominational paper; and that task is greatly increased when the friends of the enterprise fail to give it their hearty and active co-operation. But if each person who ought to feel the same interest with ourselves in sustaining the paper, would make a little exertion for that object, there would be no difficulty. Brethren and Friends, will you do it? We hope to hear from you before the commencement of the new volume.

INFANT BAPTISM.—The Methodist New-England Conference, at a recent session in Boston, passed a preamble and resolution setting forth "that the practice of infant baptism is divinely authorized and attended with good to our children," but, that "there is a growing and painful neglect of this apostolic practice," therefore, "that the members of this Conference be respectfully solicited to preach upon the subject of infant baptism, and use their influence to revive this appropriate Christian practice by all available means." How very much this resembles some of the resolutions passed in favor of the "Lord's day."

FUNERAL OF MR. TORREY.—The funeral of Rev. Mr. Torrey was celebrated at the Temple in Boston on Monday of last week. The body was deposited in a lower room of the Temple, in a plain coffin, and was an object of interest to an immense crowd of visitors. The funeral services were held in the great hall, which was crowded to discomfort—every aisle of the floor and gallery, as well as every seat, being occupied. After the services commenced, a crowd was continually gathering to enter, while an equal number was ready to escape from the press and heat within. At the conclusion of the services, a procession of carriages was formed, which followed the corpse to Mount Auburn.

TRINITY CHURCH.—The ceremony of consecrating Trinity Church in this city took place on Thursday last. The bishop of Michigan (now acting in the place of Bishop Onderdonk) officiated on the occasion. From the accounts which we have seen, we judge that the ceremony was quite imposing. The music particularly is spoken of as very fine; and one who reads the newspapers of the day would be likely to think it decidedly the most important part of the exercises.

INQUIRIES.—Is the Church a divine institution, or a mere voluntary association of Christ's people? What constitutes one a member of the Church? Is it obligatory on all who believe, the Gospel to belong to the Church? Has a member a right to withdraw from the Church whenever he pleases? Has the Church a right to sanction such withdrawal? Will some of your correspondents answer these questions? A SEVENTH-DAY BAPTIST.

A striking incident is related as connected with the exhibition of the Court of Death, which is now at Boston. Many years ago, when it was exhibiting at Albany, a Member of the Assembly, with some friends, went to see it. Upon his first entrance to the room, on casting his eyes in the direction of the fearful array of figures upon the canvass, he was seized with a sudden faintness, fell, and almost instantly expired. To him, indeed, the painting proved, with terrible reality, truly a court of death. How such a circumstance could occur no one can tell, as there is nothing frightful in the painting; on the contrary it is one of the most beautiful pictures ever seen.

Rev. Benjamin Hervey, a Baptist clergyman from Herkimer County, appeared at the Baptist Convention at Brooklyn, in good health, at the age of one hundred and eleven years. He is a long link between the present and the past, and must have been quite a curiosity among the young men of only three score years and ten.

Peter C. Brooks, father-in-law of Edward Everett, and the richest man in Boston, has sent a draft to the Government of Harvard College, for the sum of \$10,000, to appropriate for building a new house for the residence of the President of the Institution. The house now occupied by President Everett is situated in a very dusty and noisy quarter of the city, and is very unsuitable for a Presidential mansion.

Robert B. Thomas, the veteran astronomer, who for a period of 54 years has published a popular almanac, under the title of the Farmer's Almanac, died at West Boylston. A copy of the next Almanac has been furnished to the publishers, who will publish it under an arrangement made with the author.

The people of Indiana have so modified the license law as to prohibit the sale of strong drink unless a majority of the voters in a township vote or petition for it. This throws the labor of sustaining licenses upon the rum-drinking part of the community.

During the voyage of the ship Rainbow from New-York to China, two young lady passengers edited a weekly paper, which was printed in the fore-castle, and distributed through the ship.

An act has been passed in the Canadian Parliament for the removal of the disabilities under which the body of Unitarians have hitherto labored.

The most... last week... over Oregon... made a repo... in the matter... led to consid... which the vic... was gone ov... a lengthy sp... until Monday... of the present... ed by the S... sented from... bis against... Virginia. In the Hou... reported a bill... and asked to... eration of th... the Commit... for building... iron war frig... 1200 to 1600... inch calibre... The frigate... also recom... proposal to b... five millions... The follow... war was pub... Monday morn... may probab... There hav... General Tay... first occurri... Taylor was... Camp opposi... cans, number... pulsed. The... night becam... upwards of 2... the same spo... The second... commencing... miles of Ge... was on the e... the Chappara... width. The... with their ar... sweep a nar... Taylor was a... on the other... ordered a ch... structive fire... ing, carried t... bayonet. So... tack, that Ge... his papers, w... fell into the... hition lasted... 600 Mexican... Americans to... artillery. T... about 62 kill... were Col. M... bursting of a... others, whose... Lieutenants... others, were... We regret... was wounded... and was burie... The total l... was at least... The Mexica... men. An exchan... quent to, the... and Lieut... Lieut. Deas... Among the... was Gen. Ye... were offered... to give him... equal rank w... The Mexi... tory, that ev... celebrate th... of the Ameri... In their fl... the river and... swim it. Farther in... the American... sidents at M... to Saltillo... Matamoros... A great w... in this city... at which reg... measures wh... Taylor with... Official dis... ington" from... count of the... The town... American... mington, De... Fifty sever... the name of... at the head... to Gen. Gar... ment's war... The corp... that about... plied to the... them, they... that there... officers to b... having a com... It is... Det. of De... New Orleans... ayune w... with it. The New... Alton, Va... we are enab... pouring in... sorting to

General Intelligence.

DOINGS IN CONGRESS.

The most important business before the Senate last week related to the extension of jurisdiction over Oregon. The Committee on Territories made a report that it was not expedient to move in the matter at this session of Congress.

In the House of Representatives, the Committee reported a bill for extending our laws over Oregon, and asked to be discharged from the further consideration of that bill.

THE WAR WITH MEXICO.

The following important news from the seat of war was published in the New-York papers of Monday morning, May 25. The principal facts may probably be relied upon:

There have been two engagements between General Taylor and the Mexican troops; the first occurring on the 7th inst., when General Taylor was returning from Point Isabel to his Camp opposite Metamoras, in which the Mexicans, numbering from 5,000 to 7,000, were repulsed.

The second battle took place on the 9th inst., commencing at 3 o'clock, P. M., within three miles of General Taylor's camp. The action was on the edge of a ravine, and one mile from the Chapparral, which was near twelve miles in width.

The accounts from various parts of Ireland give painful evidence of the existing distress. Many of the districts are suffering the horrors of famine, and fever is on the increase.

The North of Portugal has been the scene of an insurrectionary movement, originating with the wine-growers, who have risen against the exactions of the government.

The attempt on the life of Louis Philippe seems to have made that monarch more estimable than ever in the minds of his countrymen.

FATHER WAR ITEMS.

A great War Meeting was held in the Park in this city on Wednesday evening of last week, at which resolutions were passed approving the measures which have been taken to carry on the war with Mexico, expressing thanks to General Taylor and those under his command, &c.

The town of Matamoras, destroyed by the Americans, is said to be about the size of Wilmington, Delaware.

Fifty-seven Volunteers at Columbia, Ga., with the name of J. S. Calhoun, Editor of the Enquirer, at the head of the list, have tendered their services to Gen. Gaines, to march to Mexico at a moment's warning.

The correspondent of the U. S. Gazette says that about fifty Members of Congress have applied to the President for appointments either for themselves or their relatives, in the army, and that there are an immense number of patriotic officers to serve the country, upon condition of having a commission.

It is said that there is an unusually large number of persons seen in the streets of the city of New Orleans with their arms in slings. The Picayune wonders if the drafting has anything to do with it.

The New Orleans Delta of the 13th inst. says: "It is with no small degree of satisfaction that we are enabled to announce that volunteers are pouring in from all quarters, and the idea of resorting to a draft is abandoned. Yesterday no

less than 347 volunteers came in from different towns in the State, and the full complement of four regiments required for this State under the requisition of Gen. Taylor, will soon be filled up, and we doubt not double the number.

We learn from Watervliet that the Government has 200,000 muskets at that place, now ready for shipment at a moment's notice; and that there are also 800,000 in the various depots, independent of the State armories, which contain from 300,000 to 400,000 more.

Applications continue to pour in upon the President from volunteers, who are anxious to serve their country. Among them is the Hibernia Jackson Guards, a company from the sixth division of Pennsylvania militia.

FIFTEEN DAYS LATER FROM EUROPE.

The steamer Britannia reached Boston on Thursday last, bringing Liverpool papers to the 4th inst.

The Cotton market stood firm; the Share market was recovering its tone; the Corn trade was in a very unsatisfactory condition, on account of the unsettled state of the Tariff, the House of Lords not having acted on the new bill; the Money market was easier.

Large quantities of American Provisions find their way to England by almost every arrival. With an anticipated scarcity of bread stuffs, the records of the barrels of flour and of beef which cross the Atlantic at the present time are duly paraded in the columns of the daily press.

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The Britannia brought out five Friendly International Addresses from different towns and cities in England to the same number of cities in the United States.

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A quarter of flour (half a bushel) could not be obtained for less than 24 millreas, or \$12; and biscuits, weighing half an ounce, sold for 30 reas, or one cent and a half each. Salt, which a short time previous was selling at 8 millreas, was held at 16 millreas.

THE CHOLERA.—This destructive scourge of humanity seems once more on its way to ravage the continent of Europe, originating, as before, in the heart of Asia, Northern Persia being the first quarter in which it was noticed; it is gradually approaching the confines of Europe.

The cholera has already count by thousands the number of their dead who have fallen victims to Asiatic cholera. The line of route taken by it appears to be almost due West, for it attacked in singular succession the cities of Bokhara, Herat, Meshed, Teheran and Ispahan, while recent accounts from Odessa state that two or three cases of Asiatic cholera had been observed at Tiflis.

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Table with 2 columns: State and Enrollment. Includes New Hampshire, Massachusetts, Maine, Vermont, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Delaware, Virginia, North Carolina, South Carolina, Georgia, Alabama.

SUMMARY.

A Mr. Swartz, of St. Louis, has discovered a new varnish for oil paintings or paper, which may be laid on a dozen times, then rubbed down and polished like a mirror, retaining all the while its limpid and colorless translucency.

Massachusetts has paid as bounty, \$115,816 71, to the several Agricultural Societies in that State, since their formation.

The notes of the White Plains Bank are 25 per cent discount; and the Farmers' and Drivers' Bank of Buffalo, 10 per cent discount.

A young man named Esta Brooks, a teacher of music, committed suicide at Binghamton, a few days since. He had become involved in difficulties in Pennsylvania, and was obliged to marry contrary to his will, to evade the punishment of breach of promise.

Carriages built entirely of iron are becoming fashionable in Paris, France. It is said that if a corpse when laid out is placed with the body nearly erect, or in an angle of forty-five degrees, the natural features may be much more effectually preserved than when left in the usual horizontal posture, and in this way the body may be carried a great distance without change.

Four-score Lowell girls have gone to the Washington Fair, where they will take part in exhibiting goods of their own manufacture.

The Boston Traveler states that a gentleman in Essex county has recently imported a kind of grass seed which is said to have yielded, in a single season, five cuttings, an aggregate length of twenty-eight feet.

Major Jesse Buel presented the Albany Journal with an egg taken from the nest of a black Poland hen, which measures eight and a half inches by six and three quarters, and weighs four ounces.

The Mexican army on the Rio Grande is offered by many English, French, and other Europeans.

The remains of Dr. Houghton, State Geologist of Michigan, who was drowned in the Lake nearly six months ago, were recently found. Funeral services were held at Detroit, and attended by a large concourse of citizens.

The Chairman of the Committee on Post Offices and Post Roads in the Senate, declared, in his place on Tuesday, that no change was contemplated in the Rates of Postage.

On Thursday, May 7, the town of Grenada, Miss., was almost swept away by a terrible tornado. Eighteen persons were killed, and as many others wounded.

The Cherokee delegations to Washington have been singularly unfortunate this year. The National Intelligencer announces the death of another member, Captain John Looney, on Friday of last week, about 70 years of age.

The Milwaukee Courier says, that at the recent Election, a very large majority of the people of Wisconsin declared in favor of a State Government. Wisconsin, therefore, will be represented in the next Congress by two Senators and two Representatives.

A large portion of the one dollar notes on the Albany Exchange Bank, now in circulation, are counterfeit. The only safety is in refusing all one dollar notes on this bank having for a vignette a female and a child standing by her side.

The telegraphic communication between New-Haven and Boston is now complete. A few days are needed to test the work, after the expiration of which the lightning will jump astride the wires and shoot back and forth between the two cities, entirely at the will of a single individual at each end of this "highway of thought."

Newfoundland papers state that the Seal Fishery had proved very unsuccessful this season; only 80,000 seals had arrived up to the 27th of April. Several vessels have been lost in the ice. The Insurance Offices at St. Johns had ascertained their losses to be \$40,000 in that trade alone.

A private letter from Richmond, Va., dated 17th inst. says: "We had a negro insurrection here a few days since, a few miles from the city. They were to march to the city and take the banks and all the cash, but they were not quite quick enough. About a dozen were arrested, and they will put a rope round their necks by way of a pattern."

Henry Boyland was seriously injured by being shot in the face by one of the cannon during the firing in the Park on Wednesday, at the great mass meeting. A wretch named Wm. Hudson, living in Pendleton County, Va., recently murdered his wife and two children and maimed four others; the lives of two of the latter were despaired of. He surrendered himself soon afterwards, and, in reply to an inquiry, said that he committed the deed in a fit of passion occasioned by improper conduct on the part of his wife.

Mr. Devyr, Editor of The Anti-Renter, has had a verdict of \$500 rendered against him at Catskill, for an alleged libel on the professional and personal character of Mitchell Sanford, Esq., who was one of the counsel for the prisoners in the Anti-Rent trials at Delhi.

Albert J. Tirrell, acquitted of the murder of Maria A. Bickford, has pleaded guilty of the crimes of adultery and lascivious cohabitation with her, for which the penalty is six years in the State Prison.

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MARRIED. In Whitestown, Thursday morning, May 14, by Pres. Green, Mr. FLETCHER G. JELIFF, of Newark, N. J., to Miss MARY W., daughter of Reuben Wilcox, Jr., of Whitestown.

Also, by the same, May 4, Mr. WILLIAM H. MURDOX to Miss SARAH ANN HUMPHREY, all of Alfred.

In Genesee, N. Y., April 23d, by Elder H. P. Green, Mr. JAMES R. GREENMAN, of Hebron, Pa., to Miss FANNY BABCOCK, of the former place.

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Miscellaneous.

CLING TO THY MOTHER.

BY GEO. W. BETHUNE.
Cling to thy mother; for she was the first
To know thy being, and to feel thy life;

Uphold thy mother; close to her warm heart
She carried, fed thee, lulled thee to thy rest;

Cherish thy mother; brief perchance the time
May be, that she will claim the care she gave;

O mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,

OBLIGATIONS OF LITERARY MEN TO THE BIBLE.

English literature is no common debtor to the Bible. In what department of English literature may not the difference be discovered between the spirit and sentiments of Christian writers and those who have drawn all their materials of thought and of ornament from Pagan writers?

It is not to be doubted whether scholars have been sufficiently sensible of their obligations to our common English Bible. It is the purest specimen of English or Anglo Saxon to be found in the world.

SILENCE OF THE PULPIT.

Can the pulpit be silent in regard to any prevailing sin, and not share in the responsibility of that sin? Let the following fact, from the Indiana Freeman, answer:

THE BEAUTIFUL.

Come in the calmness of the twilight hour, when the zephyrs gently play among the branches of the waving trees—when the birds are carolling their evening songs—and muse upon earth's beautiful objects.

OLD AND NEW STYLE.

The Julian year, introduced by Julius Caesar, 45 years before the birth of Christ, made every fourth year, without exception, a leap year.

LOVELINESS OF EARLY PIETY.

The loveliness of early piety is well illustrated in the composure with which the happy subject meets the approach of death. To see the elastic form of youth tottering to the grave, robbed by disease of the bloom of health, a sure prey to the destroyer of man, is a painful scene to look upon.

Absence from the city had prevented me from calling on her again after the solemn hour spent in the communion season. But I heard from those who hovered over her couch what were the breathings of her soul.

and virtuous before her conversion. On these she dare not rely. You may not trust to your goodness for strength to meet your dying hour.

"CONTENTED AND HAPPY."

Brother Houck has sent us the following advertisement with a request that we should publish it, saying a friend had just forwarded it to him from the South.

ONE HUNDRED DOLLARS REWARD.

The above reward will be given for the apprehension and delivery to me of my servant woman Sophia. She left my residence, at Annapolis, Maryland, on Sunday evening, the 5th inst., and traveled in the Cars to the City of Washington, and went to the house of her mother, who is a free woman, named Margaret Lee, residing next door to a blacksmith shop, at the corner of L street south, and 3d street east, street near the navy yard.

Sophia is a remarkable neat well looking mulatto woman, rather under the usual size, of about 25 years of age, and converses with unusual ease and accuracy for a servant.

GENERAL CONFERENCE OF THE M. P. CHURCH.

A paper of instructions to the Indiana delegation in regard to slavery was decided by the President not to be a memorial.

A memorial from the South Carolina delegation, protesting against any change in the Constitution, especially in regard to the word white, and in regard to the Kane pamphlet, was referred to the Special Committee.

The judiciary committee also, through Mr. De Ford, reported against the memorial of the Michigan Conference requesting that the word white be struck out of the Constitution and the Book of Discipline.

Rev. J. Clark said that as one of the committee, he would present a counter report. He said that he did not consider the report that was read to be the report of any one else than Mr. De Ford.

Rev. S. M. Short presented a resolution, that there should be a rule inserted making it sinful to buy and sell men, and moved to refer it to the Special Committee.

Rev. J. G. Whitefield of Virginia, moved to lay the whole on the table. He said that the resolution contemplated direct legislation on the subject of slavery, and any such attempt should be put down at once.

Rev. R. B. Thompson of Virginia, was opposed to laying it on the table; this resolution was one which came exactly in the province of that Committee, and should be referred to it.

Rev. W. H. Collins of Illinois was in favor of the laying on the table. The action contemplated in the resolution, was as foreign to the matter legally before the conference, as would be the buying and selling of horses, cattle or hogs.

Rev. Mr. Dobbins rose to correct a wrong impression that Charles and John Wesley ever made any such rule. It was an American rule. John Wesley never made any such thing.

Mr. Wesley Starr said that this very matter had been referred already to the committee in the shape of a memorial, and why should they not refer this.

Rev. G. Brown hoped that the committee would be permitted to have all the matter before them which they needed.

Mr. DeFord thought that the resolution was a mere trick. If the ground was already covered, what was the need of such a resolution. We ought to show them that we would suffer no such moves to agitate the conference.

The motion to lay on the table was finally carried, 32 to 29.

Mr. DeFord offered a resolution stringently condemning the course of the abolitionists. Laid on the table without debate.

EXTRAORDINARY FASTING.—We are informed through some of our exchanges of the case of a man in Alexandria, La., who, at last accounts, had for thirty days refused to permit a particle of food or a drop of stimulant to pass his lips.

The above case, if true, is quite remarkable, but we recollect one more singular than this, for the truth of which we can fully vouch. It is this: Some few years since, a Mr. M—, of Portersville, Conn., under the influence of religious

excitement, conceiving it to be his duty to imitate the example of our Saviour and fast forty days, actually performed the same; the only thing which passed his lips during the whole period being cold water, in which a little salt had been dissolved.

Although much weakened by protracted fasting, he retained all his faculties during the whole period. When the feat was completed, he commenced taking food in extremely small quantities, under the advice of his physician, and in two or three days was able to walk unassisted a distance of about two miles to the residence of his father.

AN EDITOR'S LIFE.

Many think the task of editors a very easy one, of mere pleasure and pastime. This might be the case, if they cared not what influence they exerted on their readers. But if they correct vices and follies, they will find much opposition from various quarters. It is not merely the writing of the leading article itself, but the obligations of writing it, whether inclined or not, in sickness or in health, in affliction, distress of mind, winter and summer, year after year, tied down to one task, remaining on one spot.

A NEW DIAMOND MINE.—The rich stores of Brazil seem not yet to have been exhausted, and new discoveries are being made, developing the richness of her diamond mines. One of these has been recently opened, exceedingly valuable. A French paper published at Rio de Janeiro gives the following account of it:

This mine, which already has produced 400,000 carats of diamonds, was discovered in October, 1844, by a negro shepherd. The man, struck with the resemblance of the ground to that of the mine of Tijuco, where he had worked, began to dig, and found some diamonds, which he carried to Bahia for sale.

OLIVE OIL.—This article seldom reaches us in a perfectly pure state, and its effects, on that account, are often deleterious rather than beneficial. The following receipt for its purification may, therefore, be of service to some: "Mix with water; agitate it violently, then let it settle and turn off the oil. The mucilage which produces rancidity is separated from the oil, and remains in the water. Oils obtained by compression contain mucilage and other matters which may be separated by this simple process.

DIGNIFIED CONDUCT.—Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "that a man of the world would not be so old-fashioned as to regard God and religion." Eliza started—but on recovering herself, said, "From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely."

RARE DOINGS.—The St. Louis Republican of the 11th inst., says that the Abolition Convention which met at Peoria on the 7th, was completely broken up by the citizens of that place. In the evening of that day, the Abolitionists convened at the Court House, but before they had proceeded to business, a number of persons, who were opposed to their holding a convention there, went in and one of them advanced to the desk and declared that no Abolition speeches should be made. The ladies present were requested to leave, and the Convention ordered to disperse. Very soon after, a general row was kicked up, the lights were extinguished, and some of the Abolitionists most unmercifully pelted with eggs. The Convention was entirely broken up.

SING SING PRISON.—The bill passed by the Legislature for the relief of this Prison appropriates \$10,000 to pay the debts already incurred; \$10,000 to defray the expenses of bringing into the Prison the Croton water; \$4,000 for repairs; \$4,000 for building shops and completing the walls of the Prison. The same act also provides that children born of convicts in the Female Prison may be sent to the Poor House in the County of Westchester and there supported on such terms as may be agreed upon between the Inspectors of the Prison and the Commissioners of the Poor—the expenses to be paid out of the funds of the Prison. Courts are required when passing sentence upon prisoners to cause convenient inquiry to be made into their former trade or business, instead of relying as heretofore, upon the unsupported oath of the prisoner himself; and if a convict has been in a State Prison before, he may be employed in the same kind of labor in which he was employed during such imprisonment, without reference to the certificate of the Judge, if the Agent shall deem such a course best for the interest of the State.

PROSPECTUS OF THE LITERARY EMPORIUM, A Compendium of Religious, Literary, and Philosophical Knowledge.

In the first place, light literature will find no place in its pages, i. e. love tales, literary trash, &c. Secondly, sectarianism will not be admitted into the Emporium; or, in other words, it will favor no particular sect, but it will advocate the religion of the Bible in the strongest terms, and will urge the necessity not only of a change of heart, but a virtuous and holy life, in order to be truly happy in this world and to be prepared for that which is to come.

The Emporium is published monthly at one dollar a year. Five dollars allowed to any person obtaining fifteen paying subscribers, and at the same rate for greater or less number. One hundred centurions and honest Agents wanted for the Emporium and other valuable works. All letters, orders, &c., should be addressed to J. K. WELLMAN, Editor and Proprietor, No 116 Nassau-st, New York.

For your own sake, reader, subscribe for the Literary Emporium! It is issued monthly in New York: J. K. Wellman, 116 Nassau-st. \$1 a year. This monthly is such a work as can be recommended to all as eminently worthy of support. No "literary trash, tales, &c." are found in it; but it is filled with interesting articles, Religious, Literary, and Philosophical. It advocates the religion of the Bible in the strongest terms; and urges the necessity of a change of heart, and of a holy and virtuous life, in order to be happy here and hereafter; and still knows no sectarianism. Every Christian, and every one who wishes to become a Christian, ought to get this cheap and excellent publication. Each number contains two beautiful engravings, one a plain did steel engraving, the other a nicely printed flower.

PROSPECTUS OF THE YOUNG PEOPLE'S MAGAZINE.

This Magazine is edited by Seba Smith; this gentleman has been so long and favorably known to the reading public, that to mention his name is recommendation sufficient to ensure the Magazine a hearty welcome from the American people. And we are happy to announce the Rev. J. S. Abbott as among our regular contributors. "And also Mrs. Elizabeth Oakes Smith, with other of our best female writers."

It will be issued monthly, on handsome paper, and each number embellished with a steel engraving, and a flower painted from nature. The first number is now ready to deliver to subscribers. Terms one dollar per year, or 10 cents for a single number. The above work is got up in better style than any other magazine published for youth in the United States. We challenge investigation for the proof of this assertion. Please read the introduction below.

INTRODUCTION.

The design of this work is to present a useful and interesting periodical to the youth of our country—one that while it shall amuse, shall also enlighten and instruct, and not merely instruct and enlighten, but elevate and purify. A work which shall do its share towards guiding the youth of our country in the path that will lead them to usefulness and respectability as citizens, and to honor and happiness as men and Christians. With this general object in view, all suitable topics will be discussed, and the best material sought for both original and selected, wherever it may be available. The world of fact and the world of fancy will both be explored, and their choicest treasures brought home and spread before our young readers.

Without bias in party politics, the work will present clear and condensed views of political statistics, institutions, and men of the country; and without sectarianism, it will aim to present such matter as may be acceptable to any Christian family.

Stories, Poetry, History, Biography, Science and Art, will all be made to contribute to the general design. Biographical notices of the distinguished men of our country and occasionally of other countries, both ancient and modern; American history; the history and statistics of the individual states, from Maine to Texas, and from New York to Oregon; Indian Stories and romance, with historical sketches of various tribes, from the time the Europeans first landed till the present time—these are among the prominent sources from which our pages will be filled. And although this work is designed mainly for youth, it is intended that it shall be so conducted that the youth who takes it and preserves it, shall find it a pleasant and valuable companion in middle life or in old age.

All letters, orders, &c. should be addressed to J. K. Wellman, Proprietor, 116 Nassau street, New York. N. B. Any newspaper giving the above two or three insertions shall receive the Magazine one year.

From the Philadelphia Saturday Courier. THE YOUNG PEOPLE'S MAGAZINE.—It truly gratified our hearts to receive No. 1 of this new work, because it brought us tidings of our estimable friend, "The Original Jack Downing, of Downingville, away down East." In a word, Seba Smith, Esq. of the Original Jack Downing Creations, and who is a sweet writer, especially for the young, has started in New York City a Young People's Magazine. It will succeed. He is the man for such a Magazine—moral, elevating, instructive. Let all young people in our wide spread country take it for we pledge our word for it that it will be the Magazine for them. It will surpass the palmy days of Farley's Magazine for the Young, we feel quite sure.

ILLUSTRATED BOTANY.

EDITED BY JOHN D. NEWMAR, M. D.—Circumstances make the man, and very often, as in the present case, the book. For years there has been a steadily increasing interest felt for the vegetable kingdom. Lately, this taste has been partially gratified by the literary magazines, which owe their popularity, in a great measure, to the beautiful flower prints that adorn them. One specimen a month, however, is not enough, nor is it required in such a connection. A work relating exclusively to the subject is wanted by the public, and this want the present enterprise is intended to supply.

Preceded by a short introduction on Physiology, and a view of the Natural and Linnaean Systems, the work will be devoted to a separate consideration of each plant. To gether with our own information, we shall furnish the standard works on Chemistry, Botany and Medicine, combining every useful item of knowledge, and without lessening its value, present it in a concise and pleasing form. Obtaining our supplies from the same sources as the bee, we hope to secrete as elegant a sweet for the mind as it does for the body. The properties of each, more especially the medicinal, will be confirmed, in a great number of instances, by personal experience. To this will be added its history; its meaning in the language of flowers; and poetry, either original or selected, from the gems of the children of song.

The whole illustrated by splendid Colored Engravings, taken from nature, full size, and finished in the highest style of modern art. This work is designed to be eminently popular in its application, and there is enough of that which is stranger than fiction about it, to render it in no ordinary degree interesting and instructive.

TERMS.—This work will be published monthly, with four or six Flowers, handsomely painted, in each number. Price Three Dollars a year, or two copies to one address for Five Dollars. Furnished to seminaries, colleges and societies, in clubs, 10 copies for \$20 a year.

The Sabbath Recorder, IS PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK.

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

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