

The Sabbath Recorder.

New York, June 4, 1846.

THE CONDUCTORS OF BENEVOLENT OPERATIONS.

Many persons seem to regard ministers of the Gospel as the exclusive directors of the benevolent organizations of the church.

If we mistake not, it is in reference to somewhat such a state of things, that the apostle Paul speaks, when he represents the church as a body, and denies that the foot is any less a part of the body because it is not a hand, or the ear because it is not an eye.

The influence of the notion that nothing can be done to promote benevolent objects except by ministers of the Gospel, has been hurtful in many ways.

In the first place, it has not unfrequently given undue importance to the minister, both in his own eyes and the eyes of his people.

Again, the notion which we oppose, effectually shuts out from important stations some of those whose influence is greatly needed.

There are in these times some noble exceptions to the foregoing remarks.

ANTI-SLAVERY CONVENTION.—Last week the New-England Anti-Slavery Society held a three days' meeting in Boston.

ized by masterly ability, stirring eloquence, and a glorious firmness of purpose.

THE CHRISTIAN ALLIANCE WORLD'S CONVENTION.

We have already expressed our fear, that it will be difficult to organize and carry forward this Convention so as to secure harmony among the delegates of whom it will be composed.

THE SABBATH UNION.

Dr. Edwards was present at the recent meeting of the "American and Foreign Sabbath Union," and stated some facts respecting the operations of that Society which ought to increase the activity and zeal of those who are laboring to disseminate right views in regard to the Sabbath.

"Within four years, there have been held in our country fourteen State Conventions of the friends of the Sabbath, to unite their counsels and efforts for promoting throughout the community a due observance of the day.

ANNIVERSARIES IN PHILADELPHIA.—There were several anniversary meetings of benevolent societies in Philadelphia last week.

WHO IS MOST TO BLAME?

When professors of religion "grow cold" and forsake their place in the house of worship on the Sabbath, are found visiting or lounging, "doing little works of necessity," or sleeping, I wish to ask who is most to blame?

But advance in man's mortal career a few short days, and what scenes do they disclose! The "revival" passes away. The excitement is over.

Now man is a reasoning creature, "a little lower than the angels," and reason teaches that these things should not be so.

"Give honor to whom honor is due, and blame to whom blame is due. Get ye up and out of the way, that the car of Christ's salvation be no longer hindered by you who are to blame.

There is no doubt a great responsibility resting upon ministers of the Gospel for the state of things described above.

THE DESIGN OF A NEWSPAPER.—Strange notions some folks have of the design of newspapers, as is evident from the letters which are occasionally sent to editors.

CATHOLIC CHAPLAINS FOR THE ARMY.—A rumor has been afloat for a week or two past, that President Polk had requested Bishop Hughes of New York to visit Texas, for the purpose of encouraging the Catholic portion of our army, and at the same time exerting what influence he could to produce a better state of feeling among the Catholics of Mexico.

PRISON DISCIPLINE.—The 21st Anniversary of the Prison Discipline Society was held in Boston last week.

FRIENDLY CLERICAL MEETING.—In Boston, on Wednesday of last week, while the city was thronged with persons attending the Anniversaries, about eight hundred clergyman and philanthropic laymen of different denominations came together for social intercourse and tea at the large Hall of Tremont Temple.

THE JEWS.—The total number of the Jews is estimated at about 6,800,000.

THE CHRISTIAN PARLOR MAGAZINE for June contains a beautiful plate of "The Good Shepherd," and an engraving of the three-colored Morning Glory.

THE YOUTH'S CABINET for June contains a great variety of interesting articles for the young and old.

THE BLACK RIVER JOURNAL, published at Watertown, N. Y., by Joel Greene, comes to us in a new dress and greatly improved.

emigration from China to the Oregon coast of America, will be equal to any yet known from Europe.

THE TONAWANDA INDIANS.—Some of the papers in Western New York speak in terms of strong condemnation of the course of our Government toward the Tonawanda Indians.

"The Tonawanda Indians are now civilized. Their Reservation shows to a good degree the effects of cultivation and husbandry.

A SIDE-VIEW OF WAR.—A young man who is with our troops at San Isabel writes a letter to a friend in this city, giving an account of the late battles, from which we glean the following:

"I have this moment had my first view of war. The wounded, numbering about fifty, have just come in, in wagons.

ANOTHER VIEW OF WAR.—A correspondent of the Spirit of the Times, speaking of the battle of Palo Alto, says—

"Major Ringgold received a shot, while seated on his horse, that carried away the flesh on his legs, from his knees up, and passed through the withers of his beautiful thorough-bred charger, 'David Branch,'

THE JEWELRY.—The total number of the Jews is estimated at about 6,800,000. They are distributed as follows:—in America, 75,000; in Europe, 3,900,000; in Asia, 3,000,000; in Africa, 500,000.

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We have proceedings general inter-expressing their for their sympathy. A joint resolution of a committee of a visit and examination propriety and ing said insti in discussing but the prevail the existing Great Britain the time of ad

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Speaking of says, "Doub wisdom of some individ doubt that than it is, an and no natio dirge way th ish." TB 3011

Miscellaneous.

FOR THE CHILDREN.

PICTURES PRECAUTIONARY.

I saw a Pauper in the street, Begging from door to door, A crust of bread, poor wretch! to eat He seldom ask'd for more. I said, "old man, I grieve to think That begging's your employ; And why?" he said, "I learned to drink When I was but a boy."

TWO QUESTIONS FOR SUNDAY SCHOOL SCHOLARS.

I wish to propose to Sunday School scholars two questions, earnestly entreating them to consider seriously what would be their answers if they spoke the truth.

My first question is, Why do you go to a Sunday school? I shall state many answers which might probably be given by different characters, were the truth really spoken, and shall then leave each of you to consider which would most resemble your own.

Answer 1. Because, when all the other children in our village go to the Sunday school, it would look very odd if I did not do the same. 2. My parents wish me to go, otherwise I should like to stay at home.

3. My brothers and sisters all went before me, and had many nice books given as rewards; so I hope I shall get some too. 4. If I attend regularly, I hope the leaders will notice me, and perhaps give me a new straw bonnet, like the one they gave to Ann Wilson.

5. I have a good memory, and can answer my teacher's questions readily; for which I get praised and expect soon to be at the head of the class; otherwise I should certainly leave off attending. 6. I like to learn to sing; and sometimes our teacher reads to us pretty stories.

7. I like to go because all the scholars are treated with an excursion, and good things to eat, on the fourth of July. 8. I like to learn all about the Bible, so as to be able to show to poor ignorant people how much I know, and to be thought good and clever.

9. I feel myself to be a poor, ignorant, sinful child, and go to learn what I must do to be saved. I am thankful to God and my teachers; and I should love the Sunday school quite as well, and attend as regularly, even if no rewards or tickets were ever given; and if I should always stand at the bottom of the class.

will soon be converted to God." The minister told him that there was a great deal to be done and he feared it would be a long while before the work would be finished. "I hope, sir, it will be finished before I am a man."

LITTLE JANE.

A little girl who had always been remarkable for her obedience to her parents, refused one morning to go to school. Her mother expressed much surprise, and said, "My dear, why do you not wish to go? It is high time; the bell has rung, so put on your bonnet and get ready, or I fear you will be too late; and you know if you are, it will displease Miss West very much; for she like all other teachers, dislikes to have her scholars late."

"I cannot go yet." "What is the matter, Jane? don't you feel well?" said her mother. "Yes, mother, but I have this morning neglected to go by myself. I have not thanked my heavenly Father for the kind care he has taken of me the past night, neither have I asked him to keep me from sin during the day—I am sure I cannot think of going to school until I do."

THE LITTLE GIRL WHO LOVED MISSIONS.

There is a little girl, between five and six years old, who often thinks about the poor heathen. She talks much about Jesus Christ. "My dear Saviour," she will say; "he was so good to die for me; and now I can go to heaven."

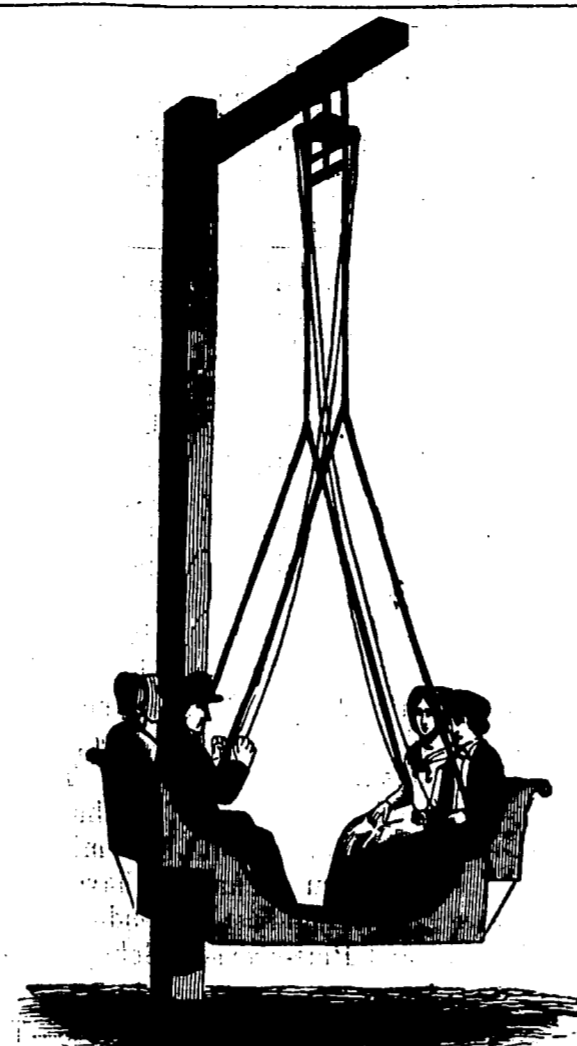
TO SABBATH SCHOOL TEACHERS.

Remember that you are dealing with souls which are to live eternally; that they are now like the melted silver, capable of receiving impressions which will last forever. Then, stamp upon them the image of Christ; and though it may show but faintly now, God will bless your faithful, prayerful labor, and bring out that image to shine as a star in glory.

AN ARAB TALE.

In the tribe of Nedgde, there was a mare of great reputation for beauty and swiftness, which a member of another tribe, named Daher, vehemently desired to possess. Having failed to obtain her by offering all he was worth, he proceeded to effect his object by stratagem. He disguised himself like a lame beggar, and waited by the side of a road, knowing that Nabee, the owner of the mare, would soon pass.

Romaine in his "Walks of Faith," tells us of a lady whose room was hung round with portraits of her deceased children, and who being asked if it did not make her unhappy to be so constantly reminded of what she had lost, replied, "It is but a small matter between my Saviour and me which has them; he or I."



CHILDREN'S AMUSEMENTS.

I love to see children engaged in innocent amusements. The mind needs relaxation from study, and the body from toil. It is true that "All play and no work makes Jack a mere toy,"

and it is equally true that "All work and no play makes him a dull boy,"

Children should have some sports, but they should be such as are healthful, innocent, and not dangerous. The recreations of children in city and country differ somewhat in their character. In the cut, we have a representation of an amusement quite common in cities. Nearly every little boy and girl knows what "scupping" means. Scups are differently constructed, and sometimes so made as to be dangerous.

A kind-hearted man who loves to assist children in innocent amusements, has invented a scup which can be placed in the house or yard, and used at pleasure without danger. It is represented in the cut. I saw it at the last exhibition of the American Institute, with four full grown boys and girls in it, enjoying themselves very agreeably. It is set in motion by pulling a rope which is done by one in each end of the "boat," as the bottom of the scup was called. It is a perfectly safe and agreeable recreation.

Children, when at play, should treat their companions with great kindness, and be willing to favor each other in their sports. I am always pained when I see boys and girls quarrelling, particularly brothers and sisters. God designed the family circle to be the abode of happiness and the kindest feelings, and his all-seeing eye looks with a frown upon that boy or girl who does anything to lessen the harmony that ought always to be found amongst members of the same family.

"Whatever brawls disturb the street There should be peace at home; Where brothers dwell and sisters meet, Quarrels should never come."

DON'T KILL THE BIRDS!



Little boy! don't kill the birds! At this season of the year, they are quite numerous, and how delightful to listen to their pretty songs. O, who can be so cruel as to kill the pretty little birds!

An act that caused me more pain than any other, when a boy, was the killing of a bird. It was a pretty chipping bird, and looked very much like the one represented in the above cut. The event happened in this wise: The bird had built a nest on a thorn bush that stood near the garden in front of my father's house; I used to go and look at the nest every day, and was delighted one morning to find in it a pretty little egg. In a few days, the nest contained five beautiful speckled eggs. I presume there are some of my readers that know how they looked.

sweet warbling, though nearly thirty summers have come and gone since then. Let me entreat my young readers that whatever else they may do, they will not kill the pretty birds. F.

THE LION AND THE BULLS.

Four bulls, which had entered into a very strict friendship, kept always near one another, and fed together. The lion often saw them, and so often had a mind to make one of them his prey; but, though he could have subdued any of them singly, yet he was afraid to attack the whole alliance, as knowing they would have been too hard for him, and therefore contented himself, for the present, with keeping at a distance. At last, perceiving no attempt was to be made upon them, as long as this combination held, he took occasion, by whispers and hints, to foment jealousies and raise divisions among them.

APPLICATION.

The moral of this fable is so well known and allowed, that to go about to enlighten it would be like holding a candle to the sun. A kingdom divided against itself cannot stand; and as undisciplined a maxim as it is, was however thought necessary to be urged to the attention of mankind, by the best man that ever lived. And since friendships and alliances are of so great importance to our well being and happiness, we cannot be too often cautioned not to let them be broken by tale bearers and whisperers, or any other contrivance of our enemies. [Esop.]

Mr. Dodd, an eminent minister, being solicited to play at cards, rose from his seat and uncovered his head. Being asked what he was going to do, he replied, "To crave God's blessing." The company exclaimed, "We never ask a blessing on such an occasion." "Then," said he, "I never engage in anything, but on what I can beg of God to give his blessing."

MY MISSIONARY BOX.

I would not be an Esquimaux To dwell amid perpetual snow; Nor would I a Siberian be, To chase the emine o'er the lea; Nor would I by the Ganges rove, An Indian child in banian grove; Nor yet on coral islands wild, I'm glad I am a Christian child!

MISSIONARY OPERATIONS.

One of the most pleasing features in our Sunday Schools, is the interest awakened in the minds of the scholars, in behalf of the destitute. It is a rare thing indeed to meet with a scholar of any of our Sabbath Schools whose heart does not beat warmly in behalf of the heathen abroad, and the children and others of our own country who have not the means of grace.

A decided impetus has been given to this cause recently by directing the attention of the schools to the work of sustaining missionaries in the Western States, and purchasing of libraries for schools unable to obtain them. Many schools have taken hold of the subject vigorously, and are accomplishing a great work. Most of the labor is done as it should be, by the children, who collect the money from their friends and others, and pay it to their treasurer, who sends it to its place of destination.

NEWS.

Still sighs the world for something new, For something new; Imploring me—imploring you, Some Will-o'-wisp to help pursue; Ah, hapless world, what will it do? Imploring me—imploring you, For something new.

WHY DO THE FLOWERS BLOOM?

"Why do the flowers bloom, mother? Why do the sweet flowers bloom? And brightest those we reared, mother, Around my brother's tomb?" "To fill the world with gladness, My child, were flowers given— To crown the earth with beauty, And lift our thoughts to heaven."

THE WORLD'S CONVENTION. 2 EXETER HALL, Strand, London, May 1, 1846.

REVEREND AND DEAR SIR, We are instructed by the Provincial Committee of the proposed Evangelical Alliance to open a communication with a few ministers and others of the principal bodies of Christians in the United States, and through them with the Christian public at large in that country, on the subject of the conference which—Divine Providence permitting—is intended to be held in London in August next.

While we would take the liberty of commending the whole to the considerate attention of our fellow-Christians in America, as exhibiting a more accurate and connected view of the sentiments entertained on this important subject amongst us, than has yet reached them, there are two or three points to which we especially wish to draw your attention, since they are likely to direct and influence their own movements in relation to it.

It will be perceived from the first resolution, which relates to the organization of the proposed Evangelical Alliance, that it is intended to be formed of Christians in their individual capacity, and not as representatives, or delegates of denominations or societies. Although, therefore, the friends who visit us from America should, for reasons which may govern themselves, be delegated to attend the Conference, they will distinctly understand that as individuals only they can be represented at its meeting.

From the same resolution it will also be perceived that, in order to entitle an individual to a place in the Conference, he must have been previously admitted a Member or Corresponding Member of one of our four divisions of the Provisional Committee. Persons residing in foreign countries are attached as Corresponding Members to the London division. It will be necessary, therefore, that our friends in the United States, who intend to be present, should, as soon as convenient, forward their names to the office as above, or report themselves here on their arrival, in order that they may be enrolled in accordance with the regulations.

The attention of parties disposed to make such application for enrollment as Corresponding Members, and for admission as such to the Conference in August, must also be drawn to the resolution respecting Slaveholders—a resolution which was adopted after long and careful deliberation; and their attention is thus specially directed to it, in order to prevent the painful necessity of refusing admission at the time of the Conference to any person who, not having adverted to its spirit and design, might make application for the purpose.

It is likewise to be understood, that not only is an agreement in the doctrinal truths set forth in the document essential to membership, but also the intention to cultivate and exhibit the spirit of forbearance and brotherly love. With regard to the objects contemplated in the formation of the proposed Evangelical Alliance, they will be found to be indicated with sufficient distinctness, at least for present purposes, in the series of Resolutions relating to them.

All that it may be necessary to mention here, is, that the one great object to be aimed at, is the manifestation of the unity which exists among real Christians, and that the other objects enumerated are to be pursued in subservience to it. The day fixed for the opening of the Conference is the 19th of August.

We are instructed, in conclusion, to assure our trans-Atlantic fellow Christians, that it will afford their brethren in this country unfeigned joy to receive them to the hallowed engagements of the intended Conference, and to welcome them to the hospitalities of their homes. They affectionately invite them to their family circles, as well as to the assemblies of the proposed Evangelical Alliance; and anticipate with sacred delight the opportunity of interchanging with them the holy sympathies of Christian love, and of approaching with common supplications and praises the throne of God and of the Lamb.

With assurances of personal esteem and respectful consideration, We are Rev. and Dear Sir, Yours affectionately, In the uniting bonds of the Gospel, EDWARD BICKERSTETH, JAMES HAMILTON, JOHN LEITCH, ALEX. DIOBY CAMPBELL, EDWARD STRANE, Hon. Secretaries. Official Sec'rys.

READ THE BIBLE.

It is the best of all books—full of truth and rich in eloquence. Of its morality you need have no fear. It will chasten your affections, purify your thoughts, enlarge and strengthen your intellect, and elevate your mind to the contemplation of things heavenly and divine. Read it daily. Study its sacred pages. It is an inexhaustible mine of spiritual gold, and the more you search and the deeper you dig, the purer will be the ore you find.

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