

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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WHOLE NO. 105.

## The Sabbath Recorder.

ROBERT CORNTHWAITE,

Pastor of the Sabbath-keeping Church of Mill Yard, in Goodman's Fields, London, from 1726 to 1755.

ROBERT CORNTHWAITE was a native of Bolton, near Lancaster, where he was born in 1696. He lost his father when he was very young; and his mother being left with eight children, and but in very moderate circumstances, he engaged in the care of a school some years before the usual term for the completion of his own education had expired, that he might not be an incumbrance to his widowed parent, but contribute to the support of the family. Soon after he came to years of maturity, though his parents were members of the Established Church, he joined himself to the Dissenters of the Presbyterian denomination. The ground of this conduct was a conviction, that the Gospel had not prescribed any national religious establishment, and that the imposition of public forms of worship, and articles of faith, was an infringement on the most sacred natural rights of conscience.

From the place of his nativity, after staying a little time at one or two other places, he removed to, and for some years was settled at, Chesham, in Buckinghamshire. Here, finding reason to alter his sentiments both on the mode and the subjects of baptism, he entered upon the ministry among the Baptists. From Chesham he was invited to a Baptist congregation near Boston in Lincolnshire. Meeting with some uneasiness, he left that place before the expiration of a year, though he was very earnestly importuned, by persons of considerable distinction there, to continue amongst them, and had from one of the offer of an immediate and handsome provision, if he would have conformed to the National Church. He was then wholly unprovided for, and the latitude of his sentiments damped his hopes of encouragement from the Dissenters. But though the offer was seconded by these powerful circumstances, his integrity determined him to reject it.

Soon after leaving Boston, Mr. Cornthwaite went to London. Here the controversy concerning the seventh day, and the observance of it as obligatory on Christians, came before him; and after a careful and deliberate examination of the question, he concluded that it was still incumbent on Christians to keep it according to the fourth commandment. He therefore commenced keeping the Sabbath; and, in 1726, he was chosen pastor of the Seventh-day Baptist congregation in Mill Yard, Goodman's Fields, in which connection he continued nearly thirty years, until his death, April 19, 1755, in the 59th year of his age.

The beginning of Mr. Cornthwaite's ministry was an important epoch in the history of the Mill Yard Church. For a time previous, they had been comparatively destitute of the regular and efficient ministrations of the word. In the year 1720, they had endeavored to improve their condition by inviting the Rev. Joseph Stennett, (afterwards Doctor of Divinity,) who was at that time the minister of a church in Exeter, to take the pastoral care of them; but he had declined. To add to their embarrassment, the Cripplegate Sabbath-keeping Church was without a pastor, and its members had been accustomed to meet with the Mill Yard congregation since the death of the elder Joseph Stennett in 1713. In such circumstances, Mr. Cornthwaite's appearance seemed altogether providential, and was hailed with joy. He soon showed that his heart was intent upon building up the church. Meetings for social worship and prayer were instituted, discipline was maintained, and the Sabbath was made a frequent subject of discussion. The effects of this course were soon visible, and illustrate happily the power of a pious and energetic pastor. On the church records of 1730, only four years after Mr. Cornthwaite's election, we find notices of meetings held for thanksgiving and prayer in view of the interest manifested in various places respecting the Sabbath.

Mr. Cornthwaite was faithful and assiduous in the discharge of his ministerial duties. The subjects of his discourses were almost always practical. The strain of them was plain and easy, but manly, solid, and convincing. In explaining the Scriptures, he labored, we are told, "to give a rational and consistent sense of them; and showed them to be indeed such an inestimable fund of the most important truths, as renders them worthy to be received with the highest joy and gladness by every reasonable mind." One of the distinguishing parts of his character was diligence and industry. Possessing a peculiar degree of spirit and vigor, enjoying, for thirty years, an uninterrupted state of health, and understanding the great art of improving every portion of time, he was constantly devoted to his employment as a minister and school-master, and engaged also in a series of other labors and studies of a very important and useful nature. He was eminent for his great

zeal to discover truth, and his inflexible adherence to every thing which, in his view, bore the stamp of truth, however contrary to the common sentiments of mankind, and obnoxious to general censure. He was equally zealous with respect to moral and practical truth, and to the performance of every part of his duty. As soon as he was convinced that any thing was his duty, he never consulted whether or not it was agreeable to his interest. But though he was so peculiarly cautious of violating any part of his own duty, he was always ready to make the most favorable allowances for the excusable failings of others. Nothing but hardened and flagrant acts of vice could deprive any person of his affectionate good wishes, or of any kind of offices and assistance that were in his power. An extensive charity, benevolence, and candor, formed an eminent part of his character; and he was well satisfied with every one whom he found to be governed by principles of sincerity, benevolence, and piety. The particularities and distinctions arising from religious differences, were no obstructions to his affection and friendship. His death was sudden; but previous to it, he had expressed a complete and absolute resignation with respect to the length and shortness of his life.

Mr. Cornthwaite's publications were devoted principally, though not exclusively, to the subject of the Sabbath. In his discussions, he had to contend with several able writers, among whom were Dr. Samuel Wright and Dr. Caleb Fleming. His productions show that he had made the subject one of profound study, and that he was well qualified to give instruction upon it. Six works are now extant in which he maintains that the seventh day is the true and only Sabbath. The first was published in London in 1730, and was entitled, "Reflections on Dr. Wright's Treatise on the Religious Observance of the Lord's Day." The second appeared in 1735, under the bold title, "The Seventh day of the week the Christian Sabbath." The third and fourth were both issued in the year 1736, and their titles indicate that the subject was then receiving more or less attention. One was entitled, "The Seventh-day Sabbath Further Vindicated, or a Defence of some Reflections on Dr. Wright's Treatise," &c.; the other, "A Second Defence," &c., directed against Caleb Fleming. Mr. Cornthwaite's fifth work on this subject, and probably the last which he wrote, was published in London, 1740, and called, "An Essay on the Sabbath," &c., occasioned by articles written upon that subject by Mr. Hallett, Mr. Jephson, Mr. Chubb, Mr. Killingsworth, Mr. Dabol, and Dr. Watts. Besides these five, there is a pamphlet in the library of the church at Natton, Eng., entitled, "Mr. Foster's Sermon, *Of the Sabbath*, examined with candor." From some allusions in this pamphlet to works which the writer had previously issued, it is quite certain that Mr. Cornthwaite was its author. When we add to the foregoing his pamphlet on Transubstantiation, and his Occasional Sermons, it will be seen that he must have been a man of good attainments and great industry.

Mr. Daniel Noble, a pupil of Mr. Cornthwaite, and his successor in the pastoral care of the Mill Yard Church, preached his funeral sermon. Mr. N.'s remarks on the utility and importance of a conscientious regard for speculative truth, may properly conclude these brief memoirs of a man who exhibited, in this respect, a singular and meritorious example. "Though such a strict attachment to bare speculative truth may appear," says this judicious writer, "at the first view to be very far from being one of the principal and most amiable parts of morality, yet it is certainly an attainment of very high importance, as it is a good foundation for the superstructure of every other virtue. And, if we view the world around us, how many deplorable instances shall we find of the unhappy and fatal consequences of the present reigning indifference with respect to the truth or falsehood of opinions, sentiments, and professions? But it seems scarcely conceivable, that he who has a strict and inviolable regard to truth, for its own sake, can be indifferent to any branch of virtue whatever."

THE DEAD.—How little do we think of the dead! Their bodies lay entombed in all our towns, villages and neighborhoods. The lands they cultivated, the houses they built, the works of their hands, are always before our eyes. We travel the same roads, walk the same paths, sit by the same fireside, sleep in the same rooms, ride in the same carriage, and dine at the same table, and yet seldom remember that those that once occupied these places, are now gone forever. Strange that the living should so forget the dead when the world is full of the mementos of their lives. Strange that the fleeting cares of life should so soon rush in and fill the breast to the exclusion of those once so near. To-day man stands and weeps over the grave of his departed friend. To-morrow he passes that grave with cold indifference. To-day his heart is wrung with all the bitterness of anguish for the loss of one he so much loved. To-morrow the image of that friend is effaced from his heart,

## THE GENTLE WORD.

A gentle word hath a magical power,  
The weary breast to beguile;  
It gladdens the eye, it lightens the brow,  
And changes the tear to a smile.  
In the genial sunshine it sheds around,  
The shadows of care depart,  
And we feel, in its soothing and friendly tone,  
There's balm for the wounded heart.

Oh! watch thou, then, that thy lips ne'er breathe  
A bitter, ungentle word,  
For that which is lightly and idly said,  
Is often too deeply heard.  
And though for the moment it leave no trace,  
For pride will its woes conceal,  
Remember, the spirit that's calm and still  
Is always the first to feel.

It may not be in thy power, perchance,  
To secure a lofty place,  
And blazen thy name upon History's page,  
As a friend to the human race;  
But oft in the daily tasks of life,  
Though the world behold thee not,  
Thy gentle and kindly words may soothe  
A desponding brother's lot.

'Tis well to walk with a cheerful heart,  
Wherever our fortune call,  
With a friendly glance, and an open hand,  
And a gentle word for all;  
Since life is a thorny and difficult path  
Where toil is the portion of man,  
We all should endeavor while passing along,  
To make it as smooth as we can.

## BILLY DAWSON.

A correspondent of the New York Christian Advocate and Journal is giving some sketches of celebrated English preachers among the Wesleyans. In his second number we find a very interesting account of William Dawson, a local preacher, and a "Yorkshire farmer," familiarly called Billy Dawson. We select the following as illustrative of his power as a preacher.

Mr. Dawson was delivering a discourse which was peculiarly suited to his genius, and which will be long remembered in many towns and villages in England, because of the effect it almost always produced. The sermon was generally known to be one of his favorite discourses—and such he preached many times over—and was called by his admirers, "Death on the Pale Horse." As the reader will readily suppose, it was founded upon Revelation 6: 7, 8. I have heard the sermon more than once, and know not that I ever heard one that was throughout so startling a character. In bold and striking imagery; in powerful, thrilling, irresistible appeal, it scarcely could have a parallel. When Mr. Dawson had been happy in its delivery, I have seen the congregation listen with such absorbing interest that it seemed as though their very breathing was suspended, and in the pauses of the preacher a long and deep inspiration was resorted to as a relief.

This discourse Mr. Dawson was delivering at the village in question, and was indulging in that peculiarly vivid imagery which was the basis of his popularity—"Come and see! the sinner is in the broad road to ruin—every step takes him nearer to hell and farther from heaven. Onward, onward he is going—death and hell are after him—quickly, untruly they pursue him—with swift but noiseless hoof the pale horse and his rider are tracking the godless wretch. See! see! they are getting nearer to him—they are overtaking him!" At this moment so perfect was the stillness of the congregation, that the ticking of the clock could be distinctly heard in every part of the chapel, and upon this with a facility peculiarly his own, he promptly seized, and without any seeming interruption, leaning over the pulpit in the attitude of attention, he fixed his eyes upon those who sat immediately beneath, and in an almost supernatural whisper continued, "Hark! Hark! here they come!—that's their untiring footstep—hark—hark!" and then, imitating for a moment the beating of the pendulum, he exclaimed in the highest pitch of his voice,—"Save the sinner—save him! See, the bonny arm is raised—the dart is poised! O my God, save him—save him; for if death strikes him he falls into hell, as he falls he shrieks, 'Lost! lost! lost! Time lost! Sabbaths lost! means lost! heaven lost! all lost! LOST! LOST!'" The effect was so overpowering that two of the congregation fainted, and it required all the preacher's tact and self-command to ride through the storm which his own brilliant fancy and vivid imagination had roused.

Perhaps somewhat apocryphal, yet generally accounted as true, is an anecdote of his preaching at Pudsey, a village inhabited by woolen-cloth weavers, some five or six miles from Leeds. As the story prevails, Mr. Dawson was preaching from the history of David slaying Goliath, and was indulging freely in the pictorial representation of which he was so perfect a master. Personating David, he had struck down the boasting Philistine, and stepping back in the pulpit he cast his eyes downward and commenced a train of irony, which had the twofold effect of piercing every one that exalted himself against the Lord, and of adding force to the graphic picture he had already given of that strange conflict. So powerfully did the speaker depict the conqueror's emotion, and so rapidly did he heap taunt upon taunt on his prostrate foe, that the congregation seemed to forget the actual state of things in the ideal, and waited in breathless suspense for the catastrophe. Some in the gallery, in the intensity of the excitement, literally leaped forward, as though they expected to see upon the floor of the pulpit the giant's form with the stripling's foot upon his breast; and one person, carried away by his feelings, and forgetting in his excitement the sanctity of the place, exclaimed in the broad dialect of the country, "Off with his head, Billy!"

Be not afraid of diminishing your own happiness by seeking that of others. He who labors wholly for the benefit of others, and, as it were, forgets himself, is far happier than the man who makes himself the sole object of all his affections and exertions.

## AN ENEMY SOFTENED.

"A man of my acquaintance," says Dr. Dwight, "who was of a vehement rigid temper, had, many years since, a dispute with a friend of his, a professor of religion, and had been injured by him. With strong feelings of resentment, he made him a visit, for the avowed purpose of quarrelling with him. He accordingly stated the nature and extent of the injury; and was preparing, as he afterwards confessed, to load him with a train of severe reproaches, when his friend cut him short by acknowledging, with the utmost readiness and frankness, the injustice of which he had been guilty; expressing his own regret for the wrong he had done, requesting his forgiveness, and proffering him ample compensation. He was compelled himself to say that he was satisfied, and withdrew full of mortification that he had been precluded from venting his indignation and wounding his friend with keen and violent reproaches for his conduct. 'As he was walking homeward, he said to himself to this effect: 'There must be something more in religion than I have hitherto suspected. Were any man to address me in the tone of haughtiness and provocation with which I accosted my friend this morning, it would be impossible for me to preserve the equanimity of which I have been a witness; and especially with so much frankness, humility, and meekness, to acknowledge the wrong which I had done; so readily ask forgiveness of the man whom I had injured; and so cheerfully promise a satisfactory recompense. I should have met his anger with at least equal resentment, paid him reproach, and inflicted wound for wound. There is something in this man's disposition which is not in mine. There is something in the religion which he professes, and which I am forced to believe he feels; something which makes him so superior, so much better, so much more amiable, than I can pretend to be. The subject strikes me in a manner to which I have hitherto been a stranger. It is high time to examine it more thoroughly, with more candor, and with greater solicitude, also, than I have done hitherto.'"

"From this incident a train of thoughts and emotions commenced in the mind of this man, which terminated in his profession of the Christian religion, his relinquishment of the business he was engaged in, and his consecration of himself to the ministry of the gospel."

## LUTHER'S IDEAS OF PROPRIETY.

Luther was very sensitive to all the decencies and proprieties of public worship, and nothing grated more harshly on his nerves, than inattention and whispering during the devotional services, especially during the singing. In the earlier period of his ministry at Wittemberg, some of the leading men of the congregation indulged an evil habit, which is not yet entirely obsolete, even among the clergymen of the present day, viz: that of taking the time of singing to do up their whispering and moving about."

"This vexed him to the soul, and he often reproved them for it. One Sunday the nuisance was so intolerable during singing that he could bear it no longer, and said to them—'Christians! with God-fearing hearts, come to church to thank God and pray to him, and not to whisper and mutter. If any wish to whisper and mutter, and fluster, and grunt, it is better that they go out into the fields with the cattle and swine, where they will find fitting answer, and leave the church of God undisturbed.'"

"Notwithstanding this reproof, such is the force of evil habit, the next Sunday the offence was repeated; whereupon Luther walked out of the church with great indignation in his face—Dr. Pommer then gave the people a strong exhortation on the impropriety of their conduct, which had a good effect." [Bib. Repos.]

## THE DUTY OF CHRISTIANS TO VOTE.

The supineness of men in regard to this duty is very surprising. A Christian who will not vote is, so far forth, a traitor to his country. If men will not carry Christianity into their politics, how can they expect political affairs to go right? Scarce a question of great importance to the interests of our country can come up, but what would be settled aright, if all the Christians and Christian ministers in our country would invariably vote. We fear the consciences of many need enlightening and quickening on this subject. But if a man's conscience will suffer him to neglect voting without chastisement, it will be a loose conscience in other things besides that. There is no safety for our country but in the prevalence of religion. There is no safety for us but in the prevalence of religious principle in politics. Without this, our affairs will be guided by party zeal and passion, by ambition, selfishness and wickedness, instead of patriotism and wisdom. Unless God causes the power of religion to prevail, our government will become corrupt, an instrument in the corruption of the people. Unless the power of religion prevail, we shall have wars, both civil and external. It is becoming more and more evident that a republic like ours cannot stand but by the power of God's providence and grace. It is becoming more and more evident that we are dependent for our life upon God's mercy in revivals of religion. Nothing can save us but the influence of his Spirit, and the blessedness of a widespread religious education. We are thrown upon his mercy.

Men of God must pray more for their country. But if it be a duty to pray, it is also a duty to vote. What consistency is there between asking of God the gift of good men for our rulers, and then leaving to bad men the whole work of electing them? Or what consistency between praying that we may have good rulers, and then voting for a bad man, merely because one's own party have put him up? Or what consistency between praying for good men and voting for none? We fear that Christian ministers do not set, as they

ought, the example of Christian faithfulness in this duty of voting. Thousands vote in our country who ought not, and thousands do not vote who ought. Between them both our dearest interests may be sacrificed. [Evan.]

## THE YOUTHFUL MARTYR.

William Hunter, aged 19, finding a chapel open, entered, and began to read in the English Bible which lay upon the desk. He was imprisoned; but Bishop Bonner offered to make him a freeman of the city, and to set him up in business, if he would recant. He answered, "I thank you for your offer; but my lord, I cannot find it in my heart to turn from God for the love of the world; for I count all worldly things but loss, in the respect to the love of Christ." His parents came to him, and desired heartily of God that he might continue to the end in that good way which he had begun. As he went to martyrdom, he met his father, who said, "God be with thee, son William!" He replied, "God be with you, good father; and be of good comfort—for I hope we shall meet again!"

At the stake he knelt down and read the 51st Psalm, till he came to these words, "The sacrifice of God is a broken spirit. A broken and a contrite heart, O God, thou wilt not despise." He refused to recant, when offered the queen's pardon. The sun shone suddenly out of a dark cloud,—the martyr said, "Son of God! shine upon me." He cast his Psalter into his brother's hands, who said, "William, think upon the holy passion of Christ, and be not afraid of death." "Behold," he replied, "I am not afraid." He then raised his hands to heaven and said, "Lord, receive my spirit."

What a striking instance is this of the power of religion, not only in the prospect of suffering but in the very scene itself. Reader, is your religion of this kind? Have you renounced the world for Jesus?

## THE LOVE OF FLOWERS.

There is not in the human heart a more beautiful passion than the love of flowers. It is not only beautiful, but it shows that there is something of purity and holiness within the temple where it dwells. The man, woman, or child, who loves flowers—delights to gaze upon their beauties or inhale their sweet perfume—is not all bad. This feeling ought to be cherished and made to expand by ministering to its desires. The denizens of crowded cities, shut up from the green fields and native flowers, find in a few half-dying plants, transferred from the hot-house to their windows, a poor substitute. It is, however, better than none. And the poorest tenement, as well as the mansion of the wealthy, can possess this substitute. A daisy, a primrose, or a delicate geranium, will cherish and keep alive this love in the heart. Most children are fond of flowers. We have seen few that were not, and those were precocious in vice and depravity. In passing through the market, a few days since, we saw a little girl poorly but neatly clad, before a flower-stand, with her face turned towards the various flowers upon it. We stopped to watch her. After permitting her eyes to wander for a few moments over the whole collection, she fixed them upon a pretty violet. She gazed upon it intently for a little while, then gently stooped down and touched her lips to the modest flower. As she raised up her head and turned to go away an expression of happiness and gratified love lit up her countenance. We loved that flower too for the pleasure it gave a young and innocent child.

## A FUTURE STATE.

It is a beautiful conception of the Indians, and one that illustrates the prevailing belief in the human mind of an existence hereafter, of happiness or misery, that leads them to fill the graves of their warriors with all their effects, in the firm belief that they are to rove the 'spirit land' beneath the smile or anger of the great Manitou. In many of the tribes it is customary, after the burial, to bring forth the steed of the deceased, and kill it, standing over the grave, that it may be ready for him to mount at the last day. An incident of this kind took place in Alexandria, Louisiana, a few days since, where, says the Democrat of that place, "all the worldly effects of the departed savage, including his rifle, shot-pouch and skins—even a mare and colt belonging to him—were deposited with his remains in the tomb, to be carried with him, according to the romantic faith of his ancestors, to the sunny hunting-grounds and moral valleys prepared beyond the grave by the 'Great Spirit' for the reception of the good and virtuous, or the bleak and barren deserts and icy hills, prepared for the punishment of the depraved and vicious."

## BOOKS.

It is recorded of Plato, that notwithstanding he had a very small paternal inheritance, he bought three books at a price equal to \$1,200 of our money. Before the invention of printing, manuscripts in general bore such excessive prices, that few besides the opulent could acquire a library. St. Jerome almost ruined himself in order to purchase the works of Origen. Benedict Bishop, founder of an English monastery, made no fewer than five journeys to Rome to purchase books; for one of these, a volume of cosmography, King Alfred gave him an estate of as much land as eight ploughs labor. Muratori relates that an abbot earnestly besought the Pope, in a letter of 825, to lend him a copy of Cicero on Oratory, and Quintilian's Institutes; "for," says he, "a complete copy is not to be found in France." The Countess of Anjou paid for a copy of Homilies two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. Even so late as 1471, when Louis XI. of France borrowed the works of Rhasis, an Arabian physician, from the faculty of medicine at Paris, he not only deposited a considerable quantity of plate as a pledge, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it.

The Sabbath Recorder.

New York, June 25, 1846.

CHRISTIAN UNION.

In the course of the present summer, the world's metropolis (London) is to be the scene of deliberations dimly squinting towards a union of all "evangelical Christians." Tickled, as it would seem, with the mere sound of words, and doomed, as we verily believe, to find the whole affair a utopian project, great numbers are already on their passage from this country to join the great convocation. To us the matter has always appeared so vague and ill-defined, that we have not been able to see what good is to result. Our powers are not sufficiently creative to work up shadows into substantial and tangible forms. One half of the world, however—at least one half, and that not the most illiterate—are ready to start at full gallop after any airy phantom that floats in the dreaming atmosphere in which they always move.

A certain Mr. Merle D'Aubigne, who succeeded in getting up a History of the Reformation in a style somewhat entertaining, especially to young people, acquired thereby such a marvelous celebrity, that he is looked upon by the world as knowing better what scheme is necessary to complete the overthrow of Popery than "seven men that can render a reason." He proposes—(we believe he is the originator of the scheme)—a great Convention of all Evangelical Christians, to be held in London, the object of which shall be to hold up a scarecrow to the Church of Rome, by giving proof that there is among Protestants more real union than Papists are willing to allow. Mr. James, of Birmingham, and some others, fall in with the project at once, the preliminaries are arranged, and now to the great focal point are streaming the "evangelical."

We dislike the use of the term humbug, or any other that looks unbecoming or undignified; but what term can we employ so expressive of our real views of the scheme? We declare our firm conviction, that future historians will record it—if worthy of being recorded at all—as one of the religious humbugs of the nineteenth century.

The scheme does not, if we understand it, propose any discussion of points concerning which the evangelical now differ. These differences are to remain undisturbed—untouched. If the whole of those assembled unite in the belief and practice of an error, that error is to remain not only undisturbed, but is to go forth to the world again under new auspices, having received the sanction of that very august body termed the Evangelical Alliance. Its withering influence upon the church and the world is still to be perpetuated, because "evangelical Christians" have not chosen to expose it to that severe discussion which might impair its credit. What then is gained? Will not the world, after the session of the Alliance, be just where it was before? Will not Christians be just where they were? Will any thing have been done towards rendering them more united?

And who are "evangelical Christians?" Will any dare to style themselves such, except those who can receive the creed already prepared for them by the little company who have had it in hand to concoct all preliminary measures? To all intents and purposes, that Provisional Committee have framed a *creed*, which is to be the basis of the proposed union. The Procrustean bedstead is already set up, and every one is to be chopped or stretched until he answers the measure; or rather, every one is to be rejected who does not already answer the measure. To discuss the question, who are evangelical Christians, does not enter into the design of the meeting at all, if we understand it. Yet this is the very question which of all others needs to be discussed; if the door were thrown open for full and free discussion, we might hope for some good. But if the very thing which is the cause of disunion is to be kept out of sight, and exposed to no danger of attack, how farcical to hope for any better state of things.

Besides, it seems that those who go there, appear not as the representatives of churches, or ecclesiastical bodies; they appear simply as individuals. Of course they represent nobody. What then do they go for? What will their proceedings tell, after they are all finished? Will they tell that the Christian world has really made any advance towards union? Will they, however harmoniously conducted, be an index of the harmony of the churches left at home? If not, what will they be worth in respect to the great object pretended to be aimed at? Just nothing at all.

After turning the matter over and over, and viewing it in every light in which we are able, we are positively able to make nothing of it. We cannot discover that it has any well-defined tangible object. The object is not to effect a union upon the basis of truth, by a discussion of those points which now separate Christians into different communions; it is not to ascertain what progress has been made towards union by the churches of Christendom, for ecclesiastical bodies are not to be represented; and if neither of these, how the result is to be so very alarming and destructive to Babylon we cannot divine.

BOOKS FOR THE ARMY.—We learn that a praiseworthy effort has just been made at New Orleans to supply the volunteers for the Rio Grande with excellent religious reading. Near-

ly \$800 were raised for the purpose by Rev. Mr. Vail, General Agent of the American Tract Society, and the colporteurs of that Society in Louisiana have been busily engaged in supplying company after company with the practical writings of Baxter—once an army chaplain—and other old divines. Some of the chaplains have consented to act as colporteurs for the army, and are supplied with books. The Governor of Louisiana, the Mayor of New Orleans, and pious officers of the army, have interested themselves in this movement, and contributed to promote it. It would be well to imitate it in other parts of the country.

CENTRAL SEVENTH-DAY BAPTIST ASSOCIATION.

To the Editor of the Sabbath Recorder.—The Central Seventh-day Baptist Association convened at Scott, N. Y., on the fourth day of the week, June 10th. There was present a full delegation from the different churches. The Introductory Discourse was preached by Charles M. Lewis, from the text, "The zeal of thine house hath eaten me up;" after which the Association was organized by the appointment of VARNUM HULL, Moderator, and J. B. WELLS and JAMES BAILEY, Secretaries.

Letters were received from all the churches of the Association, 2d Verona excepted, and from three that did not belong to the Association, praying to be admitted, which prayer was granted. These churches were 1st Brookfield, Lincklaen, and Dianna. A letter was also received from several brethren and sisters who have recently embraced the Sabbath at Philadelphia, Lewis Co., N. Y., asking for missionary labor. It appears from the various letters, that a comfortable state of religious feeling pervades the churches generally, and several churches report considerable accessions to their numbers.

The missionary spirit appears to be increasing as new missionary fields are opening. Philadelphia and vicinity, Dianna and vicinity, and Pitcairn and vicinity, are fields designated for missionary labor; and Elds. E. S. Bailey and S. B. Crandall have been appointed to occupy them more or less.

Bro. N. V. Hull was present, and took his seat as a delegate from the Western Association. Eld. Lewis Leonard, agent of the American and Foreign Bible Society, was also present, and an opportunity was given for him to present the objects of his mission, to wit, to solicit the co-operation of Seventh-day Baptists with that society. A select committee, consisting of E. S. Bailey, S. B. Crandall, and N. V. Hull, was appointed to wait on Bro. Leonard, and report to the Association. Two reports were presented—a minority report by N. V. Hull, which may not be uninteresting to your readers, and I therefore give the substance of it:—

1st. Resolved, That we do most heartily concur in and earnestly pray for the objects of that Society, viz., to give the whole Word of God to all who are destitute of that precious gift.

2d. Resolved, That this Association would co-operate with the American and Foreign Bible Society were it not that in our opinion its operations are based upon such principles as tacitly acknowledge the righteousness of the institution of American Slavery, and ministers at least indirectly to its support. This Association believes that American Slavery is only evil; and furthermore, it has on other occasions expressed its uncompromising hostility to that system of inhuman and unjust oppression. Therefore, this Association cannot, in its official capacity, co-operate with that Society.

Resolved, however, that this Association recommend to the several churches comprising it, that they cordially receive Bro. Leonard, hear what he has to say, and after taking the matter into consideration, act as in their opinion duty may require.

This report was adopted, and a copy voted to Bro. Leonard.

Eld. E. S. Bailey was appointed as a delegate to the Western Association.

A lengthy report was made by Bro. James Bailey, agent of the Association to the Legislature last winter for the purpose of securing legal protection for Seventh-day Baptists, an abstract of which it was voted to forward to the Recorder for publication. Bro. Bailey was re-appointed agent as before, provided the Constitution is not so amended as to give us equal privileges; and \$100 was voted to be raised to defray his expenses.

E. S. Bailey was re-appointed Corresponding Secretary.

A letter was received from T. B. Brown, T. B. Stillman, and S. Carpenter, relative to the Hymn Book, in answer to which the following resolution was passed:—

Resolved, That inasmuch as this subject has been referred to the churches, the Association do not feel competent to take any specific action thereon; yet so far as we know, the proposition is favorably entertained, both by the churches generally and by this body; and although we cannot assume any responsibility in this matter, yet we are willing to say that we have confidence in the ability and integrity of those engaged in the work as originators, and also in the committee of inspection already chosen. We also appoint Jason B. Wells to correspond in behalf of this body.

The following are some of the resolutions which were passed with more or less discussion:—

Whereas, The Seventh-day Baptist General Convention did, a number of years ago, pass a resolution that the denomination should be known and distinguished by the name of Seventh-day Baptists, as more appropriate and definite than the term Sabbatarians; and whereas, some churches and individuals have recently used the term Sabbath Baptists, therefore—

Resolved, That it be recommended to the churches and individuals belonging to this Association to use the term Seventh-day Baptist in all their communications, as being the generally received name of the denomination.

Resolved, That we appoint a committee to secure, by correspondence with members of the Convention now in session at Albany, such an amendment of the State Constitution as will fully protect us in the enjoyment of the Sabbath.

James Bailey and James R. Irish were appointed as the above committee.

Resolved, That we again circulate, among all classes, a petition to be presented to the next Legislature, asking for full protection in the enjoyment of the Sabbath, provided the Constitution is not so amended as to protect us; or if they should thus amend the Constitution, to petition for the alteration of the existing laws to agree with the amended Constitution.

Resolved, That the Corresponding Secretary draft a form of the petition, and have it printed, and also that our brethren use their utmost diligence to secure a large number of petitioners.

Resolved, That we instruct our delegate to the Western Association to use his influence with that body to obtain its co-operation in securing the objects contemplated in the above resolutions.

The above resolutions were spoken to by Eli S. Bailey, James Bailey, Nathan V. Hull, Varnum Hull, Green, and others.

It was voted to hold a semi-annual meeting on the third and fourth days of the week before the first Sabbath in January next, at DeRuyter, to attend to our missionary operations and legal protection.

It was also voted, that the Moderator, the Recording Secretary, and Treasurer, together with three others appointed at each annual session, shall constitute an Executive Board through which the benevolent operations of the churches and individuals may be properly attended to, according to the wishes of those who may make contributions. Henry Crandall, James Bailey, and Clark Rogers, were appointed as the three to make up the Board together with the standing officers.

The afternoon of the third day was devoted to the discussion and adoption of resolutions presented by the Business Committee.

1st. Moved by S. B. Crandall, and seconded by J. B. Wells:—

Resolved, That this Association hail with joy the triumph of the principles of temperance in the recent decision of the license question throughout the State of New York, and we earnestly recommend, as "eternal vigilance is the price of liberty," that the friends of this great reform sleep not on their watch-towers, but faithfully sustain and perpetuate the blessing secured.

2d. Moved by N. V. Hull, and seconded by V. Hull:—

Whereas it has pleased God to put it into the hearts of our people to shed the blessed Gospel to those who sit in the region and shadow of death, and for this object a Foreign Missions is in progress of establishment, funds being in part collected and Missionaries appointed, therefore—

Resolved, That this Association invoke the blessing of the God of missions upon this our labor of love, and are solemnly pledged to its support.

3d. Moved by C. M. Lewis, and seconded by Wm. Green:—

Resolved, That we appoint those delegates named in the Minutes of last year, to attend any Sabbath, Lord's day, or other Convocation, where the Sabbath may be introduced, within our bounds, during the ensuing year.

4th. Moved by E. S. Bailey, and seconded by James Bailey:—

Resolved, That as Christians it is our duty to enter every department of Christian benevolence, and labor as best we can to spread the benign influence of the Gospel to all men.

5th. Moved by G. M. Langworthy, and seconded by N. V. Hull:—

Resolved, That we acknowledge with humble gratitude the blessing of God upon our efforts to reinstate his holy Sabbath in the church, and that we untruly pledge ourselves to continue this work through our Tract and Missionary operations.

The second, third and fifth of the above resolutions were attended with animated and soul-stirring speeches.

After a lengthy session, of uncommon interest and harmony, the Association adjourned to meet with the 3d Church in Brookfield, on the fourth day of the week before the second Sabbath in June, 1847.

J. B. W.

To the Editor of the Sabbath Recorder:—

Your correspondent P. S., in the last number of the Recorder, has hit upon a capital idea, viz., to furnish for the press the various objections of living disputants to the claims of the Sabbath of Jehovah. I propose that your correspondents all be invited to follow it up, and send you well-authenticated cases, with their objections, that they may be put upon record, and hereafter seen in full array. I doubt not but such a course will greatly further the cause of truth.

It will be well for you to have names and dates in full, and put them on file in the office of the Recorder, that reference may be had to them whenever required. But as it is not desired to give any unkind publicity to the names of disputants, it may be well to publish no more than initials, and these only for the sake of identifying and authenticating them. If you approve the suggestion, you may begin with the enclosed. Yours in defence of truth, S. D.

SABBATH DISPUTANTS—NO. 1.

1st of 6th Month, 1846.

On board steamboat Raritan, in company with G. R. W., had a friendly conversation with Eld. B., Pastor of the Baptist Church in C—, N. J. Bro. B. professed to be a Bible Christian, and acknowledged the importance of being able to prove all things by that divine standard. When asked for authority for observing the first day of the week, and calling it "the Sabbath," he said: "At the exodus of Israel from Egypt, when God made known to them his Sabbath, he put it one day earlier than the primitive institution, to prevent the worshippers of Jehovah from being confounded with the pagan worshippers of the Sun, whose idolatrous rites were performed on that day; but that at the resurrection of Christ, it was put one day later, so that now the Lord's day, the first day of the week, is the true original Sabbath." When asked for proof, he replied that he had read this in several works written by eminent New England Divines. I replied, that I had read it in President Malcom's Bible Dictionary; but that to quote them as authority for a religious obligation, appeared to me like teaching the doctrines of men for the commandments of God. He answered, that he was not prepared to go into the proof now, but thought it could be sustained by the Bible. I wished him to make a BROAD MARK there, and at his leisure furnish me with the Bible evidence. This is yet to come. S. D.

EXPRESS TO THE RIVER JORDAN.—Considerable was said, a few years ago, in relation to the circumstance that Queen Victoria's first child was "baptized" with water brought expressly for that purpose from the river Jordan. About that time it was proposed, whether in jest or in earnest we will not say, to establish an express between London and the Jordan for the purpose of supplying the waters of that sacred stream to those who might wish them for religious purposes. A circumstance has recently occurred, which shows that an express from New York to the Jordan, or an agency of the above-mentioned express, might not be unprofitable. It is stated that the first child which was "baptized" in the new Trinity Church, was the infant daughter of a celebrated savan, and that the water used for the celebration of the rite was brought from the river Jordan, a fact which, being generally known to those of the congregation who witnessed the ceremony, excited considerable interest. The water was brought from the river in a bottle in 1830, by Doctor James E. Dekay, who was on board the corvette United States, carried out to Constantinople by the late Henry Eckford, and sold there to the Sultan. Doctor Dekay, after the transfer of the vessel, passed some months in visiting the more remarkable places of the East, and among other rarities which he collected there, he brought some of this water, which having been preserved for so many years as a curiosity, by the gentleman to whom the Doctor presented it, was finally used for this ceremony for his child.

CONFESSIONS OF A PRESBYTERIAN.—A New York correspondent of the Evangelical Observer, published at Detroit, Mich., bewails the sad falling off from the Presbyterian Church, particularly the New School. At the East, he says, very many have deserted the hearth-stones of their fathers, and gone over to other denominations. Some, to find a comfortable resting place, have turned Dutch Reformed; others have been metamorphosed into Episcopalians; "while others still, veering their theological compass to the East, are conscientiously persuaded that there is more liberality among Congregationalists than Presbyterians, and so they step across the line. Were it proper here to give a list of these delinquents, and show the D. D.'s, Rev.'s, and Elders, whose sons they are, to say nothing of private members of the Church, it would make more of our venerable fathers besides Dr. Cleland, take off their spectacles and wipe their eyes. We are fast becoming a by-word among other denominations because of these disgraceful desertions, and they assure us, that 'there must be something rotten in Denmark,' or these things would not be so." The principal reason of these numerous desertions, according to the writer from whom this extract is taken, is a want of something that is positive, to distinguish the New School Presbyterian denomination from all others. This strikes us as a very candid confession, and one which ought to be followed by visible changes. There are many persons who cannot see the proper stopping place between congregationalism and episcopacy; and if any denomination sees fit to set up a half-way house on the road, they should expect the departures to equal the arrivals.

EDUCATION IN MISSISSIPPI.—A speech of Mr. Allen, member of the Mississippi Legislature, develops mournful facts in regard to the condition of education in that State. It seems that there are now in Mississippi eight colleges, educating only four hundred and fifty-four students. In the whole State there are but three hundred and ninety-six common schools, educating only 8,263 scholars out of a population of near 200,000 whites. There are seven counties in the State, with a population of 11,070 persons, in which there are no schools of any kind; and there are in the whole State 50,000 children who have no possible means of education. There are 8,358 free white persons over 21 years of age in the State who can neither read nor write.

COST OF RELIGION IN BOSTON.—It is stated that there are ninety-nine places of religious worship in the city of Boston, the cost of which was \$3,246,500. The annual expense of maintaining these churches is set down at \$170,826; and the number of persons whom they can accommodate is estimated at 84,174. There are also eighty Sunday Schools, connected with which are 1,964 teachers, and 17,000 scholars.

CASUISTRY EXTRAORDINARY.—It is a noble science that of deciding cases of conscience, and determining the lawfulness or unlawfulness of what a man may do. But when this science is perverted by existing customs or opinions, it becomes proportionally contemptible. Read the following as an illustration:— "Dr. Brisbane, (formerly a slaveholding clergyman in Charleston, S. C.) says that when he was in South Carolina, one of his Baptist brethren underwent a church-trial for a very serious offence. This Baptist brother had been the means of separating a slave husband and wife, for ever. He had been importuned not to do it—to sell them both to one master, and not wring their hearts with the agony of separation; but he said, 'he would see them both in hell first!' He was brought up before the church, and tried—for what, think ye? For the inhumanity of sundering man and wife? No; but for using profane language! His spiritual advisers and co-workers took no thought of the crime of parting what God had joined together, but they were horrified at the profane expression used by their brother!"

THE NEW VOLUME.—With the present number commences the third volume of the Sabbath Recorder. We enter upon it in an entire new dress, with a form somewhat enlarged, and under auspices highly encouraging. When it was first proposed to issue our denominational paper from the city of New York, there were many persons who regarded the experiment as exceedingly hazardous. A few were found, however, who deemed it sufficiently important, and feasible to justify them in assuming the responsibility. The experience of two years has deepened their conviction of the importance of the undertaking, and increased their confidence in its final success. Their aim has been to furnish our widely-scattered churches with a medium of communication with each other, and to maintain in the metropolis of our country a paper which should speak out boldly in favor of the true Sabbath. In the pursuit of this object, they have seen gratifying evidence that their labors are approved of their brethren and blessed of God. Hence they are determined to go forward in the work, and hope to enjoy a still greater measure of confidence and favor.

HISTORICAL ARTICLES.—It is known to most of our readers, that Eld. David Benedict is preparing for the press a complete history of the Baptist Denomination throughout the world. Some months ago we promised, at his solicitation, to furnish a concise history of the Seventh-day Baptists to accompany that work. But a combination of unforeseen circumstances has thus far rendered it impossible for us to find time for the necessary researches and labor of preparation. Recently, however, Mr. Benedict has suggested, that his purpose will be equally well answered by the appearance of the history first in a series of articles for the Recorder. Accepting this suggestion, we hope to commence the articles before many weeks, and continue them at regular intervals until completed.

GOOD PAYMASTERS.—Some persons object to paying for a newspaper in advance, and ask, "Is not he a good paymaster whose money is ready when the work is done?" This question is sufficiently answered by saying, that a publisher's work is done when each number of his paper is completed, and accordingly he pays his bills at the end of each week. Of course if he waits until the end of the year for his pay, he will be under the necessity of advancing money from his own pocket to the amount of some two or three thousand dollars. Now which is the easiest, for each subscriber to advance two dollars, or for a publisher to advance two thousand?

ENCOURAGING.—It will doubtless be gratifying to the friends of missions, to be informed that I have just received a letter from Bro. Abel D. Bond, of Milton, Rock County, Wisconsin, stating that a society has recently been formed there, called the "Rock County Seventh-day Baptist Foreign Missionary Society, the object of which shall be to aid the Missionary Association in establishing and sustaining Foreign Missions." The sum of fifty dollars has been subscribed for the object, one-half of which may be expected in the treasury soon.

S. D., Cor. Sec. A. S. D. B. M. A.

SHILOH, N. J., 6th mo., 18th, 1846.

IRISH ESTIMATE OF AN ENGLISH ARCHBISHOP.—The following paragraph, which appeared in several of the Irish papers, will show in what estimation some of the good people of Dublin hold the Archbishop of the English Church who is stationed there:—

"On Sunday last the cathedral of St. Patrick was the scene of by no means an edifying exhibition. Archbishop Whateley had been advertised to preach for the benefit of some charitable institution, and a large congregation was present, chiefly composed, we are informed, of the partisans of Mr. Tresham Gregg, who is now engaged in a contention with Dr. Whateley. On his grace entering the pulpit, a large number of those persons, we are informed, rose, and putting on their hats, shouted, 'No Puseyism, no English Bishop,' and continued their cries until the Archbishop had to retire. A number of them left the church; but, owing to the interruption, the charitable object of the intended sermon was defeated, and no collection was made. May we ask, where were the police?"

We wonder what interpretation will be placed upon the casualty described below, by those persons who claim to see so much significance in all the "Sabbath Accidents" which occur on Sunday. We copy it from the Fredonia Censor, and commend it to the attention of Sabbath-accident wisecracks.

ACCIDENT AT VILLENOVA.—We learn from a correspondent that during a baptismal ceremony at that place on Sunday, 7th inst., a large number had collected on the bridge near by to witness it, which caused the bridge to give way, precipitating them some twelve feet into the water—thus causing rather a promiscuous immersion, unaccompanied by ceremony. There were twelve persons precipitated into the water, most of whom were more or less injured. Among the sufferers were Mrs. Nathaniel Smith, Mr. Doane, an old lady who received a deep cut on the head, Mrs. Doolittle, Mrs. Waters, Mrs. Wilson, Mrs. Wright, Miss Tanner, and a daughter of J. M. Tiffany. They are all expected to recover.

ELD. A. A. F. RANDLPH requests his correspondents to address him for the future at Cus-sewago, Crawford Co. Pa.

The Secretary of the Treasury asks for power to issue about twelve millions of Treasury Notes, or to contract a loan for that amount.

General

The steamship Thursday afternoon pool. Her new The following is really of interest

A letter dated 22, says, I regret pears to be advancing this city, from which make its way to

There has been tion in Portugal, strong in point of

The French p experimental squ Down's, has seal The English pap

The Cholera h Persia, and has eastern provinces

The news from dissatisfied, and flicts with the Br

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The Dublin C hronicle of Th Indian meal has throughout the co it to the potato, some months pa reach of the labo of this change in is a reduction in seed and for imm

ESCAPE OF PAR ter from Paris, d icipal, and indee versation at this Louis Napoleon where he had months and twen imprisonment for a revolution. On ber of workmen r reparations near contrived to get p of the men. He false mustaches o and sauntered de without being re or soldiers. The on called early in tom, to see the P a prisoner like h ill and could not General again ca swer, but as he s bed, with a pocke for a nightcap (d no suspicion. A a third visit, and to the Prince. ing open the de gone off, and is h mortification of t imagined. A str without success, gaining the cou where he arriv would reach Lon no doubt, he will come, in peace a

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A GAMESTER, of England Qua deduced from th known in Engli persons who are in this unlawf Riley was both a for a time lived a ury and extravag of sovereigns; he fusion amounting a good fortune t supernatural. E splendor; he liv became unlucky, friends desert h sor of millions w streets of Londo less; and finally, and fared sumpl lute starvation i the great moun

General Intelligence.

FOREIGN.

Five Days Later from Europe.

The steamship Calender reached Boston on Thursday afternoon last, in 14 days from Liverpool. Her news is not specially important.

A letter dated St. Petersburg, Russia, May 22, says, I regret to say that the Cholera appears to be advancing with rapid strides towards this city, from whence, no doubt, it will in time make its way to Western Europe.

There has been another attempt at a revolution in Portugal, and the insurgents were quite strong in point of numbers.

The French papers insist that the English experimental squadron which recently left the Downs, has sealed orders to proceed to Mexico.

The Cholera has committed great ravages in Persia, and has made its appearance in the south-eastern provinces of Russia.

The news from India represents the Sikhs as dissatisfied, and as ready to enter into new conflicts with the British.

The European Times states that a rumor prevailed in London that the United States have asked the intervention of Great Britain in her troubles with Mexico.

Austria, Prussia and Russia are apprehensive of another outbreak in Cracow, to be set on foot by the Polish emigrants in France, England and Belgium.

The Dublin correspondent of the Morning Chronicle of Thursday last says:—"The use of Indian meal has now become quite general throughout the country, and the people prefer it to the potato, the enormous price of which for some months past, had placed it beyond the reach of the laboring classes.

The Mexican Government had called a meeting for the purpose of procuring resources, which was believed could hardly be obtained, as the Clergy are not able to pay the amount of \$90,000 monthly, already demanded by the Government; and, on the other hand, the actual condition of the several states is not such as to expect from them any resources.

Gen. Taylor's son has left New Orleans for Matamoros with his father's Brevet commission of Major General.

The lady of Capt. Page, who so severely wounded at the battle of Palo Alto, arrived at New Orleans on the 9th, on her way to Point Isabel, to meet her husband.

A letter published in the N. O. Delta from Pensacola, says, that it is reported that the condition of our squadron, in relation to that of the English fleet, which has been increased, is very precarious.

It is stated that the Mexican General had sent General Taylor a message, telling him to withdraw his troops from Matamoros, or he would annihilate them. Gen. Taylor sent him his compliments, saying he should be delighted to see him.

The Galveston Weekly News of the 6th ult. states that the report in regard to the taking of the train of 100 wagons and effects belonging to German emigrants, who were on their way from New Braunfels to Perdinales, by a party of Indians, is entirely unfounded, letters having been received from Houston stating that the whole party had arrived in safety at Perdinales.

MEDIATION OF ENGLAND TO SETTLE OUR MEXICAN DIFFICULTIES.—A London Herald, received by the last steamer, contained an article stating that the British Government had determined to offer its mediation for the settlement of our difficulties with Mexico, and had actually sent instructions to that effect to Mr. Pakenham.

OF THIS ARTICLE THE JOURNAL OF COMMERCE SAYS:—"Letters from the most respectable sources in England give credit to this article. We know that Mr. Pakenham has been in expectation of instructions to make a proffer of mediation, and that he has given this as a reason for not leaving Washington, even for a few days. We may add here, that all the rumors of English interference by force in our War with Mexico, are groundless. The British Minister has declared to our Government the determination of the British Ministry to this effect."

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A GAMBLER'S CLOSE OF LIFE.—The Church of England Quarterly Review points a moral deduced from the life of a notorious gambler known in England as "Riley of Bath," to all persons who are or may be induced to engage in this unlawful and dishonorable profession. Riley was both accomplished and gifted, and he for a time lived a life of the most gorgeous luxury and extravagance. He was the companion of sovereigns; he squandered money with a profusion amounting to incensantry, and won it by a good fortune that seemed connected with the supernatural. He ran a brief course of dazzling splendor; he lived in palaces, continued to play, became unlucky, and found fortune, wealth and friends desert him. At length the once possessor of millions was seen wandering through the streets of London, naked, famished, and penniless; and finally, he who had feasted emperors and fared sumptuously every day, died of absolute starvation in one of the miserable alleys of the great metropolis.

DOMESTIC.

Doings in Congress last Week.

In the SENATE, Mr. Allen, Chairman of the Committee on Foreign Relations, resigned that post, which was filled by the appointment of Mr. McDuffie. The Oregon Treaty was ratified by a vote of nearly three to one. As the treaty had been signed by Mr. Pakenham on behalf of Great Britain, its ratification by the Senate is final, and puts the matter to rest. A resolution fixing upon the 20th of July as the day for the adjournment of Congress, was discussed, and postponed until this week. A Message was received from the President, communicating an estimate by Secretary Walker, as to the prospects of the Treasury. He thinks there will be a deficiency of revenue for the next fiscal year of fifteen million dollars, to meet which he recommends a resort to loans, or the issue of treasury notes. The Secretary also recommends an increase of duty on tea, coffee, and some other articles, from 20 to 30 per cent.

THE HOUSE OF REPRESENTATIVES passed the Navy and Post Office Appropriation Bills, and spent much time in discussing the Tariff Bill. The Tariff Bill seemed to be regarded as the most favorable for spending time upon, and consequently it was made the occasion of a number of long speeches about matters and things in general.

The War with Mexico.

The following paragraphs tell all the news of any importance, which has been received from the seat of war since our last:—

It is said that Paredes will march over to Matamoros, at the head of a strong army—the largest portion composed of the body of troops called the reserve. The time for his departure with this army is already fixed, but has not been made public. Gen. Brown will occupy the Presidential chair, ad interim.

The suspension of payment continues, and things generally remain in the worst condition.

The Mexican Government had called a meeting for the purpose of procuring resources, which was believed could hardly be obtained, as the Clergy are not able to pay the amount of \$90,000 monthly, already demanded by the Government; and, on the other hand, the actual condition of the several states is not such as to expect from them any resources.

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THE CHOLERA.—We have already stated that the cholera had made its appearance in some of the provinces of Persia, carrying death into the principal towns. It has spread from Bokhara to Herat and Meshio, and has now taken the direction from the Caspian Sea to Teheran and Ispahan. Letters from Odessa state that it had crossed the Russian territory and appeared suddenly at Tiflis, taking a northerly direction between the Caspian and the Black Seas. On the other side the cholera broke out unexpectedly at Orenbourg, in the mines of the Ural mountains; it crossed the Volga, and set its foot in Europe, at Casan, only 2,000 kilometers from St. Petersburg.

IF THE ACCOUNTS WE HAVE RECEIVED ARE EXACT, IT HAS TAKEN A MOST IRREGULAR DIRECTION. IT HAS ADVANCED FROM WEST TO NORTH, AND DOES NOT SEEM TO HAVE FOLLOWED THE BANKS OF THE RIVER, AS IN 1828 AND 1832. THE CHOLERA WHICH DEVASTATED FRANCE IN 1831 AND 1832, HAD BEEN RAGING IN PERSIA FOR SEVEN YEARS, 1823 TO 1830. IT FIRST APPEARED IN 1823 AT ORENBOURG, AND SHED DEATH AROUND THAT TOWN FOR FIVE YEARS. IT RE-APPEARED AT ORENBOURG IN 1829, AND ONE TENTH OF THE POPULATION FELL VICTIMS. IT BROKE OUT AT ST. PETERSBURGH IN JULY, 1831, AND IN FRANCE IN OCTOBER OF THE SAME YEAR.

A GAMBLER'S CLOSE OF LIFE.—The Church of England Quarterly Review points a moral deduced from the life of a notorious gambler known in England as "Riley of Bath," to all persons who are or may be induced to engage in this unlawful and dishonorable profession. Riley was both accomplished and gifted, and he for a time lived a life of the most gorgeous luxury and extravagance. He was the companion of sovereigns; he squandered money with a profusion amounting to incensantry, and won it by a good fortune that seemed connected with the supernatural. He ran a brief course of dazzling splendor; he lived in palaces, continued to play, became unlucky, and found fortune, wealth and friends desert him. At length the once possessor of millions was seen wandering through the streets of London, naked, famished, and penniless; and finally, he who had feasted emperors and fared sumptuously every day, died of absolute starvation in one of the miserable alleys of the great metropolis.

to Great Britain, was loaned by private individuals on a mortgage of the whole or part of California, and a full guaranty by their own Government that their rights shall be protected from whatever point they may be assailed. The available force of the British in the Pacific is somewhere about 400 guns.

FIRE IN QUEBEC AND DREADFUL LOSS OF LIFE.—The following account of another fire in this already chastened city is taken from the Montreal Herald of the 15th inst:—

Last night, at ten o'clock, a fire broke out in the Theatre Royal, St. Lewis-street, (formerly the Riding School), at the close of Mr. Harrison's exhibition of his Chemical Dioramas. From the information we have been able to glean, a Camphene Lamp was overset, from some cause or other, and the stage at once became enveloped in flames. The house had been densely crowded, but some had fortunately left before the accident. A rush was at once made to the staircase leading from the boxes, by those who, in the excitement of the moment, forgot the other passages of egress. The stair-case communicating with the boxes was a steep one, and we are of opinion it had fallen from the weight of those who crowded upon it.

The flames at the time were above and around us—but human aid was of no avail. In five minutes from the time of which we make mention, the mass of human beings who had but a short interval previous been in the enjoyment of a full and active life, were exposed to our view a mass of calcined bones!

Up to this hour forty-six bodies have been recovered from the ruins! Most of them have been recognized—a greater loss of life than in the two dread conflagrations of last Summer.

Sad wailing pervades the city. Scarcely a street can be traversed in which the closed shutter or the hanging crape do not betoken a sudden bereavement. Fathers, sisters, children, of both sexes, indulge in the deepest lamentation. We have fallen upon many, for those who were thus suddenly and awfully summoned into the presence of their Creator.

A letter from Quebec, dated Monday, June 15, says:—"Yesterday was a day of mourning. It reminded me of the cholera times. The plumed hearse was traveling perpetually through the streets. The burial yards were thronged. Sadness dwelt upon the faces of the people; the voice of mirth had fled. It was no ordinary Sunday. In the afternoon the houses of God were mostly forsaken; the clergymen were busied performing the last religious rites.

THE SUBJECT OF REGULATING THE HOURS OF LABOR in manufacturing establishments is before the Legislature of New Hampshire, and has been referred to a select committee of ten.

A fire occurred recently at Roxbury, Mass., in which several houses and barns, and nine horses were burnt.

The Yearly Meeting of the Friends in New England was held at Newport, R. I., last week. The Wilborites held a separate meeting at the same place.

The Banks at Lockport, N. Y., are in trouble. The Canal Bank is broken, and the Exchange Bank and the Bank and Trust Company, it is thought, will go the same way. They dipped too deep into the speculations in breadstuffs.

There are over 3,000 gold and silver mines in Mexico, producing annually over \$35,000,000. The amount coined at the Mexican Mint since the conquest, is \$43,000,000. The great mine is that of Real del Monte, where the shaft runs 1000 yards deep. Not one fiftieth part of the mines are worked.

William Appleton, Esq. of Boston, has offered to give \$25,000 toward founding an Episcopal Theological Seminary in the Diocese, if an equal sum can be raised, for the same purpose, from other sources.

Almost daily are our hearts gladdened by the cheering intelligence that the crops—Wheat, Cotton and Corn—afford unusual promise of an early and extensive harvest.

The Hon. Solomon Reed, late Senator of Massachusetts, died at his residence in Rowe, on the 15th ult, aged 62 years. It is a singular fact that of the six Senators which represented the County of Franklin, in the years 1843, '44, and '45, three have died, viz: Mr. Griswold, of Buckland, of the Senate of 1843; Mr. Whitaker, of New Salem, of the Senate of 1844, and Mr. Reed, of the Senate of 1845.

Advices from Monte Video to the 7th of April. They state that the black troops had revolted and taken possession of the town. The Government was broken up, the Ministers having resigned. There had been a demand for troops, and quiet was restored in a few days. A temporary Government had been established.

A gentleman in Donaldsville, La. (some Yankee who has strayed from home, we doubt not), has invented a mechanical contrivance by which accidents from horses running away with carriages may be prevented. It is quite simple, and by pulling a string inside the carriage, it causes the traces and harness to unloose from the carriage or any other vehicle to which it may be applied, and leaves the horse perfectly free to go ahead alone.

The Boston Times learns that Mr. A. H. Everett is engaged in making preparation for his voyage to China. His health is so much improved that he is able to address his friends on convivial occasions.

The N. Y. State Colonization Society have issued a Circular suggesting that the approaching Anniversary of American Independence be celebrated among the friends of Colonization by a public meeting and collection in behalf of that object.

Rumors are mentioned in the Montreal papers that the dreaded cholera has again made its appearance at Quebec—striking this point of the Western continent first, as it did before.

The Montreal Times, of June 16, says that one of the most extraordinary appearances of the Aurora Borealis was visible in the Heavens on Sunday evening, about half-past 10 o'clock. It was a narrow fiery streak, extending East and West, a little South of Ursa Major. It was visible about an hour, and gradually faded away.

The Hibernia sailed from Boston on the 16th, with 84 passengers for Liverpool, and 9 for Halifax. Among the passengers were Rev. Dr. Skinner of New York, and Ellihu Burritt, the learned blacksmith.

JAMES GORDON BENNETT's name is in the list of passengers by the Hibernia, accompanied by the statement that he is "bearer of dispatches" to the American Minister at London.

A young man from Morris Co. N. J., named Stilwell, while passing from New York to Brooklyn in one of the Catherine ferry boats, threw himself overboard and was drowned.

The Albany Knickerbocker understands that a motion will soon be made in the Convention to engrave an original section in the Constitution, viz: that no law shall go into effect until the court of last resort shall have pronounced upon its constitutionality.

A boy named Edwin Bray, about 12 years old, in the employ of Dr. Marden at Skowhegan, Me. has been playing the impostor after a strange fashion. He pretended, under the manipulations of the Doctor, to fall into a mesmeric sleep, in which state he made many wonderful revelations. Among other things he accused an innocent boy of stealing, and arranged his plans with so much skill as apparently to make out a strong case. Subsequent investigation, however, proved that the juvenile clairvoyant was himself the thief, and he has since confessed the crime.

The bill to charter the New York and Boston Railroad Company, after having been vetoed by Gov. Toucey, who alleged constitutional objections to the bridge across Connecticut river at Middletown, again passed the Legislature and is now a law. The vote stood in the House 113 to 81.

The distinguished Temperance Lecturer Mr. Hawkins, while lecturing in Montreal on the 31st ult. Was mobbed by the Rummies, who broke up his meeting and came near killing him. Mr. Hawkins was injuring the respectable business of the Rum-dealers in that city.

"THE SARATOGA" is the name of a most beautiful steamboat which has been built for and is now placed on the route between Buffalo and Chicago. Her accommodations are on the most extended scale, and there is a large splendidly furnished state-room set apart exclusively for Editors. We may take a look into it some day.

The Norwich Chenango Telegraph contains an account of the death of a son of Mr. Samuel L. Loomis, of Pharsalia, a boy four or five years of age, caused by whisky, which his father or others had induced him to drink at a sheep-washing. He lived only a few hours.

Capt. Upon, of the brig Deposit, from Para, brought home a Boa Constrictor about 14 feet long, and a couple of Monkeys of a singular species, from Rio Negro, a stream up the Amazon. The Monkeys are entirely white except the head, which is black and covered with a soft fur. They stand about three feet high, and are said to be the first of this species ever imported here.

The Columbus (O.) Journal gives a good report of the crops in that region. The wheat was nearly ready for the sickle, the corn was backward, but a few days would bring it up; and rye and oats looked well.

The Hagerstown (Md.) Pledge says the "rust" is doing much damage among the wheat in that section. The Mediterranean wheat was in advance of the other kinds, and it was believed would not suffer much. The corn wanted sun, and no doubt has got it before this.

A young lady named Martha Whitman, while out on a picnic party, on the banks of the Wissahickon, accidentally slipped off a shelving of rocks, and before assistance could be rendered was drowned. The body was recovered.

Dr. Ezra Green, of Dover, N. H., is the oldest graduate of Harvard University now living. He was born in Malden, Mass. June 17, 1746, and was graduated in 1765. He was consequently one hundred years old on the 16th inst.

The Magnetic Telegraph sometimes utters itself in queer terms. For instance, here is a dispatch received from New York by the Washington Union: "Theatre, Quebec, burnt. Fifty lives lost; thirty dead."

The people of Massachusetts annually produce 50 per cent. more property or wealth than any equal population in the United States, according to the most accurate returns. Though not one sixth of New York in extent of territory, Massachusetts has seven hundred miles of railroad in operation.

We have often heard that New Orleans was a terrible city for gambling. So strong indeed seems to be the spirit of the game that it has even affected the poet's muse. The N. O. Delta begins a poetic effusion eulogistic of the valorous Capt. Walker of the Texan Rangers, thus:—"THOU ART OF TRUMPS IN GLORY'S PACK."

It is a curious fact that in the list of thirty-five officers appointed to the new Regiment of Dragoons, not one is taken from the New England States.

Brantz Mayer, in his "Mexico as it is," says that "darkness hangs upon both extremes of Mexican history. The ancient story of that beautiful country is lost in the gloom of tradition; the detail of her colonial history is buried in Spanish archives; her revolutionary history is blotted with blood; her present is uncertain, and her future is impenetrable even to the eye of hope."

The Adjutant General of New York announces that only enough Volunteers to constitute between five and six regiments of the troops called for by "General Orders," dated May 28, 1846, have reported themselves in readiness for enrollment, and calls on those who are desirous of becoming part of the force from this State to prosecute the War with Mexico, to report their names at his office before the end of the present month.

Review of New York Market—Monday, June 22. FLOUR AND MEAL—Michigan Flour sells at \$4 00 a 4 06. Genesee at 4 18 a 4 25. Corn Meal 3 00. Rye Flour 3 15 a 3 25. GRAIN—Prime White Genesee Wheat 1 per bushel. 60 a 64c. Rye 64 a 65c. Oats 34 a 35c. HAY—Moderate sales at 45 a 50c. PROVISIONS—Prime Pork \$8 00. Mess 10 00. Beef 6 75. Lard 6c. Old Butter is 64 a 7c. New Western Dairy brings 12 a 13c. Orange Co. 15 a 16c. Cheese ranges from 5 to 7c. with fair demand.

DEBD, In Preston, Chenango Co., N. Y., on the 7th of June, of consumption, JOSEPH TRUMAN, in the 70th year of his age. Mr. Truman was born on Long Island, N. Y., where, at an early age, he experienced religion, and connected himself with a church then under the care of Elder Gillett, composed of Seventh-day Baptist and First-day Baptist members. From thence he removed to Chenango County, N. Y., and was one of the first settlers of the town of Preston, where he resided at his death. He was a Seventh-day Baptist in principle and practice, of sound mind, and good abilities, both natural and acquired. He died in the hopes of a glorious immortality and eternal life.

O tell my companion and children so dear, To weep not, though Joseph is gone; The same hand that led me through scenes dark and drear, Hath kindly conducted me home.

LETTERS. Samuel Davison, Charles H. Stillman, Isaac D. Titworth, Henry J. Garthwaite, Sanford P. Stillman, John G. Maxson, J. Bassett, Geo. R. Clarke, Joseph A. Potter, E. D. Randolph, Charles Potter.

RECEIPTS. Lippitt, R. I.—Edmund D. Randolph, Thomas R. Green, Thomas P. Lanhpar, Nathan Babcock, Isaac Hall, Wm. C. Ames, C. B. Cottrell, \$2 each, James P. Gardner \$1; Lucy Greene, Pendleton Hill \$2. Westery, R. I.—Nathan F. Chipman, James Babcock, \$2 each; John M. Barber, Lydia Cottrell \$1 each. Stillman, N. Y.—Phoebe Davis, Alexander C. Heritage, \$2 each; Eli Davis, for R. B. Davis of Yonon, Iowa, \$4 50. Adams Center—Alva G. Green \$4; Edward Whitford, Benjamin Coats, \$2 each. Metouchin, N. J.—A. D. Titworth \$2. Mystic Bridge, Ct.—Asa Fish \$2. Noank, Ct.—Joseph Ingraham \$2. Ira—Henry J. Garthwaite \$4. Little Genesee—Palermo Lackey \$3. Durhamville—Wm. S. Potter \$2.

TO SUBSCRIBERS IN RHODE ISLAND.—We are glad to announce that we have secured the services of Sanford P. Stillman for a few days, to collect arrears and solicit new subscribers for the Recorder in Rhode Island. He will probably call on our friends soon; and we would recommend our agents and patrons to pay their subscriptions to him instead of forwarding them directly to us, as this course would save much unnecessary trouble to all concerned. Mr. Stillman will be provided with blank receipts, which, when filled out by him, will be as good as if issued from this office.

ACKNOWLEDGMENTS. The Treasurer of the American Sabbath Tract Society acknowledges the receipt of following sums since his last report:—

Table with columns for location (Hopkinton, Westbury, Waterford) and names of donors, with amounts listed in dollars and cents.

BRUCE'S NEW YORK TYPE FOUNDRY. No. 13 Chambers st., between Centre and Chatham st. THE following are the prices for approved notes at six months, from which a liberal discount will be made for cash:—

Table with columns for currency types (32c, 36c, 40c, 46c) and denominations (Minion, Nonpareil, Agate, Pearl).

Wood Type, printing Ink, Paper, Cases, Gallies, Brass Rule, Composing Sticks, Chases, and other Printing Materials, furnished with promptitude, and at the lowest prices. GEO. BRUCE & CO.

DE RUYTER INSTITUTE.

Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science. GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall or Winter Term. Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

The Academic Year will be divided into three Terms of 14 weeks each. The first commencing April 29, ending Aug. 5. The second, Sept. 16, ending Dec. 23. The third, Jan. 6, ending April 14.

TEACHERS' CLASSES, for the special benefit of those desiring to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes. Tuition, to be arranged at the commencement of each Term. Primary Department, \$2 00. Academic, from \$3 00 to \$5 00. Music on the Piano \$5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from \$1 00 to \$1 50.

IRA SPENCER, M. D., } Agents. Rev. LUCIUS CRANDALL, } DeRuyter, March 6, 1846.

LOCAL AGENTS FOR THE RECORDER.

Table listing local agents for the Recorder in various states including New York, Connecticut, New Jersey, Pennsylvania, Virginia, Ohio, Michigan, and Wisconsin.

Miscellaneous.

From the Christian Parlor Magazine.

"SAYING THE CATECHISM."

The town of W., in the old county of Hampshire, and good commonwealth of Massachusetts, exhibited, some forty years ago, several traits of the puritanical character...

Our readers have already been advertised of the great strictness with which his people observed the Sabbath. When Mr. H. was settled among them, he was ordained in a barn...

USE OF CHESTNUTS IN ITALY.—Each family possesses or purchases what they call a patch of forest. The price is estimated according to the average quantity of chestnuts annually produced...

haps a fortnight intervening between them, to allow sufficient time for the children to commit to memory the division assigned.

When the time arrived for commencing the exercise, the excitement was tremendous. As the great battle of Trafalgar was about to commence between the immense fleets of England and France...

There was "no discharge in that war." Public sentiment demanded the most implicit obedience by all concerned. The old Catechisms were looked up, new ones bought, and parents set their children to the work at once and in earnest...

But the moral influence of that exercise upon the youth of W., was as salutary as its nervous effects were appalling. It indoctrinated them into the great truths of christianity.

Reason, hope, foreknowledge, will and fate; Fixed fate, free will, foreknowledge, absolute;

In closing this article, the writer cannot but record his obligations to his parents, now, he trusts, in heaven, for their fidelity in requiring him, much against his will, to commit to memory the Assembly's Catechism...

USE OF CHESTNUTS IN ITALY.—Each family possesses or purchases what they call a patch of forest. The price is estimated according to the average quantity of chestnuts annually produced...

A VERY GOOD STORY.—Some years ago, when all the world were mad upon lotteries, the cook of a middle-aged gentleman drew from his hands the savings of some years.

But we have detained our readers too long from "Saying the Catechism." Not that we expect that they can "say" it as well, if at all, as the youth in W. in those olden times...

THE TRUE NOBILITY.

BY PROF. UPHAM.

What constitutes the true Nobility? Not wealth, nor name, nor outward pomp, nor power; Fools have them all—and vicious men may be The idols and pageants of an hour.

"CORN FIXINS."

Elihu Burritt has been collecting receipts for cooking corn meal, which he intends to carry to England for the instruction of the good housewives there.

TO MAKE BATTER CAKES.—Prepare a thick batter by wetting sifted meal with cold water, and then stirring it into that which is boiling...

HASTY PUDDING.—Prepare a batter, as in No. 1, and finish by stirring in meal till it is thick enough for the table.

FRIED HASTY PUDDING.—Cut cold pudding into smooth slices and fry brown in a little butter or pork fat.

HASTY PUDDING BREAD.—Prepare hasty pudding as before; when lukewarm add yeast, and after rising, bake in a deep dish in a hot oven.

ANOTHER KIND OF BREAD.—Into two quarts of meal stir one quart and one half pint of boiling water with salt; when lukewarm, add yeast, and if you choose, stewed pumpkin; bake in a deep dish in a hot oven two hours.

JOURNEY CAKES.—Into one quart of meal, stir one pint of boiling water with salt; spread on a board an inch thick, and bake before the fire, or otherwise on an iron over the fire.

GINGER CAKES.—One quart of sour milk with saleratus; one quart of meal; one pint of flour; one gill of molasses; add salt and ginger to your taste.

CORN AND FLOUR BREAD.—Prepare as in No. 1, but when lukewarm add yeast, and as much flour as there is corn meal, bake in deep dishes in an oven when risen.

YANKEE BROWN BREAD.—To two quarts of corn meal, pour one quart of boiling water; stir yeast into two quarts of rye meal, and knead together with two quarts of lukewarm water.

BAKED PUDDING.—To two quarts of milk, add one quart of meal, a little salt, and a cup full of sugar. Prepare by heating the milk over the fire, stirring it occasionally to prevent its burning...

AN ANTIOR PUDDING may be made by substituting skimmed milk and molasses, with allspice or ginger for seasoning. This is the common Yankee baked pudding.

BOILED PUDDING.—Into two quarts of meal, stir three pints of boiling water, some salt and a gill of molasses, spice or not as you choose.

DUMPLINGS.—Into one quart of meal, stir one pint of boiling water with salt. Wet the hands in cold water, and make them into smooth balls, two or three inches in diameter.

CORN DODGERS.—To one quart of meal, pour boiling water till thoroughly wet; add two table-spoons of flour, a tea-spoonful of salt; mix it well; spread it smooth in a spider or pan; first heat and oil the pan well, then set it on the coals till you can run a knife under and turn it round, then set it up before the fire to roast.

CORN BREAD.—To one quart of sifted meal, add one tea-cup of cream, 3 eggs, one tea-spoonful of saleratus dissolved in water, butter-milk to make it quite soft; stir it well; bake it in a bake-kettle or oven.

HOE CAKE.—3 table-spoons of sugar; three of cream; three eggs; one tea-cup of butter-milk; stir in the meal till it is a little thicker than batter; add salt and spice to your liking.

WHEAT AND INDIAN.—The Learned Blacksmith's paper is full of receipts for cooking Indian, but among the hints for making bread, there is a valuable one which we miss.

INDUSTRY, HAPPINESS, AND HEALTH.—We were forcibly struck, a few days since, with a remark made by an old and affluent citizen. Speaking of his habits, and of his constant attention to something which occupied his mind...

PRETTY HANDS.—Delicate, beautiful hands! Dear Miss, how do you contrive to make your hands so pretty? And set on such rings, too, as if to draw attention that way.

INFLUENCE OF VEGETABLE DIET ON LONGEVITY.—It is said that in no other part of the world (in proportion to the population) are there more instances of extreme longevity than among the Norwegian peasantry...

CHINESE FEATS.—Several of the feats of skill and daring of the Chinese, are to the uninitiated truly astonishing. For instance—two men from Nankin, appear in the streets of Canton...

RESIGNATION.—A certain old lady who had been famed for sour looks and not very sweet words touching the various accidents of life, was observed to have suddenly become very amiable.

FREDERICK THE GREAT AND DUELING.—Frederick the great, if the story told of him is true, took a most effectual and summary mode to put down dueling in his kingdom.

EARLY AND MATURED AUTHORSHIP.—Origen, who, as Jerome said, "wrote more than any other man could read," did not appear as an author till he was thirty-seven years of age.

THE THINGS THAT MAKE DEATH TERRIBLE.—When Garrick, with great self-gratulation, showed Johnson his fine house, gardens and paintings, expecting some flattering compliment, the only reply was, "Ah, David, David, these are the things that make death terrible."

NEVER MIND IT, DEAR.—Mary Millman had so often heard her mother say, "Never mind it, dear!" that when any little accident happened to her playthings, even if she were alone, she used to say to herself, "Never mind it, dear!"

OSTRICHES.—According to native testimony, the male ostrich sits on the nest (which is merely a hollow space scooped out in the sand) during the night the better to defend the eggs from jackals and other nocturnal plunderers...

FREDERICK THE GREAT.—History has preserved many characteristic traits illustrative of the mode in which Frederick directed the whole machinery of state by a minute control of its most subordinate parts...

PLANE STORY.—A planer of planes was once planning a plane, when the plane with which he was planning was plainly discovered not to be a plane, but so uneven and rough that he could never make plane what was made for a plane.

Let no one complain that it is plain that the word plane is so often used that the sense is plain; for on examination it will plainly appear that the meaning is plain, though it plainly requires some pains to see how plain that meaning is.

BORROWING BOOKS.—A gentleman who had suffered much loss by lending books, finally procured a large number of volumes, and placed the following placard over the door of the case:

MACAULEY SAYS OF BYRON, that he could exhibit only one man and only one woman; a man proud, moody, cynical, with defiance on his brow, and misery in his heart...

THE SABBATH RECORDER. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2 00 per year, payable in advance.

For the last two years of his life, in a great measure laid out in the service of his country, he had been educated in the morning service of the army, by a gentleman of the name of the Protestant, 1798.

EDITED BY GEORGE B. UTTER.

VOL. III.

The Sabbath Recorder.

Pastor of the Sabbath School, man's Fields, London, thwait in 1755, until he DANIEL NOBLE, son of DANIEL NOBLE, who was born in Scotland, 1729. At seven years of age, he was sent to a school in writing and accounts named Strangreave, other master named years of age, he was the Rev. Mr. Corn Moorfields, by whom mar learning till he was During that period he gress in Latin, Greek his very entrance into such an extraordinary thirst after learning, only of his master, but whose jealousy was not excellent and overtook the school. He was his lesson, and desired Mr. Cornthwaite has before he had said so desirous of, and was him, "Get you gone, hear but you?" In hours, Daniel Noble's other boys at play; by obscure place in Moo he might employ him for a considerable time the public street, when ing to his father's house Mr. Cornthwaite, on the When he was about quitted Mr. Cornthwa was judged by his frie to be sent to an academi Universities, he was pl Dr. Patrick, of the C circumstance has been himself. Under Dr. Pa the second edition of Mr. Noble made great language. At this ea 1745, he wrote "A Great Britain, on the It related to the rebe friend to offer the man who accordingly pub this was not known to his friend. In June, 1746, Mr. the care of Dr. Rother moreland. He was wtleman, and prosecuted ously." In September University of Glasgow, the several classes, and professors: He there Dr. Macknight, author pels, by whom he was in London. In May, 1752, he r was much solicited to treme diffidence, he d time; but he at length Yard, Goodman's Field was appointed officia ing house in the mornin casionally preached to Sandercock, and undert care of Dr. Wilner's sch Mr. Noble was, from the Christian ministry, cated to it. His educat having acquired a comp learned languages, he w in the north of England Rev. and learned Dr. R was removed to the Uni being possessed of good truly serious mind; he of his education, such scholar and a minister, respectable and good ch He might easily hav and abilities to more fac he could attain as a di certainly would have dition of wealth been his was his opinion of the Christian minister, of its that he preferred the sa the faithful and conscient duty, to every other co be proposed to him. For the last two years of his life, in a great measure laid out in the service of his country, he had been educated in the morning service of the army, by a gentleman of the name of the Protestant, 1798.