

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

OBEDIENT TO, BUT NOT JUSTIFIED BY, THE LAW.

There seems to be a notion abroad, that Sabbatharians are not so evangelical in their views as some other Christians, because they lay so much stress on the law. It may be that they imagine we expect to be justified by the observance of it. Some who call themselves Baptists maintain that the law is abolished altogether—an idea gathered from the Apostle Paul's treatise on justification, in his epistle to the Romans. Some suppose, that there is as wide a difference as this between the old and the new dispensation; i. e., in the old dispensation, justification was by keeping the law, or, in other words, the keeping of it was expected by the great Lawgiver in order to justify them, and in the new dispensation justification is by the merits of Christ without any reference to the keeping of the law. Both of these views are certainly false. The Sabbatharians expect to be justified upon the same ground as all real Christians do, and as the Apostle did. They rest upon his atoning blood for the pardon of their sins, and upon his righteousness for acceptance before God. It is true that they attach an importance to the keeping of the law; but no more than the great founder of our religion did, and those whom he appointed to make known his doctrines to the world. Indeed, what evidence can be given of our being justified, except our conformity to the law of God? It appears evident enough, that all God's people, in all ages, entertained this view of the subject. In the old dispensation they did not look for justification to the deeds of the law, but to the work which the Messiah was to perform, which was typified by the sacrifices and ceremonies appointed by God. The evidence of justification was obedience. It is clear that it was always impossible to be justified by the law, because the law extended to the whole of man's life, and no deviation could be allowed, unless a change could be effected in the character of God. Past offences must be obliterated somehow; but how cannot be devised, because perfection was always required. Something must be done, more than an angel can perform, ere a man can be justified by the law who has in the smallest degree violated it. The law, which consists in loving God with all our heart and soul, the test of which is observing all those particular things laid down in the Word of God in the Decalogue, can be repealed.

Though as to the particulars of it there may be a change in another world, yet it will be perfect love to God in an eternal state, and obedience to his will in whatever way he shall see fit to point out. Many, and indeed most First-day Baptists, lay all this stress upon the law and every item of it, except the fourth commandment. A venerable father in the ministry said in a Seventh-day Baptist pulpit recently, that the law of God could not change. He said it was a perfect law, and hence if it was to change it must be for the worse. He was careful, however, not to touch upon the particular parts of it, but confined himself to the two great leading articles of it, love to God supreme and equal love to man. Most certainly if the two great principles are right, the particulars must be equally right. If the first are binding upon men, the others must be equally binding. Nothing surely can justify our neglect of any part of the law, unless it can be proved by the unerring standard of truth, that a part has been abolished, or another law placed in its room. Before we dare to alter any item in the divine requirements, or practice any thing as contained in the divine Word in any other form or at any other time, we must certainly have an express warrant from heaven, written in such plain characters that we cannot mistake them.

Sabbatarians do not look for justification from the deeds of the law, any more than other Christians. Nor do they attach more importance and value to it than others profess to. There is only one point of difference; they are willing to take the law as they find it, and obey as well as they can every precept it contains, not presuming to make any improvement. They find that one part of it is, "Remember the Sabbath day to keep it holy," and they find it as plainly written as a reasonable creature can require, "The seventh day is the Sabbath of the Lord thy God." Thus it stands, and though thousands have not understood it so, (and the writer among the rest for many years,) yet no argument can overturn it. Many, however, in the churches do understand it so now, and it only wants a greater portion of the love of God in the soul, and more honesty of heart, for them to come out and obey the requirements of heaven. Except they can adduce something more convincing than has ever yet been sent into the world, something which they have not as yet fixed their eyes upon, they are most certainly to be charged with a violation of morals. From this wood, hay, and stubble, let them make an effort to escape, lest they suffer loss when the fire of the last day burns up the refuge to which they have been attached.

FAMILY RECOLLECTIONS.

From Rev. Baron Stow's 'Whole Family in Heaven and Earth.'

WHOLE FAMILY—It is not easy to conjoin other two words that would awaken so many tender associations, or furnish so many topics of exhilarating or saddening interest. 'God setteth the solitary in families;' and you can probably recollect when you was a constituent of a whole, and, in some respects, of a happy family. Then you were all, parents and children; sheltered by the same roof, and grouped at the same fire-side. Then, thrice a day, you surrounded the same table, and partook of the bounty of him who 'openeth his hand and satisfieth the desires of every living thing.' Then you 'went to the house of God in company,' and occupied the same pew, and listened to the same expounder of the heavenly oracles. Then, morning and evening, you sat in reverent silence, and heard chapters read from the family Bible—a peculiar book, whose shape and appearance you can never forget, and the like of which you have never yet seen. Then you bowed, an unbroken circle, around a common altar.

When kneeling down to heaven's Eternal King,
The saint, the Father, and the husband prayed.
Then, as you had 'one home, and sought no other, your joys, griefs, and interests were one. You had 'all things common.' Then, as affection bound you together, the thought of separation was inexpressibly painful. You deprecated the rupture of the family tie as an evil of unsurpassed magnitude.

Those days of home comfort—of sweet domestic endearment—are fresh in your recollection, and only by the annihilation of your being can they be extirpated from your memory. Your thoughts love to linger about those sunny scenes, and from them extract the honey that sweetens the bitterness of present cares and disappointments. And the farther you advance in life, the more frequently do your minds recur to them as a fount of solace that the heart knows how to appreciate.

But that circle of home kindred, once and so long complete, has been broken. That family, once whole, has felt the touch of the Breaker's wand, and some of the fragments are mouldering in the tomb where other dead are congregated, or in some country grave-yard, where in summer grow the fern and the wild-brier, and in winter the cold north-wind spreads over them a snow mantle. Other portions, widely sundered, have become centres around which new circles are forming, that are soon, in like manner, to be broken and dispersed. O, how tender and subduing are the reminiscences of family connections and family scenes! Father! Mother!—blessings on their memories—where are they? Brothers! Sisters! where are they? Husband! Wife! Children! where are they? Youthful readers, how little do you know what lies before you in the pathway of life. These touching, melting recollections will be yours. While the family, in whose warm bosom you now nestle, remains whole, prize the blessing as from Heaven, and improve this season as the happiest of your temporal existence.

We all are here,
You that I love, with love so dear,
This may not long of us be said,
Soon must we join the gathered dead,
And by the hearth we now sit round,
Some other circle will be found.
O, then, that wisdom may we know,
Which yields a life of peace below;
So, in the world to follow this,
May each repeat, in words of bliss,
We're all—here!

ANECDOTE OF REV. ROWLAND HILL.

After Mr. Hill preached for the Missionary Society in Prince street Chapel, Davenport, two tall venerable looking men upwards of seventy years of age, appeared at the vestry door. After a short pause, they entered, arm in arm, and advanced towards Mr. Hill, when one of them, with some degree of trepidation, inquired, "Sir will you permit two old sinners, to have the honor to shake you by the hand?" He replied with some reserve, "Yes sir," when one of the gentlemen took his hand, kissed it, bathed it with tears, and said, "Sir, do you remember preaching on the spot where the chapel now stands, fifty years ago?" "Yes, I do," was the reply. The old man then proceeded to say, "O, sir, never can the dear friend who has hold of my arm, or myself, forget that sermon. We were then two careless young men, in his majesty's dockyard, posting to destruction, as fast as time and sin could carry us thither. Having heard that a young clergyman was to preach out of doors, we determined to go and have some fun; we loaded our pockets with stones, intending to pelt you; but, sir, when you arrived, our courage failed; and as soon as you engaged in prayer, we were so deeply impressed, that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the tears rolled down our cheeks; we put our hands in our pockets, and dropped the stones, one after another, until they were all gone; for God had taken away the stone from our hearts. When the sermon was over we retired; but our hearts were too full to speak until we came near our lodgings, when my friend at my elbow said, 'John this will not do, we are both wrong, Good night.' This was all we could utter. He returned to his apartment, I to mine; but neither of us dared to go to bed, lest we should wake in hell. From that time, sir, we humbly hope we were converted to God, who, in his infinite mercy, has kept us in his ways to the present moment. We thought, sir, if you would permit us, after the lapse of half a hundred years, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us." Mr. Hill was deeply affected; the tears rolled down his cheeks in quick succession; he fell on the necks of the old men, quite in the patriarchal style; and there you might have seen them, locked in each other's arms, weeping tears of holy joy and gratitude before the Father of mercies.

THE HEBREW PROPHETS.

From the first appearance of Hebrew Prophets on the stage of action down to Malachi, the last of the series, prominent traits of character mark them as a distinct class of men. One sees in them, at all times and places, an animated zeal for the worship of the only living and true God, and a correspondent, inextinguishable, irrecusable, steadfast hatred and contempt of all idols and false gods, of their worship, their worshippers, their rites and ceremonies. Conscious of the integrity and uprightness of their own designs, the Prophets never shrink from urging their views upon all around them. Do threats of violence, persecution, or even martyrdom, ensue, they never shrink back from their undertaking. It matters not with them whom they are addressing, be they kings, princes, nobles, priests, Levites, or common people. They have but one and the same message for all, and that is, the necessity of sincere and hearty obedience to the laws of God. Their courage and resolution never fail, or even seem to abate. Whether Nathan appears before David to accuse him of adultery and murder; or Elijah before Ahab to remonstrate against his oppression and idolatry; or Jeremiah before Jehoiakim or Zedekiah to admonish them and their corrupt courtiers; or Urijah before Jehoiakim, who persecuted even unto death; it matters not as to the fidelity, boldness, zeal, and constancy of the Prophet. They do not appear even to have asked themselves, whether they might not avoid persecution, or danger, or death, by withholding their message. Enough that they felt commissioned to say: Thus saith Jehovah. With them it seems to have made no practical difference, whether the message connected with their commission was to be addressed to the king on the throne, or to the beggar on the dunghill.

On the side of right, justice, humanity, uprightness, sincerity, true kindness, we are always sure to find them. The widow, the orphan, and the oppressed, they are ever ready to succor. They spare none who violate the sacred principles of the moral virtues; surely not those who hanker after idols. On the side of the law, order, decorum, peaceful demeanor, we never fail to meet with them. Their zeal for the only living and true God—his honor, his worship, his ordinances—never cool, and never permits them to temporize or hesitate when any of these are in jeopardy. We always find them, moreover, to possess rational and spiritual views of religion. Rites and ceremonies they regard as only subordinate means to an ultimate and higher end. Bigotry and superstition form no ingredients to their character. The Mosaic rites with them are but rites, and nothing more. That these were only the shadow of good things to come, is the sum of all they ever said, or would say respecting them. [Stuart.]

MR. ROGERS' PERSONATION.

Dr. Thomas Goodwin, such time as he was President of Magdalen College, Oxford, told me, that in the time of his youth, being then a student at Cambridge, and having heard much of Mr. Rogers, of Dedham, in Essex, purposely he took a journey to hear him preach on his lecture-day, a lecture, then, so strangely thronged and frequented, that to those who came not early, there was no possibility of getting room in that very spacious church. Mr. Rogers was, as he told me, at the time he heard him, on the subject of the Scriptures. And in that sermon he falls into an expostulation with the people about their neglect of the Bible. He personates God to the people, and tells them, "Well, I have trusted you so long with my Bible; you have slighted it, it lies in such houses, all covered with dust and cobwebs; you care not to look into it. Do you use my Bible thus? Well, you shall have my Bible no longer." And he takes up the Bible from his cushion, and seamed as if he were going away with it, and carrying it from them; but immediately turns again, and personates the people to God, falls down on his knees, cries, and pleads most earnestly, "Lord, whatever thou doest to us, take not thy Bible from us; kill our children, burn our houses, destroy our goods, only spare us thy Bible—only take not away thy Bible." And then he personates God again to the people: "Say you so I will, I will try you awhile longer; and here is my Bible for you, I will see how you will use it, whether you will love it more, whether you will observe it more, whether you will value it more, practice it more, and live more according to it." But by these actions, and this discourse (as the Doctor told me) he put all the congregation into so strange a posture, as he never saw any congregation in his life; the place was a mere Bochim—the people, generally as it were, deluged with their own tears, and he told me, that he, himself, when he got out, and was to take horse again to be gone, he was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so strange an impression was there upon him, and generally upon the people, upon having been thus expostulated with for the neglect of the Bible. [Rev. John Howe.]

SMYRNA.

There are few, if any, of the eastern cities more deeply interesting than Smyrna; the very name must at once suggest its principal claim for a more than ordinary share of attention; and in fact it is only in reference to it, as one of the seven churches of Asia, that the more prominent features of its present condition become so remarkable. From its central, as well as from its commercial influence, it is the resort of persons of every country and denomination, besides being the resting-place of travelers to many different quarters; and, in consequence of this, I believe there is no place where so many different religions are not only tolerated, but firmly established and flourishing, in perfect harmony with each other. Mohammedanism is of course the religion of the country, but its various sects are here more than usually distinct. Judaism

greatly prevails—the Hebrew population being numerous, and the members of the American church scarcely less so. Then there is the Gueber, or fire-worship, whose adoration of the sun is at least less astonishing here than it would be in England; the Greek; the Roman Catholic; the Nestorian; and many others, which I have neither time nor space to enumerate; besides a considerable number of Protestants from all parts of the globe. There are several European families which have become naturalized at Smyrna; and notwithstanding the lapse of a generation or so, they cling with the greatest tenacity to the manners and customs of their countries, and in many instances have preserved the purity of their faith, both in doctrine and ritual, far more perfectly than it now exists in the lands whence they brought it. Besides all this, Smyrna is, as it were, the focus of numerous branches of missionary societies in the East, and it is consequently inhabited by a vast number of Americans. [Chambers' Journal.]

THAT TIME WILL COME.

That time is coming. That month, that day, that hour, that moment is coming on apace, and draws nearer, with every rising and every setting sun. What time, do you ask, reader? It is the time most solemn, most important, and full of surpassing interest to you, reader, of any moment of your existence. It is the time when you will die. It will be the end of time to you. Then you will pass out of time. You will then cross the last boundary of time. You will have done with time. [At that time you will change your mode of existence. You will enter on new and untried scenes in a world of spirits, and become the companion of good or evil angels. That hour, that moment will stamp on your destiny the seal of eternity. What a time that will be to each individual! How near and full of interest! And yet how little think the gay and pleasuring-loving people of that coming hour! Could they lift life's spyglass and look away into the coming future, and see that messenger on the pale horse approaching with every passing hour, how different would be the conduct of many from what it is now! Yet that hour, that moment is coming. The time to die will come.

Death is to every man a serious matter. It makes us serious to think of it amidst the gayest and most trifling scenes. Reflections on death have no affinity for light and vain amusements. Mirth flies instinctively at the very mention of the name of death. If but one thought of the future would come in amidst the thoughts of vanity, it scatters them as the tempest scatters the chaff. The two kinds of thoughts, the serious and the vain, cannot exist together. And since the one must exclude the other, it becomes a solemn question, which of the two are for our happiness? How often and to what extent will it be more profitable to cherish mirth than solemnity? Which may be most safely established with the habits of the mind? Which will most confirm your peace, most elevate your character, and lead you most directly to holiness and heaven? When will men find time to think of death and eternity? What occurrences of their life call them naturally to reflections upon Jesus Christ as their Saviour, and to seek their comfort by the exercise of faith and hope in him? There is a time for all things. This is their motto. But when is there time for prayer to God; for confessing their sins, and imploring pardon; for giving thanks to the Giver of innumerable mercies and commending themselves in humble confidence to preserving and redeeming love?

THE PLACE OF THE BIBLE.

The Bible must be all or nothing. If it once be placed on a level with the tradition of man it is taken down from its high place and degraded, and will be soon forgotten. So it was in the dark ages. The sacred volume might be found in monasteries and palaces beautifully written and adorned with silver and gold. But it was a splendid curiosity, a costly ornament, to be exhibited and admired, but not used. If here and there a wealthy nobleman owned a copy of the precious book, it by no means followed that he knew any thing of its contents. A large number of the priests themselves were enwrapped in the same ignorance. All their knowledge from the word of God was derived from the selections contained in the breviary and missal; and even these were imperfectly understood by many of them, their acquaintance with the Latin being frequently very slender. The mind of the common people was dark as midnight.

THE UNDECIDED MAN.

A man may think of some desirable alteration in his plan of life; perhaps in the arrangements of his family, or in the mode of his intercourse with society. Would it be a good thing? He thinks it would be a good thing. It certainly would be a very good thing. He wishes it were done. He will attempt it almost immediately. The following day, he doubts whether it would be quite prudent. Many things are to be considered. May there not be in the change some evils of which he is not aware? Is this a proper time? What will the people say? And thus, though he does not formally renounce his purpose, he shrinks out of it, with a wish that he could be fully satisfied of the propriety of renouncing it. Perhaps he wishes that the thought had never occurred to him, since it has diminished his self-complacency, without promoting his virtue. But the next day, his conviction of the wisdom and advantage of such a reform comes with greater force. Then, is it so practicable as I was at first willing to imagine? Why not? Other men have done much greater things; a resolute mind is omnipotent; difficulty is a stimulus and a triumph to a strong spirit; the joys of conquest are the joys of man. What need I care about people's opinion? It shall be done. He makes the first attempt. But some unexpected obstacle presents itself; he feels the

awkwardness of attempting an unaccustomed manner of acting; the questions or the ridicule of his friends disconcert him; his ardor abates and expires. He again begins to question, whether it be wise, whether it be necessary, whether it be possible; and at last, surrenders his purpose, to be perhaps resumed when the same feelings return; and to be in the same manner again relinquished. [Foster.]

INSCRIPTION ON A MINISTER'S STUDY DOOR.

Rev. Mr. Dilserr, a distinguished and devoted pastor at Nuremberg, who died in the year 1669, and who is known as the author of various excellent devotional works, wrote, for the information of his visitors, the following inscription above the door of his study:—"Stand still, dear guest!—do not knock or disturb me, unless the highest necessity requires it. Know that the morning hours are dedicated to my God and to the business of my office. But, if thou art desirous of conversing with me on a subject that is worthy of any consumption of the precious time, then call in the afternoon; but remember! we must render an account to God for every hour."

If every pastor does not write and fasten this admonition on his study door, how often is he prompted to utter it, when hour after hour is stolen from him by impertinent intrusion! Let his good friends and parishioners remember his morning hours are for God and study, and all other hours only for worthy subjects of conversation.

A MISSIONARY OF MEAL.—The Bangor Whig says:—"Our whole-hearted friend Elinu Burritt says, in his last letter from England, that he had been exceedingly busy for ten days, working night and day with his arms up to the elbows in Indian meal, instructing the natives in the mysteries of 'corn-fixings.' With the assistance of the good woman of the house, he brought out a capital edition of puddings and johnny-cakes. A great many of the poorest class of the people there are determined they will not eat it, especially those confined in the work-houses, but when they find it is used as an article of luxury on the tables of the rich, it will remove their squeamishness. They have got the idea fixed in their minds, with all the obstinacy of ignorance, that corn meal in its best estate is mere swine's food."

"Mr. Burritt has resolved to make it a condition upon which only he will consent to be any man's guest, that his wife shall serve up a johnny-cake for breakfast, or an Indian pudding for dinner. He had been invited to a tea party where about thirty persons were to be present, and accepted the invitation with the johnny-cake clause, which was readily agreed to by all parties. So the virtues of corn meal will be tested by some of the best livers in Birmingham."

MODESTY.—Who shall win the prize? There was a meeting of the flowers, and the judge was appointed to award the prize of beauty.

"Who shall win the prize?" asks the Rose, proudly rushing forward in blushing beauty, with full assurance of its winning worth.

"Who shall win the prize?" asked the rest of the flowers, as they came forward, each conscious of its attraction, and each equally sure of receiving the reward?

"I will take a peep at the assemblage," thought the Violet, not intending to make one of the company, "and see the beauties as they pass."

Just as it was raising its modest head from its humble and retiring corner, and was looking in upon the meeting, the judge rose to render his decree. "To the Violet," said he, "I award the prize of beauty, for there is no trait more rare, none more enchantingly beautiful than—Modesty."

THE PROPHETIC DEW-DROPS.—A delicate child, pale and prematurely wise, was complaining on a hot morning, that the poor dew-drops had been to hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops that live the whole night through, and sparkle in the moonlight and through the morning onward to noon-day. "The sun," said the child, "has chased them away with his heat, or swallowed them up in his wrath!" Soon after came rain, and a rainbow, whereupon his father pointed upwards: "See," said he, "there stands the dew-drops glorious roset—a glittering jewel—in the heavens; and the clownish fool tramples on them no more. By this, my child, thou art taught that what withers upon earth blooms again in heaven." Thus the father spoke, and knew not that he spoke pre-figuring words; for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven. [Richter.]

A SHOWER.—A merchant was one day returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such bad weather for his journey.

He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber, who, with leveled gun, was aiming at him and attempting to fire! But the powder being wet with the rain, the gun did not go off, and the merchant giving spur to his horse fortunately had time to escape.

"As soon as he found himself safe, he said to himself, 'How wrong I was not to endure the rain patiently, as sent by Providence. If the weather had been dry and fair, I should not probably have been alive at this hour; the rain which caused me to murmur came at a fortunate moment, to save my life and preserve to me my property.'"

It is always important to be firm and decided in the Lord's cause.

The Sabbath Recorder.

New York, September 17, 1846.

THE GENERAL CONFERENCE.

The Seventh-day Baptist General Conference convened with the Church in Shiloh, N. J., on fourth-day, Sept. 9, 1846. The delegation was tolerably numerous, but did not represent the different sections of the denomination so generally as could be desired. It was large enough, however, to make a very interesting and useful session.

The Introductory Discourse was preached by Eld. Wm. B. Maxson, from 1 Corinthians 10: 31, "Whatsoever ye do, do all to the glory of God." The exhortation or injunction of the text was represented as growing out of the doctrine that we are not our own. It naturally suggests the thought, that the religion of Jesus Christ is a matter of fact religion, requiring of its subjects not merely feeling, but action. A religion of faith and feeling alone, is dead. The Gospel requires an operative faith, and those who receive it are required to be a working people. A church, or association of churches, acting in accordance with this requirement, cannot fail of success. There may be a great variety of ways in which to perform their labor, both at home and abroad. But in whatever station an individual may be placed, or under whatever circumstances a religious body may be formed, some kind of work to be done must be set up and pursued. This doctrine was applied particularly to the Conference; and the necessity of setting before it some definite and worthy object to pursue, as a means of advancing Christ's kingdom, was clearly presented and forcibly urged.

The Introductory Discourse was followed by a short intermission, after which the Conference was organized by the appointment of Wm. B. Maxson, Moderator, and Solomon Carpenter and Darwin E. Maxson, Clerks.

The Letters to the Conference were quite meagre and unsatisfactory in their account of the actual state of religion among the churches. But from what they did contain, we judge that little addition has been made to the number of members during the year, and that the standard of religious feeling is altogether too low. Although the same is true to a great extent of the churches throughout the country, this of course affords no justification. Indeed, the letters generally spoke of the condition of things as calling loudly for humiliation and reformation.

At an early stage of the proceedings, a report was presented from a Committee appointed to prepare business. It stated that there were three subjects which seemed to demand the particular attention of the Conference during its present session. The first related to the question whether the Conference should be continued; and if so, in what manner. The second related to the publication of a Hymn Book, which should meet the acknowledged wants of the denomination. The third related to the subject of Sabbath Legislation, upon which it was thought desirable to have an official expression of opinion. By a vote of the Conference, the time was so appropriated as to give sufficient opportunity for a full consideration of each of these questions. Upon the last named, a lengthy but exceedingly interesting discussion arose, which occupied nearly all of the third day of the session. We give below the resolutions presented by the Business Committee, and finally adopted by the Conference:—

1st. Of the Conference.

Resolved, That we recommend the continuance of the General Conference in its present character as an advisory council, and a medium for collecting the statistics of the denomination; that its meetings be held once in three years; that we respectfully invite each church, either directly or through the Association with which it is connected, to make a report of its statistics, together with the changes which may have taken place during the three years; and that the Constitution be so amended, that if the benevolent societies shall at any future period see fit to hold their anniversary in connection with the Conference, the time shall be so appropriated as to give the first two business days to the Conference, the second two to the societies, and the following days alternately to the societies and the Conference.

This resolution was under consideration for portions of two days. There seemed to be, on the part of the delegates, a conviction that the question was one of uncommon importance, in deciding which, personal preferences ought to be laid aside for the purpose of meeting the wishes and necessities of the denomination at large. Opportunity was given for every delegate who desired it to express his opinion upon the subject, and state his reasons for the same, without the embarrassment of being regarded as taking sides either for or against the Conference. There were some who at first expressed a decided preference for the discontinuance of the Conference; but after the subject had been more fully considered, they either waived their objections to it, or seemed less anxious to urge them. There were others whose preferences were strong for an annual Conference. They regarded the body as important, not only as a means of cultivating and strengthening attachments between brethren from different sections of the denomination, but as a medium through which the voice of the denomination might be given forth. And they judged that to accomplish these objects, a session was needed as often as once in a year. To their honor, however, it ought to be recorded, that they manifested a readiness to hear and weigh what could be said on the other side, and to fall in with the plan which seemed most likely to secure the desired objects. There were others who thought it important to have an association of some kind—

(whether it was called a Conference, or something else, they were not particular)—which should have an eye to the religious interests of the whole denomination, to which questions of a denominational character might be referred, and to the proceedings and statistics of which the world might turn for information concerning the numbers and condition of the people. In their opinion, a session once in three years would be quite sufficient for these purposes, and they therefore advocated a triennial Conference. After a lengthy, careful, candid, and interesting discussion of this whole subject, the resolution was passed without a dissenting voice.

2d. Of the Hymn Book.

Whereas, the Eastern Seventh-day Baptist Association, at its last session, appointed a Committee, consisting of Lucius Crandall and Thomas B. Brown, to procure the publication of a new selection of Hymns for the use of the denomination, and requested the appointment of brethren from the other Associations to co-operate with them; and whereas, in consequence of the non-appointment of such brethren by the Associations, the Committee, feeling their incompetency for the task, desire the counsel of other brethren, therefore—

Resolved, That this Conference heartily approves of the Committee appointed by the Eastern Association, and requests Elds. Eli S. Bailey, Wm. B. Maxson, Nathan V. Hull, and Sherman S. Griswold, to co-operate with them in the preparation and publication of said book—it being understood, that by this vote the Conference does not assume any financial responsibility, but promises to use its influence to secure for the book as extensive a circulation as possible.

This resolution speaks for itself, and needs no explanation. It may be well to state, however, that the only difficulty in securing a Hymn Book seems to be, to get it arranged in such a way as to meet the approval of the whole denomination. It was hoped by the framers and advocates of this resolution, that Bro. Crandall and Brown would take upon them the principal labor of revising and preparing the work for the press; that it would then be forwarded to the other members of the Committee, for their examination, and amendment if thought necessary; that it could then be published with the sanction of the whole Committee, and would be received by the denomination as a book adapted to their wants. If this plan can be carried out, there will probably be no trouble or expense to the Committee about getting the work printed.

3d. Of Sabbath Legislation.

Resolved, That it is the settled conviction of this Conference, that all legislation designed to enforce the religious observance of any day for the Sabbath, thereby determining by civil law that such day shall not be used for labor or judicial purposes, is unconstitutional, and hostile to religious freedom.

The third day of the session was appropriated to the consideration of this resolution. There was some difference of opinion as to the propriety of sending it forth with the sanction of the Conference at the present time. A lengthy discussion arose, which was participated in by brethren Crandall, Clawson, Maxson, Gillett, Coon, Davison, V. Hull, P. Stillman, and others. Our limits will not permit us to give the remarks of the different speakers; but the following we believe to be a fair statement of the views of the majority.

In respect to the constitutionality of Sabbath laws, it was agreed, that the Constitution of nearly every State in the Union contains a clause guarantying religious liberty, and denying the right of the legislature to enact laws which shall give preferences to any form of religion. Now it is well known, that many persons feel as much bound, in view of the necessities of themselves and their families, to labor six days in the week, as to rest on the seventh. For the legislature to enact laws requiring them to rest on a day on which their consciences permit—or, in view of their circumstances, require—they to work, thus robbing them of one sixth part of their time because they differ from the majority as to the day to be observed, is an infraction of that provision of the Constitution which guarantees religious equality. It is certainly conceivable, and indeed has been proven in practice, that such laws may infringe upon the rights of conscience as truly as would a law requiring a man to be immersed whose conscience was satisfied with sprinkling—the unconstitutionality of which every body would acknowledge.

In regard to the bearing of Sabbath Legislation upon religious freedom, it was maintained, that of the duties required by the law of God there are two classes, one of which may properly be enforced by legislative enactments, and the other not. All the laws of God which so affect the civil condition of men, that obedience to them is necessary to secure equal rights and the public safety, may properly be enforced by civil rulers. Such are the laws respecting murder and theft, which rulers may enforce, not exclusively because they are the laws of God, but because they are necessary to the safety and equality of men. But those divine laws which relate alone to the religious conduct of men in their relation to God, the legislator or civil ruler has no right to meddle with. Such is the law of the Sabbath. It is designed to secure the good of man and the worship of God, by affording an opportunity for rest and devotion. It is therefore a matter between God and individual men, which does not need the aid of civil enactments. It is true, as is often urged, that the observance of the Sabbath is the duty of all men, and exerts a good influence upon society. But if this be a good reason why legislators should enforce it, then it is equally a good reason why they should enforce all the laws of God, since they are all useful to society. Nobody doubts, for instance, that it is the duty of all men to love God with all their hearts, and that a compliance with that duty would greatly promote the interests of society. Yet who will maintain that it is for this reason, the right of legislators to enact laws to whip, fine, or imprison men for not loving God with all their hearts. Again, it

is the duty of all men to repent and believe on the Lord Jesus Christ, and society would be the better if this duty were discharged. Yet who believes that the interests of society or religion would be promoted by laws to enforce repentance and faith? Nay, more—who doubts that the enactment of such laws would lead to abuses and evils innumerable? It is just so in respect to the Sabbath; all attempts to enforce its observance by law, must be liable to abuses which are inconsistent with religious freedom and equality. If the whole world were agreed as to the particular day to be observed, the danger would be less, although even then, from the diversity of opinions which might exist as to the manner of observing it, and kindred questions, there would be multiplied occasions for litigation and oppression. But as circumstances now are, it is dangerous for legislators to touch the institution at all, and dangerous to allow that they have any right to do so. Indeed, if we acknowledge their right to legislate at all upon the subject—(except to protect men in the enjoyment of their religious opinions)—there is no end to the consequences of such acknowledgment. There can be no legislation which will secure the observance of any one day, without dictating which day it shall be. And if we concede that the legislature may dictate which day shall be kept, we may as well acknowledge at once, that whatever day they see fit to fix upon is the right day, and so save ourselves the persecutions and persecutions even unto death, which have overtaken some of our brethren in times past.

As to the expediency of sending forth this resolution at the present time, the prevailing opinion seemed to be, that there never was a time when it was more needed or when the occasions for it were greater. But the argument which had most weight was, that it is always safe to take the true ground, and always unsafe to abandon it for fear of opposition. In taking this position, we only do what consistency requires, and what our opponents will in heart approve.

After the passage of the above resolution, a Committee was appointed, consisting of Samuel Davison, Nathan Gardner, and Geo. B. Utter, to prepare and report an Address upon the subject of Sabbath Legislation. This Committee presented an Address, which was approved by the Conference, and referred to the Board of Managers of the American Sabbath Tract Society with a request for its publication.

The same Committee who reported the Address were requested, by a vote of the Conference, to prepare a form of petition, stating our civil grievances, and adapted, with proper modifications to suit the laws of the different States, for presentation to the various legislative bodies which we may have occasion to address. They were directed to request the publication of the same in the Sabbath Recorder.

A Central Corresponding Committee, consisting of Samuel Davison, Eli S. Bailey, Thos. B. Brown, Wm. M. Fahnestock, and Nathan V. Hull, was appointed to attend to any case of civil prosecution for labor on Sunday which may occur, in which it may be deemed advisable to apply to the highest authorities for redress on behalf of members of the denomination.

The following resolution, presented by Samuel Davison, was unanimously passed:—

Resolved, That it is the opinion of this Conference, that all assistance to State laws or municipal prosecutions for labor on business on the first day of the week, should be conducted alone by and at the expense of those who reside in that State where the same occurs; but that in every case where it shall be judged proper to carry the same to the Supreme Court of the United States, it then becomes a denominational measure, and calls for general co-operation. We therefore advise the appointment of State Committees having this matter in charge, and for correspondence with the Central Committee appointed by the Conference for that purpose.

Geo. B. Utter was appointed Corresponding Secretary of the Conference; and brethren N. V. Hull and Walter B. Gillett were appointed to act with him as a Corresponding Committee in any matter relating to the Conference.

The Conference adjourned on first day, Sept. 13, at 12 o'clock, to meet again with the first Seventh-day Baptist Church in Hopkinton, R. I., on the fourth day of the week before the second Sabbath in September, 1849.

Jews in Bohemia.—The Emperor of Austria has just issued two ordinances in favor of the Israelites of Bohemia. The first of these ordinances prescribes that from the first of January, 1847, the tax of the Jews shall be decreased a seventh every year, so that at the end of seven years, this odious tax, which in the method by which it is collected, is vexatious in the highest degree, will be entirely demolished. By the other ordinance the Emperor has created at the University of the Prague, a professorship of languages and rabbinical literature, and Doctor Samuel Isaac Wessely, the first preacher in the Synagogue of Prague, has been nominated to fill it. This last measure has been received with especial enthusiasm by the Israelites, it being the first time that in the Austrian States a Jew has been appointed a Professor of a University, to the functions of which many prerogatives are attached, especially the enjoyment of the rights of nobility.

CHRISTIAN.—The Christian Palladium, a paper of the Christian denomination, gives the following account of decline in that body:—"That there has been a great loss of churches for the last twenty years, no one acquainted with the history of the connection will deny. Between twenty and thirty years ago, large sections in the State of Maine were dotted over with

Christian churches, not one of which now remains. Of about thirty churches, in a direct line from Augusta, Maine, to Fairhaven, Massachusetts, an extent of less than 250 miles, which were in existence twenty years ago, only five now remain. Some of these churches became extinct. Others of them have been carried over to the Free Will Baptists; and other denominations. Whether out of New England the loss has been as great, is left for others to decide."

THE QUESTION OF THE AGE.

The Boston Alliance and Visitor says that the leading question of the age is, "whether we shall return to Rome, or whether we shall still hold on to the doctrines of the Reformation, defend them, and deliver them from every shadow of corruption, so that they shall be as the unadulterated truths of God." This statement of the case takes for granted that there are shadows of corruption resting upon the doctrines of the Reformation—a truth which too many Protestants have been slow to confess. If we mistake not, some doctrines taught by the Reformers will need essential modifications before they will be as the unadulterated truths of God. In respect to the Sabbath, it is well known, that some of the leaders of the Reformation denied its continuing obligation, because of the inconsistency of professing to hold to the fourth commandment, and yet refusing to keep the seventh day of the week as the Sabbath. Those who claim to be descended from the Reformers, however, do not stumble at this inconsistency, but boldly attempt to vindicate it. For pursuing this course, they are not unfrequently rebuked and put to shame by the minions of Rome. Before they will stand upon safe ground, they must bring their practice in this respect to conform to the Word of God. Until they do so, they may expect to hear from Romanists the withering rebuke, "Physician, heal thyself."

CHANGE OF THE SABBATH A CAUSE OF UNBELIEF.

We have in times past given repeated proofs, that the inconclusiveness of the reasoning for a change of the Sabbath encourages unbelievers in their opposition to that institution. Another illustration of the truth of this position has just come before us. It seems that some time ago, Mr. O. S. Fowler, the distinguished Phrenologist, published an article on the subject of "Religion," which many persons understood to contain a distinct denial of all obligation to keep what is popularly termed the Christian Sabbath. More recently, however, he published another article showing the social benefits of a day of rest, as affording a time for men to wash their persons, change their dress, &c. A correspondent of some newspaper hereupon charged him with inconsistency, and with making an "advance backward." The following is a part of his reply to the charge. It shows that the inconsistency of professing to keep the Sabbath and yet refusing to keep the seventh day of the week, furnishes him with a refutation of all the arguments which can be presented by those who observe the first day. Read and be instructed:—

"But I protest that, such alleged difference is more apparent than real. That article was directed mainly against the groundless but general belief, that God commands us to observe the Christian Sabbath; whereas no such command exists, either in the Bible or out of it. Or if it does, quote chapter and verse. The Bible commands the seventh day, and no other; nor gives any countenance to any change to the first day. The only authority ever claimed for the change is, the example of Christ and his apostles; whereas it requires that same express divine edict to revoke or alter the day which established it. Yet no such edict exists; so that the example of Christ, though it might, perhaps, justify the institution of a new Sabbath, leaves not the shadow of ground for changing the old. To argue that God commands the observance of the first day, is to trifle with the intellects of those addressed. Nor can the Christian Sabbath be sustained by Bible authority, but is left to our phrenological argument for intellectual proof. And that article on 'Religion' was penned to refute the idea so pertinaciously insisted on, that the Bible absolutely demands our observance of the Christian Sabbath, which is so flimsy an argument as to be ridiculous. It was not then our purpose to discuss the whole subject of a Sabbath as such, but this was our object in these articles. And a rigid comparison of the two will show that scarcely a point adduced in 'Religion' is contradicted here—only an entanglement of views.

"A little personal history will show that my present sabbatical views are an actual advance forward, not backward, on those in 'Religion.' My father—an eminently religious man—though pleased with most of my religious doctrines, has always opposed that article on the Sabbath. In a recent visit to me we had many arguments—he for the Christian Sabbath, I maintaining the views there expressed. He would argue the obligation of all mankind to keep a Sabbath—formerly the Jewish Sabbath, in commemoration of the creation, but now the Christian. I would reply, that geology showed conclusively the intervention of ages between the commencement of the earth's formation and the creation of man, which he knew too much of geology to deny; yet rebutted by arguing that Christ changed the Sabbath. I required 'chapter and verse,' which of course he could not produce, because no express declaration requiring such change occurs in the New Testament; I meanwhile arguing, that the mere example of the Apostles was of no account—that nothing but an express command would warrant our keeping any but the seventh day. Obligated thus to fall back on the seventh day, which neither he nor I pretended to keep, he could only reply that we should keep some day, it matters little which, so that we keep one day in seven right. To this I would reply, that the Bible required not any day but the seventh day; and 'nothing else.'"

BUSH ON SWEDENBORGIANISM.

Prof. Bush has recently published, in a number of the "Swedenborg Library," a statement of his reasons for embracing the doctrines of Emanuel Swedenborg. It contains a very distinct account of the principal points of difference between his doctrines and those of the Christian Church generally in regard to the Trinity, the Atonement, Justification, the Nature of the Soul, the State of the Earth, Heaven and Hell, &c., together with a view of his philosophy of creation and the connection between the natural and the spiritual world. Much as we differ from the Professor in the conclusions at which he has arrived, we can but respect him for adherence to his convictions of truth. He is evidently under the control of upright motives and deep religious feeling. For many years past he has been devoted almost exclusively to the writing of books in defence and elucidation of the commonly-received doctrines of Christianity, upon the profits from the sale of which he has been dependent for a livelihood. By embracing the views of Swedenborg, he of course condemns his past labors to a certain extent. Besides this, he connects himself with a very small sect, in which there are no high places to tempt his ambition—that people having already nearly as many authors as readers, and as many speakers as congregations. It must require a good deal of moral courage, and strong convictions of duty, for a man, with such prospects before him, to throw in his lot with those who are generally regarded as little better than visionaries or madmen. The following is the concluding paragraph of Prof. Bush's Statement:—

"On the whole, I venture to entertain a hope, that the verdict pronounced upon the foregoing recital will not be, that I have exchanged the substance for the shadow of truth. In receding from the ground formerly occupied in respect to the tenets of my religious faith, I have been governed by evidence which has been to my own mind ample and imperative. The result has cost me a struggle which it is not easy for another to appreciate, unless he has been made the subject of a similar experience. The firmness which is requisite to enable one to act out fully his fidelity to truth, does not annihilate the susceptibilities of the heart to the revivified sympathy of friends, to the withdrawal of confidence, to innuendos of a mind unheinged, to harsh imputations, and to pity misplaced. Yet in the midst of all I am sustained by the consciousness, that in every step I have taken the actuating motive and the consequent course have been such as, if rightly appreciated, to entitle me to the continued respect of every lover of truth. It is impossible for a fair and generous mind to look with unfeeling eye on the struggles of an honest spirit pressing to the attainment of divine knowledge, and making a willing sacrifice of friendship, reputation, gain—every thing that flesh holds dear—in proof of the sincerity and sanctity of its promptings. For every expression of kindly sentiment evinced by liberal minds, I am bound to be, and am, truly grateful. But I need it not for the sustaining of my own spirit in the sphere of faith into which it has come. My confidence has a higher patronage. The attainment of sublimer views of truth, witnessed to consciousness by their own intrinsic light, cannot well fail to be accompanied by a peace flowing down from its eternal fountain, and richly compensating all inferior losses and regrets. To the consolation arising from this source I would be devoutly thankful to the Divine Goodness for being able to say that I am not a stranger."

COMMENCEMENT AT BROWN UNIVERSITY.—The seventy-seventh commencement of Brown University was celebrated on Tuesday, 8th inst. Thirty-two young gentlemen took the degree of "Bachelor of Arts." On the day before, the celebration of the "Philermenian" and "United Brothers" societies was fully attended, and the exercises were highly satisfactory. The Providence Journal says:—"The Gratiation was by Mr. E. P. Whipple, and no oration has been received in this city with more favor by the audience. The subject was 'the selection of authors to their age, to the public, to booksellers, and to domestic and social life.' The conception of the oration was appropriate, and the execution was worthy of the subject. It secured the undivided attention of a large audience, and this is a rare merit." No poem was recited, and the Journal thinks it a matter of congratulation that such was the fact.

ANDOVER THEOLOGICAL SEMINARY.—The commencement took place on Wednesday. The graduating class this year is small, there being only 22. The present number of students in the Seminary is 66. The whole number of students who have been educated in the Seminary, since its foundation, is 887. Number that have deceased, 129. Whole number now living, 748. Number who have been, or who are, Foreign Missionaries, 83. Number connected with Theological Seminaries and Colleges, as Presidents or Professors, 44.

REVIVAL.—A correspondent of Zion's Advocate gives an account of a cheering revival at Hallowell, Me., during which many members of the Baptist Church were much revived, and about fifty souls hopefully converted to God, a greater part of whom had united with the church.

NEW DEFINITION OF RELIGION.—The editor of the Boston Yankee gives the following new definition of religion: "Injuring your neighbor for keeping his shop open on Sunday." That man must be in a bad way, and we bespeak for him the immediate attention of some of the Divinity Doctors, particularly the Doctor who devotes his attention exclusively to such cases.

Dispatches... night, Sept... Kim... Capt... New Orleans... place she left... eral sick vol... diors... Col... heard from... returned to... of note... Mos... go... A great riot... unters, and so... at an encamp... fired, and 15... been killed, o... and wounded... have been pu... the shore) o... Colonel of th... the swords and... He shot down... others... Col. Baker... unters, repai... of his compan... the fight, and... men to the str... as soon as he... the rioters a... which he def... time against... finally shot in... passing out th... Of the two... Baker, eight... and two with... and G... ed his men to... the steps, wh... from a bayon... er-blade and p... was so well d... linians had... with them... them, howeve... boat, every th... Forty miles... August, the... boiler, and bl... stantly and se... TERRIBLE S... LIFE.—At 5 o... as the Steam... which plies b... leaving the d... exploded with... scalding, sever... The boat im... of the explosi... ments, and fo... on board her... lamity, would... drifted down t... when the stea... gers off and t... from which sh... Fairfield sho... Excelsior and... Fairfield was... ing vessel, an... tow-line, the... wreck drifted... tained that s... several ships... This was pre... in contact with... on fire, and th... to her whole... blazing wreck... course down f... far, however... steamer John... fiery fugitive... sey shore, w... water's edge... seen through... swept down th... The shore wa... ple and the r... boat was new... last, but was... gaged princip... between New... owned by Hu... place. She w... partially insu... sengers) on b... The boat, at... left the wharf... when the boa... starboard... burst was on... shook the lar... Empire, livin... timbers were... the body of a... with the timbe... ter the explos... pieces went i... sufferers were... taken care of... known... The cause... tained. Ther... we cannot s... Engineer says... teen inches... sion. Ther... tuted as to... and let the p... result of care... The Corps... deputy, Wm... ed in obtaini... cause of the... sior, in orde... Grand Jury... gated accordi... SYNOD OF C... 150 ministers... churches, ha... establishing a... and the citize... give \$18,000... The Synod... tions against... being strong... of the church... resolution... Assembly...

General Intelligence.

IMPORTANT FROM THE ARMY.

Dispatches from Washington, dated Monday night, Sept. 14, state that the steamship McKim, Capt. Page, arrived on the 5th inst. at New Orleans, from Brazos Santiago, which place she left on the 2d inst. She brought several sick volunteers and some discharged soldiers. Col. Hayes, with his Rangers, had been heard from. They had scoured the country and returned to Camargo, without doing any thing of note. Most of the army remained at Camargo.

A great riot among a company of Irish Volunteers, and some others, took place on the 31st, at an encampment opposite Burita. Guns were fired, and 15 or 20 men are reported to have been killed or wounded. Besides the killed and wounded seen or shown, 8 or 10 are said to have been pushed from a steamboat (lying by the shore) overboard, and were drowned. The Colonel of the Georgia regiment attempted with swords and pistols in hand, to quell the riot. He shot down one man, and wounded several others.

Col. Baker, of the 4th regiment Illinois Volunteers, repaired to the scene, and ordered two of his companies, A and C, to assist in quelling the riot, and went in person with 20 chosen men to the steamboat. He commanded peace as soon as he got on board, but was attacked by the rioters and had a desperate conflict, in which he defended himself bravely for some time against swords, bayonets and shot, but was finally shot in the neck, the ball entered behind, passing out through his cheek or mouth.

Of the twenty men who accompanied Colonel Baker, eight were wounded, six with bayonets and two with balls. On the arrival of companies A and G, Capt. Roberts of the former ordered his men to charge on board, and led them to the steps, where he received a severe wound from a bayonet, which entered near the shoulder-blade and passed through his back. The boat was so well defended by the rioters, that the Illinoisians had to retreat, not having cartridges with them. Ammunition was soon furnished them, however, and on again approaching the boat, every thing was quiet.

Forty miles above Reynosa on the 21st of August, the steamboat Enterprise burst her boiler, and blew up; five persons were killed instantly and several wounded.

TERRIBLE STEAMBOAT DISASTER AND LOSS OF LIFE.—At 5 o'clock on Thursday evening last, as the Steamboat Excelsior, Captain Nelson, which plies between this City and Coxsackie, was leaving the dock foot of Cortland-st. her boiler exploded with a terrific concussion, killing and scalding several of her passengers and crew. The boat immediately took fire from the effects of the explosion, drifting at the will of the elements, and for a moment it was feared that those on board her, who had escaped the original calamity, would be engulfed in the flames. As the wreck drifted down stream great fears were entertained that she would run foul of some one of several ships which lay at anchor in the stream. This was prevented, however, by her coming in contact with a small sloop, setting her bows on fire, and then veering round and setting fire to her whole broadside. After a hard fight the blazing wreck was beaten off and pursued her course down the river. She had not proceeded far, however, before she was overtaken by the steamer John Fitch, which grappled with the fiery fugitive and conveyed her over to the Jersey shore. The boat was burned entirely to the water's edge, and the skeleton of the boat, half seen through clouds of smoke and flame as she swept down the stream, was grand and sublime. The shore was lined with dense masses of people and the river was crowded with boats. The boat was new and put on the route in June last, but was not of the first class. She was engaged principally in cheap passenger business between New York, Catskill and Coxsackie, was owned by Hunt Nelson & Sons, of the latter place. She was valued at \$35,000, and was but partially insured. The whole number of passengers on board probably did not exceed forty. The boat, at the time of the explosion, had just left the wharf, and the passengers, as is usual when the boats pass up the river, moved over to the starboard or City side. The boiler which burst was on the larboard side. The explosion shook the large steamers Hendrick Hudson and Empire, lying at the Cortland-st. piers. The timbers were thrown high up into the air, and the body of at least one person was seen falling with the timbers. The boiler was not seen after the explosion. The part of it not broken to pieces went immediately to the bottom. The sufferers were carried to the Hospital and taken care of. The number of lives lost is unknown.

The cause of the explosion is as yet unascertained. There are various rumors about it, but we cannot state anything as positive. The 1st Engineer says that there was only about eighteen inches of steam on just before the explosion. There must be a searching enquiry instituted as to the causes of this sad catastrophe, and let the public know whether or not it is the result of carelessness.

The coroner, Dr. Rawson, and his excellent deputy, Wm. Cockfair, are very busily engaged in obtaining testimony in relation to the cause of the explosion of the steamboat Excelsior, in order to lay the whole matter before the Grand Jury—when the matter will be investigated according to law.

SYNOD OF GENESEE.—This body, composed of 150 ministers, and nearly the same number of churches, has under consideration a project for establishing a College in Western New York, and the citizens of Alexander have offered to give \$18,000 to have it located in their village. The Synod at its last meeting adopted resolutions against secret societies, declaring them to be wrong in principle, and urging the members of the church to keep aloof from them; also, a resolution approving the course of the General Assembly (U. S.) on Slavery.

HONOR TO GERRIT SMITH!—A Utica correspondent of the Herald, Sept. 5th, says:—

"I have just seen a copy of a deed of some forty acres of land in Hamilton County, New York, given by the celebrated landholder, Gerrit Smith, Esq., to a colored man residing in that county. He has made out two thousand deeds of a similar character to the one I saw, conveying lands, from forty to fifty acres each, as gifts to industrious colored men in this State, and designs, I am informed, to make out one thousand more. The considerations in the deeds are as follows: 'For and in consideration of the sum of one dollar to me in hand paid, and being desirous to have all share in the subsistence and happiness which a bountiful God has provided for all, has granted, sold, &c.'

"What the value of these lands may be per acre, and whether sufficient to make all these two or three thousand men voters or not, I am unable to state. That it will make some of them such, there can be no doubt.

"You are aware, that, during the past season, Mr. Smith has been selling off large portions of his vast landed property at auction. The present movement reduces his 800,000 and upwards of acres considerably, an object which he has long desired to accomplish."

NEW METHOD OF PROPELLING VESSELS.—The N. Y. Tribune says, We had an opportunity a few days since of seeing a model of a new propeller invented by S. R. Parkhurst of this City, with whom Mr. Jas. M. Hale is associated. The propelling power consists of a series of partially encased upright submerged wheels, constructed to run each in a separate closely-fitting casing. The wheels are 30 to 36 inches in diameter and 8 to 12 feet in length vertically, according to draft of water, each wheel containing nine flutes 9 inches wide, only two flutes on each taking effect on the water at the same time, this effect being direct with no loss of power for back water, lifting, &c. A sufficient number of wheels can be placed on a vessel to overcome the resistance of the water and force her to move with the same speed as the wheels. It is calculated that 30 miles per hour can be obtained. It is proposed that vessels with this propeller should not be encumbered with masts and rigging, but carry spars to be used in an emergency. Much less expensive engines will be needed than with the old paddle-wheels, and it is proposed to use three or four small horizontal engines rather than one large one. We are not sufficiently adept in mechanics to give an opinion of the feasibility of this method of propulsion, but it has been examined by the most distinguished engineers and naval architects of both England and the United States, and without one exception they have declared that they can see no reason why, when practically tested, this propeller should not give the results expected by the inventor. We understand that an experimental vessel is now being built in England, when the value of this discovery will be settled.

THAT LONG, LOW, BLACK-LOOKING SCHOONER.—About two years ago a suspicious looking craft lay off our coast some weeks. No one was permitted to board her. After her departure several colored persons were found to be missing, and no tidings have ever reached us of their whereabouts. That same schooner, or one very much like it, has of late been seen lying off Rockaway Beach. Only last week, three colored women, and two colored men, had, it is said, absconded. But their well known habits, and their attachment to Jamaica, the place of their birth, forbids the belief in such a report. They have been forcibly abducted—yes, stolen by southern dealers in human flesh, and ere this have been sold like cattle in the southern market. In the vicinity of the colored camp meeting, last week, two suspicious men were seen, armed with pistols and bowie knives, who pretended to be officers from the city. No doubt they were hired ruffians, under pay from the Captain of the Slave Schooner. We have among us, too, men who are suspected of aiding in this nefarious business. The darkness of night is the favorite time for these dark-visaged fiends in human form to track the footsteps of our industrious and respectable colored population, seize and secretly convey them on board this suspicious vessel. Can any one explain the agonizing screams heard in the vicinity of Rockaway about 3 o'clock on Sunday morning last? We urge all of our industrious, respectable colored people, for their own safety, to keep within doors after sunset. What a horrible state of things! [Jamaica (L. I.) Farmer.]

TELEGRAPH TO CANADA.—It affords us great satisfaction, says the Montreal Herald, to learn that there is a great probability of the "lightning lines"—the electric telegraph—being extended from the great cities of the United States to Montreal and Quebec. A gentleman is now in town, and has submitted proposals to the Board of Trade for making an immediate commencement with this most important public work. We believe that the principle upon which he wishes to construct it, is, that a certain bonus should be paid him, amounting to about half the cost, by the citizens of Montreal. This sum would be, according to his calculation, from £3,000 to £5,000. The line will connect the cities throughout this vast continent in such a manner, that the news may be conveyed instantaneously between the most remote of them.

THE CALIFORNIA REGIMENT.—This Regiment which has been encamped on Governor's Island for some weeks past is now about to sail. Three Companies embarked on board a vessel on Wednesday. The remaining Companies in the course of a week. There are about eight hundred men, including officers. They carry with them 800 percussion muskets, 800 flint muskets, 200 rifles, and 6 pieces of light artillery, with all the necessary equipments.

The Stores are extensive and various, including not only all that is necessary for a military expedition but also such as would be required for a military colony, such as machinery for saw and grist mills, machine shops, mechanic's tools, &c. &c.

Among the soldiers are quite a number of skillful mechanics, and among the officers are eight or nine graduates of West Point, and the Lieut. Col. and Major have held important stations at that place as military instructors.

Of the graduates of Harvard University in 1776, there is only one survivor, the venerable James Lovell, of Orangeburgh, S. C., aged 89.

ATTEMPT TO MURDER.—The Lancaster (Mass.) Courier of the 11th says:—Our citizens were thrown into the greatest consternation this morning, by the fact that an attempt had been made to rob and murder the Cashier of the Lancaster Bank, Mr. C. Symmes. It appears from the testimony of Mrs. Symmes, that about two o'clock she was awakened by her husband, who spoke to her, when by a light which the burglar had brought into the room, they both perceived a man, with his back toward them, at work at the bureau. The villain immediately turned and caught Mr. S. by the throat, telling him to give him that hundred dollars. [Deacon Parker of Southboro, had paid Mr. Symmes this money the previous evening, and in the presence of the assassin.] A violent scuffle ensued between them, which lasted some ten minutes, during which time the burglar made an attempt to kill Mr. S. with a razor, by cutting his throat. He succeeded in inflicting a very severe wound in the right side of the throat, about three inches long, striking the windpipe, barely escaping the jugular vein and carotid artery. Mrs. S. also received a cut upon the throat, about two inches long, as well as several others of slight nature about her arms and person, from which there is no danger of loss of life. Mr. S. is very much exhausted, but will probably recover. Mr. S. succeeded in getting one or more of the villain's fingers into his mouth, which he bit with such force as to loosen all his front teeth. This is the only clue to his detection, as yet.

The scoundrel is well known to both Mr. and Mrs. S., but neither of them will now tell his name, as they both took a solemn oath not to say who it was, if he would spare their lives. We trust they will yet be led to a sense of their obligation to society—to the well-being and security of the world—and not thus stand as a shield between the criminal and that punishment he so richly merits.

The Boston Atlas states that the name of the assassin is Otto Sutor, a young German, who formerly resided in Lancaster. He is 21 years old, about 5 feet 6 inches high, stout built, florid complexion, sunburnt, light-colored hair and eyes. He wore, at the time, a light-colored plaid frock coat, dark pants, and a cap. A reward of \$500 has been offered for his arrest, by the President and Directors of the Bank. [Sutor has been arrested, and is in jail.]

The Albany Evening Journal says, we are informed that peaches were sold in New York, on Saturday, at 8 cents a basket. In July, 1843, we saw peaches sold in London at ten shillings a piece. We dare not ask any body to believe this statement—and yet it is made upon the evidence which our eyes and ears furnished.

The State of Louisiana contemplates presenting a sword to Gen. Taylor, and have given the order for it to Ames & Co. of Cabotville, Mass. It is designed to engrave on the sword a representation of the battles of the 8th and 9th of May, taken from the frontispiece of the Rio Grande Quick March published by Firth, Hall and Pond.

The Picayune of the 2d inst. says, that of the 735 patients admitted to the Charity Hospital during the month of August, 116 were sick volunteers! We would like to know what they volunteered for—the Army or the Hospital?

A shocking accident occurred in one of the carpet factories at Thompsonville, Ct., on the 3d inst. A girl named Hamilton, aged 18 years, while aiding in the operation of a carpet loom, was caught in the neck by a part of the harness, the sharp points of which cut and tore open her throat so much that she soon bled to death.

Every farmer and others keeping horses or cows, should have a straw-cutter. We are now, and ever have been, of the opinion, that from a fourth to half the food usually consumed by our animals in winter, might be saved by chopping. Corn butts, straw, and refuse hay, if cut, moistened with hot water, and sprinkled over with a handful of meal and a little salt, answers the purpose of the best hay, and is much cheaper.

In 1783 a terrible earthquake destroyed numerous towns and villages in Calabria, and more than 100,000 of the inhabitants. The same year, the Skaftar Jokul, one of the volcanic mountains of the island of Iceland broke forth in terrible convulsions. Mount Hecla, one of the mountains of Iceland, was, at the last accounts, in a state of great activity, discharging a volume of flame extending to the height of 14,000 feet into the atmosphere.

The alarm in regard to the extensive prevalence of the potato disease, seems to be subsiding. The Maine Farmer says:—As yet we have heard but little complaint in our neighborhood in regard to the potato rot. Occasionally a hill or two may be seen affected, but it is nothing very alarming. It came on last year, in this section, before this date. It may come on yet, but we feel encouraged that it will not do so great an extent as last season.

In Ohio, the Cincinnati Gazette says, the rot has been its appearance in some of our potato fields. The crop is abundant this season, and we hope this disease may not be found very extensive.

The number of bushels of wheat raised the last year was 106,548,000, which is equal to 21,309,600 barrels of flour, or a barrel of flour to each man, woman and child, in the United States.

In consequence of the drought and heat in Canada, the mill streams have become dry, and farmers who have plenty of wheat on hand are compelled to buy flour for their families, subsistence.

The Milton Chronicle says the corn crop in North Carolina promises to be the largest within the memory of our oldest men. We never beheld such promising prospects.

Ten and a half millions of acres of public lands in various States have been ordered to be sold by the President, during the ensuing fall.

The Montreal Gazette says that Lord Metcalfe, Governor General of the Canadas is dangerously ill.

Preparations are already being made for a due observance of the birth-day of Franklin by a Printers' Festival, in Rochester, similar to the one which was held in that city on the last Anniversary.

Mrs. Webster, the aged widow of the late Dr. Webster, lies at the point of death at New Haven, having had a severe attack of paralysis.

We see it stated in Le Franco-American, that a Total Abstinence Society in Liverpool, in a resolution at one of its meetings lately, 'deeply deplored the vast amount of intoxication occasioned in that city by the popular habit of "drinking Prince Albert's health" and proposed to address the Prince on this subject.'

By actual enumeration lately made, the Cambridge College Library consists of 51,000 volumes, exclusive of eight or ten thousand pamphlets. The department of American history is supposed to be the largest in the world, being 5,000 volumes. The oldest work on American history known to exist is a letter from Columbus, translated from Italian into Latin, and published in 1494.

The potato rot has done, and is doing much injury in the region of Wilkesbarre, Pa. An intelligent farmer states, that discovering his crop affected last year, he left his potatoes in the hills as late as it would do—then dug them and spread them on the floor. After drying a few days he removed them to the cellar, where they kept well. He suggests this as the best way to manage with potatoes this year.

The Corner Stone of a new Episcopal Church in Norwich, Ct., was laid last week, Bishop Lee of Delaware (a native of Norwich,) officiating in the devotional exercises. The address was made by Rev. F. W. Morgan. Jedediah Huntington, Esq., of Norwich, has subscribed \$10,000 toward the erection of this church.

The Milwaukee Gazette says that 300 to 500 passengers, mostly emigrants, are landed daily at that place.

A State Convention of the friends of Temperance in Maryland, convened at Baltimore on the 9th, Judge P. B. Hopper of Queen Anne's County, presided.

At the late Commencement dinner of Harvard College the only drinkables on the table were cold water and lemonade. A hundred years ago, the College paid for a barrel of Jamaica which was made into strong rum punch "for the refreshment of the guests on Commencement day."

The travel on the Hartford and New Haven, and Hartford and Springfield Railroads has been unusually large the present summer. The cars pass over the road eight times a day, and frequently carry from 150 to 250 passengers.

Counterfeit Fives, of the Cabot Bank. Cabotville, Mass.—G. Walker, Cashier, J. Chase, President. Signatures good, but engraving appears to be a wood plate. Center piece, female, bundle of wheat, &c., and railroad cars in the rear. Letter A.

Hail stones as large as hen's eggs, angular and pointed like stalactites, have recently fallen in Bayonne, in France, completely destroying most of the gardens; the branches of the trees falling as if cut through with a hatchet.

The Steamship Southerner sailed for Charleston on the 12th inst. In her list of passengers we notice the name of T. B. Stillman, of the firm of Stillman Allen & Co., the builders of the engine of the Southerner.

A letter from Ex-Gov. Seward has been addressed to Gov. Wright, setting forth his belief "that Freeman is absolutely and hopelessly insane," and on that ground commending him to the mercy of the Executive. Gov. Wright replies, after a full examination of his case, he has come to the conclusion, "that there is nothing in the evidence to warrant him in overruling the verdicts which have been given against him." The law will therefore doubtless take its course.

A Southern paper says, that in Tallahassee the crops are suffering from the caterpillar. The cotton crop of the prairie region of Alabama is in a bad state; from the great rains. In Louisiana, where the prospects were bright, within a few days the army worm has commenced its ravages. In the neighborhood of Red River, it is thought scarcely a leaf of cotton will escape the worm. At Baton Rouge the fields present a gloomy appearance, from the same cause. The planters of Bayou Sara have no prospect beyond a half crop. At Marion, although the cotton gave fine promise, the worm is cheating their hopes. Such also, we hear, is the state of things below Natchez, to twenty-five miles above Vicksburg, a distance of 140 miles.

Queen Victoria is now the mother of five children; viz: Princess Royal, born Nov. 21, 1840; Prince of Wales, Nov. 8, 1841; Princess Alice, April 25, 1843; Prince Alfred, Aug. 5, 1844; Infant Princess, May 26, 1846.

The anniversary of Perry's Victory on Lake Erie was appropriately celebrated on the 10th inst. by a military display at Newport, R. I.

In twenty-six of the principal medical colleges in the United States four thousand two hundred and sixty-five students attended the lectures during the course of 1845-46!

The Synod of Alabama and Mississippi have purchased the freedom of a negro man named Ellis, in Greene County, Ala., for the purpose of sending him as a missionary to Africa.

The missionaries of Assam have commenced the publication of a newspaper in the native tongue, styled "The Orunodoi," translated by Mr. Cutter, "The Aitroa," and by Mr. Brown, "The Rising Dawn." It is published monthly, and is designed to be the medium of scientific, moral, and evangelical truth.

It will be well for Southern gentlemen to be a little on their guard when they visit Scotland, as we find the following notice in a late Caledonian Mercury—"Furnished Lodgings. None need apply who is a member of a church which encourages slavery."

Governor Briggs delivered an address on Temperance at Saratoga Springs on the evening of July 30th, in which he stated, that while he was a member of Congress he had known seven or eight members of that body, of talent far above mediocrity, absolutely killed with intoxicating liquors.

At the Circuit, Court at Ithaca, the cause of Mary Conrad against Josiah B. Williams, for breach of promise occupied the entire week. This cause has been tried twice before. In 1843, a verdict for plaintiff of \$8,000 was rendered, subsequently set aside by the Supreme Court, and a new trial ordered. The cause was tried a second time in 1844, in which the jury disagreed. The jury on this occasion rendered a verdict of no cause of action.

DIED.

In Westery, R. I., on the 24th of August, of bowel complaint, LUCY CATTABRIDGE, only daughter of Welcome and Harriet M. Stillman, aged 1 year 10 months and 13 days. We gazed upon her lovely brow, white as the first pure snow, And felt that 'er her couch of rest no bitter tear should flow— That not one heart should wish to lure her young freed spirit back From that bright world, the spirit land, to life's ensnaring track.

Though sad the parting, well we know our child is happy now. And every trace of pain and grief has fled her cherub brow; Sure she has left our fond embrace, yet she is there at rest, Folded within the Saviour's arms, upon his loving breast.

A little harp of purest gold, by angel hands is given, And its melodious strains are heard throughout the courts of heaven; List! we can almost hear the sounds of our sweet infant's lyre, As her soft hand, with gentlest touch, sweeps o'er each quivering wire.

God gave—God taketh—let thy will, thy holy will be done, Be this our prayer, above the dust of our departed one: Oh! stay our aching hearts on Him who knoweth all our woe, And he will bear our spirit up—our tears will cease to flow.

LETTERS.

Stillman Coon, L. G. Baldwin, W. B. Thompson, James H. Cochran, L. M. Brown, H. W. Stillman, J. C. Stannard.

RECEIPTS.

Shiloh, N. J.—David Clawson, John T. Davis, D. McPherson, Joseph Swinney, Lewis Davis, Elias Ayers, E. A. Cromley, Beulah Randolph, Mordcait T. Davis, Asa Ayers, John Bacon, John Bower, \$2 each; Leoley Tomlinson, Joseph West, \$1 each. Mystic Bridge, Ct.—Joseph Cottrell, Henry Chipman, \$2 each. Sackett's Harbor—Elias Frink, Nathan R. Truman, Judith Clarke, \$2 each. Milton, W. T.—Lewis G. Baldwin \$2, Alanson Taylor \$1. Bridgton, N. J.—Asa Barritt \$2. Clifford, Pa.—Kendall Burdick \$2. Westery, R. I.—Silas Greenman \$2. East Lyme, Ct.—James Manuwarling \$2. Portersville, Ct.—Lynan Dudley \$2.

WEEKLY NATIONAL INTELLIGENCE.

This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the week a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any person or association at the following rates:

For Ten Dollars six copies will be sent. For Twenty Dollars thirteen copies; and For each sum of Ten Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies.

Publishers throughout the several States and Territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office, with the advertisement marked therein, shall receive the Weekly National Intelligencer for one year free of charge.

MEDICAL NOTICE.

DR. CHARLES H. STILLMAN has this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers.

WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Ebenezer Baptist Church, in 11th street, a little east of Grace Church, between Bow, and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

SABBATH TRACTS.

The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent: No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts. No. 2.—The Moral Nature and Scriptural Observance of the Sabbath Defended. 52 pages; price 6 cts. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts. No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts. No. 5.—A Christian's View to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under that title.] 4 pages; 1 cent. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct. No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. No. 8.—The Sabbath Controversy—The True Issue. 4 pp. No. 9.—The Fourth Commandment—False Exposition. 4 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pages; 2 cents. Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions how and where to be sent, will be promptly attended to.

ELECTION NOTICE.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, July 24, 1846. [The Sheriff of the City and County of New York:] Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State; Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City. Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next, and a County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rowan, whose term of service will expire on the last day of December next. Yours respectfully, N. S. BENTON, Secretary of State. Sheriff's Office, New York, August 2d, 1846. The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided for. WM. JONES, Sheriff of the City and County of New York. All the public newspapers in the County will publish the same once in each week until election, and then hand in their bills for advertising the same, so that they may be before the Board of Supervisors on the first day of September next. See Revised Statutes, vol. 1, chap. vi., title 3d, article 4d part 4, 140.

Miscellaneous.

BE ACTIVE.

Be active—be active— Find something to do, In digging a clambank, Or tapping a shoe. Don't stop at the corners, To drag out the day— Be active—be active— And work while you may.

A TRUE STORY.

In the evening of the day Alice arrived at S—, a great experience meeting was to be held in one of the churches. Her friend, who had become enthusiastic in the cause, urged her to go to this meeting, which Alice did, although with a feeling of reluctance.

A half-suppressed exclamation escaped Alice, as her eyes caught the well-known features of him who had been her husband, while a quick thrill ran through her. Then her frame trembled in accord with her fluttering heart.

The speaker paused a moment, already much affected. Then resuming in a firmer voice, he said:— "But something must be said of my own case, or I shall fail to make that impression on your minds that I wish to produce.

"Pictures of real life touch the heart with power, while abstract presentations of truth glitter coldly in the intellectual regions of the mind, and then fade from the perception like figures in a diorama.

"Your speaker once stood among the first members of the bar in a neighboring State—nay, more than that—he represented his county for three years in the Assembly of the Commonwealth. And more than that still—occupied a seat in Congress for two Congressional periods.

"At this announcement the stillness of death pervaded the crowded assembly. "Yet more than all that," he continued, his voice sinking into a low, thrilling tone, "he once had a tenderly-loved wife and two sweet children. But all these honors—all these blessings have departed from him," he continued, his voice growing louder and deeper in his efforts to control himself.

"Three years have elapsed since then. For two years of the period I abandoned myself to the fearful impulse of the habit I had acquired. Then I heard of this new movement—the great temperance cause. At first I sneered, then wondered, listened at last, and finally threw myself upon the great wave that was sweeping onward, in the hope of being carried by it far out of the reach of danger, and I did not hope with a vain hope. It did for me all and more than I could have deemed. It set me once more upon my feet—once more made a man of me. A year of sobriety, earnest devotion to my profession, and fervent prayer to Him who alone gives strength in every good resolution, has restored to me much that I had lost—but not all—not the richest treasure that I proved myself unworthy to retain—not my wife and children. Ah! between myself and these the law has laid its stern impassable interdiction. I have no longer a wife, no longer children, though my heart goes out towards these dearly beloved ones with the tenderest yearnings. Pictures of our early days of wedded love are ever lingering in my imagination. I dream of the sweet

freside circle; I see ever before me the once placid face of my Alice, as her eyes looked into my own with intelligent confidence. I feel her arms twine about my neck—the music of her voice is ever sounding in my ear."

Here the speaker's emotions overcame him. His utterance became choked, and he stood silent, with bowed head and trembling limbs. The dense mass of people were hushed into an oppressive stillness, that was broken here and there by half-stifled sobs. At this moment there was a movement in the crowd. A single female figure, before whom every one appeared instinctively to give way, was seen passing up the aisle. This was not observed by Delancy until she had come nearly in front of the platform on which he stood. Then the movement caught his ear, and lifting his eyes they instantly fell on Alice—for it was she that was pressing onward—he bent forward towards her with sudden up-lifted hands and eager eyes, and stood like a statue until she had gained the stand and advanced quietly to his side. For a moment the two stood thus, the whole audience, thrilled with the scene, were upon their feet, and bending forward. Then Delancy opened his arms, and Alice threw herself upon his bosom with a quick, wild gesture.

Thus for the space of a minute they stood—every one fully, by singular intuition, understanding the scene. One of the ministers then came forward and gently separated them.

"No, no," said Delancy, "you must not, you cannot take her away from me." "Heaven forbid that I should do that," replied the minister. "By your own confession, she is not your wife."

"No she is not," returned Delancy, mournfully. "But she is ready to renew her vows again," Alice said, smiling through her tears that now rained over her face.

Before that large assembly, all standing, and with few dry drops, was said in a broken voice, the marriage ceremony that gave Delancy and Alice to each other. As the minister, an aged man, with thin white locks, finished the rite, he laid his hands upon the heads of the two he had joined in holy bonds, and lifting up his aged eyes, that streamed with drops of gladness, he said, in a solemn voice:— "What God hath joined together, let not man put asunder."

"Amen!" was cried by the whole assembly, as with a single voice. [Watchman of the Valley.]

THE ALPACA.

A work has recently been published in England, upon the Alpaca, or South American sheep, which sets forth the value of this animal in a very striking light. The Springfield Republican has collected several facts from this work, from which we derive the following. The author says, that the Alpaca is found amongst the mountains of Peru, usually along the middle declivities of the Andes, at an elevation of from 8,000 to 12,000 feet above the level of the sea. This appears to be its peculiar range; but it has been seen on the hot deserts near Northern Chili, where the climate is excessively dry, on the borders of perpetual snow, and on rocky and bare mountains; showing that they are adapted to great varieties of climate.

They were first imported into Europe in 1808, by Napoleon Bonaparte, at the suggestion of the Empress Josephine; and from that period have been raised in France, England, and the low lands of Spain. Frequent importations have been made into England and Scotland within the last thirty years; but as yet it is not known that there has been any extensive formation of flocks. The wool, which is remarkable for its length, softness, and pliability, is converted into fabrics of the finest texture. Its length is nearly double that of the ordinary sheep, and in some instances grows to the length of twenty inches, possessing uniform strength, without deteriorating into coarseness. The fleeces range from ten to twelve pounds, and in England they have gone as high as seventeen pounds, where it seems to be ascertained that there is an improvement both in weight and quality. The weight of the Alpaca is about 180 pounds. The quality of the meat is highly spoken of, and is compared, for flavor, to American venison. The sheep itself is said, for habitual cleanliness, to surpass every other quadruped, and the meat is represented as not being greasy, but juicy and easily digested.

The hardness of the Alpaca is very remarkable; no animal is less affected by changes of climate and food; and no one is more easily domiciliated. It is freer from constitutional diseases than ordinary sheep; and less subject to those arising from exposure to rain; from its peculiarly clean habits and its not transpiring much, the fleece does not require washing before it is taken from the back. Nor is this sheep subject to catarrhs, so common ordinarily amongst sheep, nor to disorders disabling the limbs; and it has greater power of extricating itself from accidents, and of relieving itself from the deepest snows. The highlands of Scotland and the mountainous tracts of Ireland are regarded as peculiarly adapted to the Alpaca.

The business of importing Alpaca wool into England for manufacturing purposes commenced in 1834, with an importation of 5700 lbs; in 1835, there were imported 184,400 lbs; at \$18 the quintal (100 lbs.); in 1838, 459,300 lbs; at \$25; in 1840, 1,650,000 lbs, and about the same in 1843.

The work above alluded to says, that no doubt exists as to the entire feasibility of naturalizing and very much improving the Alpaca in Great Britain. If this is so, not the least doubt can exist as to its complete success in the United States. The hills of Vermont and New Hampshire, and in fact all the high lands of New England must be congenial to the habits of this animal. The Alleghanies and the uncultivated mountains in Virginia, where land is held at a price nearly nominal, and where tens of thousands of acres may be had for almost nothing, might be turned to good account by the introduction of the Alpaca. It prefers the coarse grass, ferns and brakes of the mountains, to the finer feed of cultivated fields. We are glad to learn from a gentleman who has taken a lively interest in the matter, that several small companies have been formed for the purpose of introducing these animals into the United States. The investment cannot be heavy, and we entertain but little doubt that it will eventually prove to be a profitable enterprise. [Christian Secretary.]

AVARICE OUTWITTED.

The case of John Eyre, Esq., who, though worth upwards of £30,000, was convicted at the Bailey, and sentenced to transportation, for stealing eleven quires of common paper, was rendered more memorable by the opportunity it gave Junius to impeach the integrity of Lord Mansfield, who is supposed to have erred in admitting him to bail. An anecdote related of Mr. Eyre, shows in a striking manner the depravity of the human heart, and may help to account for the meanness of the crime of which he stood convicted. An uncle of his, a gentleman of considerable property, made his will in favor of a clergyman who was an intimate friend, and committed it, unknown to the rest of his family, to the custody of the divine. However, not long before his death, he made another will, in which he left the clergyman only £500, leaving the bulk of his large fortune to his nephew, Mr. Eyre.

Soon after the old gentleman's death, Mr. Eyre, rumaging over his papers, found his last will, and perceiving the legacy of £500 in it for the clergyman, without any hesitation or scruple of conscience, he put it in the fire, and took possession of the whole effects in consequence of his uncle's being supposed to have died intestate. The clergyman coming to town soon after, inquired into the circumstance of his old friend's death, and asked if he had made any will before he died. On being answered by Mr. Eyre in the negative, the clergyman very coolly put his hand in his pocket and pulled out the former will, which had been committed to his care, in which the old gentleman had bequeathed him the whole of his fortune, amounting to several thousand pounds, excepting a legacy of £500 to Mr. Eyre.

THE ECCENTRIC LORENZO DOW.

In 1807, at a camp-meeting held at Niskeuna, between Troy and Schenectady, I first became acquainted with the eccentric Lorenzo Dow, who was at that time, I think, in possession of a truly Christian spirit, though extremely odd and unexceptionable in his manners. He seemed to possess the ability or art to transform himself into almost any and every human character. He could become ludicrous in the extreme—could satirize, or speak ironically to admiration, and yet I have heard him deliver some of the most solemn discourses to which I ever listened. At this camp-meeting, he had given offence to some of the multitude, by his cutting remarks, and a number had associated together without the camp, and formed a company of from fifty to one hundred, and chosen a leader or captain, and having armed themselves with clubs, were preparing to march into the camp-ground, and take Dow by force, and carry him off and punish him at their leisure, for the insult which he had offered them.

Dow got information of their movements, before they were ready to enter the camp, and determined to go out and meet them. Several friends strove to dissuade him from this, but he had made up his mind, and taking Peggy, his wife, by the arm, he immediately started for the road, which was some fifty rods distant. I immediately followed, to see what would be the result. On coming to the highway, where were hundreds, perhaps thousands of people, he asked leave of the owner of a huckster's establishment to stand in the door of his shanty, and address the people. But the occupant objected, saying that should he do it, his building would be torn down at once, and his goods destroyed. He then made application to one or two others who had similar establishments, but being refused by all, he went to a stump where a large oak tree had lately been fallen, and there taking his stand, commenced addressing the multitude, who immediately gathered around him. Presently, the hostile band were seen approaching and pressing through the crowd, preceded by their leader, a large and lion-like looking man, whose mouth, like that of many who followed him, was full of cursing and bitterness. They pressed on until the leader stood directly facing Dow, at the foot of the stump.

He there paused for a moment or two while the speaker looked him full in the face and continued his discourse. Some one of the band from the rear, called out with an oath, "Why don't you knock him down?" "Pull him down, knock him down!" But the speaker continued, and the leader stood silent and almost motionless, when some who were in the rear attempted to press through to the stump, being impatient at the delay of their leader. But on their coming up, and making an attempt to pull Dow from the stump, the leader called out, "Let him alone until he has finished his speech!" But many voices replied, with awful oaths, that they would have him down at once. Their captain then raising his club, cried out in a threatening voice, "Let him alone until he has finished his discourse," and added, "I will knock down the first man that attempts to disturb him until he has finished his speech." This brought them to a full stand; for I suppose they knew the man whom they had chosen as their leader, and did not think it safe to provoke his wrath against themselves.

Dow went on with a solemn address for the space of thirty minutes or more, and when he had closed, this captain or leader offered him his hand to assist him down from the stump, and asked him in a very civil manner, where he wished to go. Dow informed him that his design was to return to the camp-ground. The other replied, "here are men that will injure you if they can, but if you will accept my services I will not leave you until I see you safe among your friends." Dow thanked him, and he then called out, "who of you will unite with me to see this man safe among his friends on the camp-ground?" Some twenty voices responded, "I will." Dow then took his wife by the arm, and these volunteers formed around them, and in that order they marched to the ground, the leader having notified all, that if any one offered any violence, it would be at his peril.

An ingenious device in machines for ruling paper, has recently been patented at Washington, by which the ruling may be stopped at any desired distance from the edge of the paper, the edge of the paper itself performing the part of a cam, and operating to raise the pens from the paper at any desired point. The thickness of a sheet of paper is a very slight thing to depend upon for operating machinery, but there is no doubt of the successful operation of the invention, as the model furnished the office, though imperfect, demonstrated the fact.

VARIETY.

It is related that a lady in Hungary, who was annually accustomed to visit Pesth on the Fete de Dieu, bringing with her an only daughter, a lovely child of seven or eight years, missed her in the crowd, and after a fruitless search was compelled to return without her. Another year had elapsed when, on another visit to the place she discovered the child blind and in rags, bitterly crying and holding out a wooden bowl for alms. It appeared that she was in charge of an old woman, or hag, who sat behind her, and who had decoyed the child from her mother and put out her eyes for the purpose of employing her the more successfully at begging. The old woman was arrested, but the broken-hearted mother was inconsolable.

One of the large shipping houses in Boston was applied to a short time since, when landing a ship to China, to take out as freight a quantity of ardent spirits.—"No, sir," said they to the applicant, "we don't carry that article to China." "But we are willing to pay large freight!" "No, sir, we do not carry rum to poison the heathen." The gentleman retired, posed at this unexpected temperance lecture.

Everybody, perhaps, is not acquainted with the etymology of the word humbug. It is a corruption of Hamburg, and originated in the following manner:—During a period when war prevailed on the continent, so many false reports and lying bulletins were fabricated at Hamburg, that, at length, when any one would signify his disbelief of a statement, he would say, "you had that from Hamburg," and thus, "that is Hamburg," or "Humbug," became a common expression of incredulity.

Different nations have different kinds of loafers. The Italian loafer spends his time in sleeping; the Turkish loafer in dreaming; the Spanish in praying; the French in laughing; the English in swearing; the Russian in gambling; the Hungarian in smoking; the German in drinking; and the American in talking politics.

Two learned physicians, and a plain, honest countryman, happening to meet at an inn, sat down to dinner together. A dispute presently arose between the two doctors, on the nature of ailment, which proceeded to such a height, and was carried on with so much fury that it spoiled their meal, and they parted extremely indispensed. The countryman, in the mean time, who understood not the cause, though he heard the quarrel, fell heartily to his meat, gave God thanks, digested it well, returned in the strength of it to his honest labor, and at evening received his wages. Is there not sometimes as much difference, between the polemical and practical Christian?

The Voice of Jacob, an Anglo-Jewish periodical, announces a loss which the cause of Hebrew literature has sustained, at Hamburg, in the sudden death of Heyman Joseph Michael, a celebrated collector of works relating thereto. Dr. Isler, of that city, says the paper in question, "afraid lest his magnificent library should be lost to Germany, even as that of the celebrated Oppenheim (now in Oxford) was lost, has issued an appeal to his Jewish townsmen, calling upon them to preserve this treasure to their city."

Bishop Doane is the head of the new College at Burlington in the state of New Jersey. In a letter to the Editor of the "Banner of the Cross," he says, "From the first moment the Burlington College had a corporate existence, I determined, that by the help of God, tobacco, in all its forms and uses, should be excluded from its precincts, so long as my connection with it lasts."

The eye has five tunics to guard it against danger. The first is like a spider's web; the second is like a net; the third is like a berry; the fourth is like a horn; the fifth is the cover or lid of the eye. Here is guard upon guard, resembling the various ways Providence hath to secure us from harm.

If there is a man who may eat his bread in peace with God and man, it is that man who has brought the bread out of the earth by his own honest labor. It is caked by no fraud, it is wet by no tear, it is stained by no blood.

Cows will show their pleasure at seeing those who have been kind to them, by moving their ears gently, and putting out their wet noses. My old horse rests his head on the gate with great complacency when he sees me coming, expecting to receive an apple or a piece of bread. I should even be sorry to see my poultry and pigs get out of my way with any symptoms of fear.

An almost instant cure for bloody flux, dysentery, cholera-morbus, and all ailments of that class, will be found by taking a large spoonful of common table salt, and two tea-spoonfuls of vinegar. Put into a half pint of hot water and drink as warm as possible. Although unpleasant to drink, you will find relief as soon as the nauseousness of the draught has passed.

A bookseller of Dusseldorf, Germany, is publishing a book which contains a particular account of eighteen veritable and genuine "seamless coats," all affirmed, on the authority of the church, to be the coat of Christ, and by all of which undoubted miracles have been wrought!

Mirabeau said, "that to succeed in the world, it is necessary to submit to be taught many things which you understand, by persons who know nothing about them."

When Cromwell made his public entry into London, his companion remarked to him the concourse of people who came from all parts to see him.—"There would be just as many," said he, "if I were going to the scaffold."

The approaches of sin are like the conduct of Jael. "It brings butter in a lordly dish." It bids high for the soul. But when it has fascinated and lulled the victim, the nail and hammer are behind. [Cecil.]

Oh, how many have been wheeled to hell in the chariot of earthly pleasures, while others have been whipped to heaven by the rod of affliction.

Afflictions come not by casualty, but by counsel. Afflictions are God's workmen on our hearts to pull down the pride and carnal security of them; and being so, their nature is changed; they are turned into blessings and benefits.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction. W. C. KENYON, Principals, IRA SAYLES, Principals.

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students who are in progress of education, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

- 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian. 2d. Fidelity in attending to all regular academic exercises, will be required. 3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings. 4th. Playing at games of chance, or using profane language, can not be permitted. 5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted. 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice. The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:— The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846. The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847. The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted. Students prepared to enter classes already in operation, can be admitted at any time in the term.

Table with 2 columns: Expense, Amount. Board, per week, \$1 00. Room-rent per term, 1 50. Tuition, per term, \$3 50 to 5 00. Incidental expenses, per term, 25. Extras per term: Piano Forte, \$10 00; Oil Painting, 7 00; Drawing, 2 00.

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above,) need not exceed seventy-five dollars. For the convenience of each who choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL, President of the Board of Trustees. ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classes will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration. G. EVANS, Principals. DE RUYTER, August 6, 1846.

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