

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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NEW YORK, FIFTH-DAY, JULY 16, 1846.

WHOLE NO. 108.

The Sabbath Recorder.

LEGAL PROTECTION OF SEVENTH-DAY BAPTISTS.
To the Editor of the Sabbath Recorder:

Sir—I am directed by the Central Association to transmit to you for publication in the Recorder the following extract from my report of labors under their appointment in Albany last winter.

DEAR BRETHREN—I received an appointment at your last Semi-Annual Session, as a delegate to Albany, to secure, if possible, an amendment to the law passed in 1839, for the protection of Seventh-day Baptists. I herewith submit to you an account of my labors under that appointment.

Conceiving it of importance that early action should be secured, I requested, through the Sabbath Recorder, that all petitions should be forwarded as soon as practicable. About the first of February I left for Albany, carrying with me several petitions from different sections. Through the courtesy of Hon. Benjamin Enos, then State Treasurer, I obtained an introduction to several members of the Assembly. I likewise obtained an introduction to many other members, and several of the Senators. I explained to them the peculiar embarrassments under which all observers of the Sabbath in this State are placed, and requested their influence to secure an amendment of the existing law that would protect us in the enjoyment of the Sabbath as fully as those are protected who observe the first-day. Among them all, I found only two that raised any sort of opposition. These were Mr. Morehouse of Otsego, and McNeil of Jefferson. The substance of their objection was, that if we wished protection, we ought to keep Sunday as other folks do. The petitions that I carried, I distributed among the Members, all of which were presented, with the exception of the one entrusted to Mr. Morehouse.

Previous to my arriving in Albany, a Bill had been introduced by Mr. Graves, of Cortland, of the Committee on Charitable and Religious Societies, that was designed to meet our petitions. On examining the Bill, I found that it did not cover the ground of the petitions. This Bill was framed from one that was sent to Albany by some of our brethren. The following is the Bill:—

AN ACT

To amend an act entitled, "An act in relation to the Seventh-day Baptists," passed 7th May, 1839.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The first section of said act shall be amended so as to read as follows:

"§ 1. No writ, process, warrant, order, judgment or decree issued by any court, or any process issued by a justice of the peace, which shall be served or executed upon the seventh-day of the week, commonly called Saturday, upon any person or persons whose religious faith and practice is to keep said seventh-day set apart by divine command, as a day of rest from labor, and dedicated to the worship of God; nor any judgment rendered by or any requirement of any court or justice of the peace to or against any such person, to attend as a party, witness, or juror in any case or suit at law upon said seventh-day of the week, shall be valid, but utterly void and of no effect, any law or requirement of law to the contrary notwithstanding, except in cases of breach of peace, or where charged with crimes or misdemeanors."

§ 2. No person shall be subject to do or perform any military duty, or attend any court martial on said seventh-day of the week, whose religious faith and practice shall be the same as specified in the first section of this act, except in cases of invasion, domestic insurrection, or in time of war.

This bill is essentially the same as the existing law, with the exception of rendition of a judgment on the Sabbath, whereas our petitions asked for full protection from all civil service, &c., the same as is granted to the observers of Sunday. In conversation with Judge Hull of Erie, I learned that he designed to offer an amendment to it when it should come up in the Committee of the whole. He stated that any and every officer who should serve a process, &c., on any Seventh-day Baptist on the seventh-day, would be liable to an action for false imprisonment. I was also assured by other legal gentlemen, that such was the case. The design of my amendment would be to protect the officers of the law.

I very soon learned, that unless Bills had some particular friend to urge them forward, they would be very likely to be passed over through the session; and I also learned that almost every law that was passed was thus urged forward of its order on the General Orders. Mr. Rice of Cattaraugus, volunteered to take this Bill in charge. In order to get it in the best possible shape, it was thought best to take it from the General Orders and have it referred to a Select Committee to report complete. Bills thus reported are not subject to amendment. After three days effort, Mr. Rice succeeded in having the Bill thus referred. Mr. Rice of Cattaraugus, Judge Hull of Erie, and Dr. Potter of Madison, were appointed as the Select Committee. I designed to go before this

Committee and explain to them fully our wishes, and also give them a statement of our number, and the reason for our practice, together with the reason why we should be thus protected, viz. because our Constitution designed to afford equal protection to all. I was, however, informed, on the sixth-day, that the Committee would meet on the seventh-day to arrange the Bill. I then hastily drafted the following, a copy of which I handed to Mr. Rice:

ALBANY, Feb. 6, 1846.

To the Honorable the Select Committee of the Assembly, to whom is referred Bill No. 3 of the General Orders, relating to the Seventh-day Baptists, to report complete:—

The undersigned would respectfully represent, that he is now in Albany to secure an amendment to the law passed May 7, 1839, for the protection of Seventh-day Baptists, so that they may be protected in the peaceful and undisturbed enjoyment of the seventh day of the week as the Sabbath.

In asking an amendment of said law, your petitioners conceive that they are only asking the protection guaranteed in the Constitution, which provides the free enjoyment of religious profession without any discrimination. The denomination that I have the honor to represent here, conscientiously believe that the seventh-day of the week, commonly called Saturday, should be observed and kept as the Sabbath, holy to the Lord. There are upwards of thirty churches, consisting of near four thousand communicants, of the denomination in this State. Besides these, there are many in their societies, not members of the churches, whose faith and practice is the same. All of these persons are now liable to do and perform on said seventh-day any and every duty that they are required to perform on any other day of the week. Immense cost and damage has already been sustained by them, because they could not conscientiously attend to secular business on said day. All others are fully protected in the observance of the first day of the week as a Sabbath. It is no more than right that we should be equally protected on the day we observe. You will therefore allow me to suggest to you the substance of what we wish incorporated in the law we ask.

1. To be exempt from the service or execution of any and every process of any court, justice of the peace, or other officer, upon the time we observe as the Sabbath. And here allow me to suggest, that most of our denomination commence the Sabbath on the evening before the seventh day, believing it to be in accordance with the Word of God. I would therefore wish that the law might be so framed as to cover all the time kept by us.

2. We wish any judgment of any court rendered against us on said Sabbath to be invalid, and also any requirement to attend as parties, witnesses, or jurors.

3. We wish to be exempt from the performance of any military or civil duty on said time.

4. We wish that our rights and privileges may not be abridged by the holding of any school, district or other meeting for the transaction of business, where we are alike interested with others on said day.

5. We wish to be as fully protected in the enjoyment of the Sabbath we observe, as they are who observe another day as the Sabbath.

Whenever any service is required of us on said day contrary to the provisions of the law we ask, or any writ or requirement of any kind is served or executed by those who may be ignorant of our practice, we are willing to give them notice properly certified that we come within the provisions of the law, and wish that all such officers may be fully protected from any action for such violation of this law.

But it would be unequal and oppressive to require us to give such notice to those who are acquainted with our faith and practice. It is the duty of all persons, especially all officers, to be acquainted with the laws; but it may not be their duty to know every man's peculiar sentiments. We therefore ask that we shall not be required to give such notice to those who know our faith and practice on this subject.

I would further respectfully suggest, that if any writ is made returnable on the seventh day against any who observe it as the Sabbath, that the law you may frame may provide for its return on the following Monday, at the same time of day.

Your petitioners feel and have ever felt it a sacred duty to render due obedience to all the laws of the land, when such laws do not contravene the higher and more authoritative law of God.

JAMES BAILEY.

The result of their deliberation was the following Bill:

AN ACT

To amend an act entitled, "An act in relation to the Seventh-day Baptists," passed May 7th, 1839.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The several sections of the Act entitled "An Act in relation to the Seventh-day Baptists," passed May 7th, 1839, shall be and are hereby repealed.

§ 2. No writ, attachment, warrant, summons, or other process, or order issued out of any court, or by any justice of the peace or other officer, shall be served or executed on the seventh-day of the week, commonly called Saturday, upon or against the person of any individual resident in the same county in which such service is offered or attempted, or in any adjoining county, whose religious faith and practice it is to keep said seventh-day as the Christian Sabbath, and as a day of rest from labor, set apart by divine command of God, dedicated to the worship of God, provided that such individual shall at the time of the attempt or offer to make such service, deliver to the officer or person offering, or attempting to make the same, a printed copy of this Act, with an affidavit of such individual annexed thereto and duly sworn

to by him before some justice of the peace, not more than six months prior to such delivery, that such individual is one of the persons whose religious faith and practice is such as is mentioned in the act, a copy of which is thereto annexed, and that the seventh-day of the week, commonly called Saturday, is by him conscientiously regarded and observed as the Christian Sabbath. Whenever such affidavit shall be delivered or offered, such offered or attempted service shall be of no effect; but no officer or person shall incur any liability by the attempt or offer in good faith to make such service. In the case of a summons or other process or order returnable on a future day, the service thereof, if made either personally or by leaving a copy thereof with some person of suitable age and discretion, at the usual or last place of residence of said individual, on the Monday or Tuesday next succeeding such offered or attempted service, the return of such service and of the delivery of such affidavit shall be for all purposes of the same validity, force, and effect, as if said service had been made on the Saturday preceding such service.

§ 3. No person whose religious faith and practice is such as is specified in the last section, shall be forced or required to attend any court or officer, or any court martial, or arbitration, on the said seventh-day of the week, as a party, witness or juror, provided that such person at the time of the service on him of the summons or other process, notice or order so to attend, shall deliver to the officer making such service an affidavit such as is specified in the last section. In case such affidavit shall be delivered to the officer or person making such service, it shall be his duty to annex the same to such summons, process, notice or order, and to state the delivery thereof on his return; and thereupon every such summons, process, notice, or order, which by its terms should be proceeded on on any Saturday, may be proceeded on on the succeeding Monday, at the same place and time of day on which the same might have been proceeded upon on Saturday if this act had not passed.

§ 4. No cause in any court of record in which an affidavit of merits shall have been filed according to the course and practice of said court, and to which any person of the religious faith and practice mentioned in the second section of this act shall be a party, shall be tried on said seventh-day of the week, provided that on or before the Thursday preceding such Saturday such party shall have filed with the clerk of such court his affidavit, such as is specified in the second section of this act, and served a copy thereof on the opposite party. In case of the filing and service of such affidavit, such court may in its discretion, and to prevent injustice, take up and try said cause out of its order, at any time except on said seventh-day of the week.

§ 5. No cause in any court of record, the trial of which shall be delayed or postponed on account of any party or necessary witness being excused from attendance under the provisions of this act, shall, by being passed, lose its place upon the Calendar, but the same shall be entitled to be called on after the next Monday before any other cause having a lower place on the Calendar. No party shall be compelled to pay costs on account of any such delay or postponement. No cause depending in a justice court shall be adjourned to or tried on said seventh-day of the week, if an affidavit annexed to a printed copy of this act shall have been filed in said court with such justice, showing that either of the parties or any necessary or material witness therein, is of the religious faith and practice mentioned in the second section of this act.

§ 6. No person whose religious faith and practice is such as is mentioned in the second section of this Act, shall be forced to attend any military training on said seventh-day of the week, provided such person shall have filed with the Captain of the company to which he belongs such an affidavit made by him as is specified in the second section of this Act.

§ 7. No person whose religious faith and practice is such as is specified in the second section of said Act, shall be liable to work on the highways, in any road district in this State, on the said seventh-day of the week, provided he shall within eight months next previous have filed with the overseer of highways of said district an affidavit made by him in the form specified in the second section of this Act.

§ 8. No School District Meeting shall be called or held on said seventh-day of the week in any school district in this State in which one-fourth of the taxable inhabitants of said district, being of the faith and practice mentioned in the second section of this Act, shall have filed with the district clerk their affidavits in the form specified in the second section of this Act. And when, by adjournment or otherwise, any such meeting is now to be held on said seventh-day of the week, the trustees of said district shall be authorized, and they are hereby required, to change the day of such meeting, and the usual and required notice of such meeting for the day to which the same shall be changed, shall thereupon be given as required by law.

§ 9. Nothing in this act contained shall extend to any process or proceeding against any person of the description mentioned in the second section of this act, for any felony, misdemeanor, or breach of the peace, nor to any writ, attachment, execution, or process against the property of any such person.

§ 10. Any wilful false swearing in making any affidavit authorized by or mentioned in this Act, shall subject the party guilty thereof to the punishment, fines, and penalties of perjury.

On showing me the Bill, the Committee assured me that it would be impossible to frame a general law that would be as good as a specific one. They therefore framed it with its several specifications. On examining it, I expressed my gratitude for the improvement made in it,

but informed them that we should consider it burdensome and unequal to be compelled to submit to its provisions, and requested that they would amend it by striking out of the several sections of the Bill the clause that required the affidavit with a copy of the law annexed in order to be protected. The Committee agreed to consider it further, and I then penned the following note:—

ALBANY, Feb. 12, 1846.

Gentlemen of the Select Committee of the Assembly, having in charge the Bill for the protection of Seventh-day Baptists:—

As a representative of that denomination, I would most respectfully ask that those observing the seventh day of the week as the Sabbath be not required to make affidavit, with a copy of this law attached thereto, as is required in the second section of the Bill now before you; but instead of that, give a written notice to the effect that they, as observers of the seventh day of the week as the Sabbath, come within the provisions of this law. To any false notice thus given, you may annex whatever penalty you may deem proper. I am induced to ask this, because I am persuaded that your petitioners will be satisfied with this course, while they will consider it oppressive and unequal to require the former.

Most respectfully yours,
JAMES BAILEY.

I also objected to the last clause of the 9th Section, viz. "That nothing in this Act shall extend to any writ, attachment, execution, or process, against the property of any such person." By this clause, any evil disposed person might very much annoy many who observe the Sabbath.

The Committee finally engaged Mr. Harris of Albany to draft a Bill. I had an interview with him, and explained our wishes and views, to which he fully responded, and drafted a Bill that would give us all that we could ask without the objectionable features of the other Bill. It also provided for imposing a fine of \$25 against any one who should maliciously annoy us on the Sabbath. Mr. Hull however objected to it, and the Bill framed by the Select Committee was so modified that the oath could be made on or after the service of the process, and a copy of the law be dispensed with. In this shape it was reported to the House, and was passed without opposition.

I conversed with several Senators, but deeming it inexpedient for me to remain in Albany till final action should be had, I engaged several Members of the Assembly to use their influence to secure its passage in the Senate. From all the encouragement I received, I considered the Bill safe, and therefore returned home. After several weeks, I received information that after the Bill was passed in the House, it was referred to the Judiciary Committee in the Senate, and an adverse report made, that was concurred in. Thus the Bill was lost, and we placed on the law of 1839. I am persuaded that some of the Senators, especially Mr. Spencer, could not have been in their seats when this report was made, or they would have objected to it.

It was suggested at the time of my appointment, that I should use my influence against the passage of any law for closing canal locks, &c., on Sunday, if an effort should be made; and also do what else I could to bring the Sabbath into notice. There was no effort of importance made to have the canal locks closed on Sunday, or in any other way to legally sanctify Sunday. Only one petition to that effect was presented while I was there. I conceived it would be productive of more harm than good to attack this single petition in any manner, and therefore let it pass unnoticed.

I designed to secure, if practicable, the use of the Assembly church to give a Sabbath lecture in, hoping by this course to bring the Sabbath into notice. Dr. Edwards, a few years since, obtained it to deliver a Sunday lecture in. But I soon learned that the Members were unwilling to grant the use of it for almost any purpose, and were in the habit of refusing it; and having no one upon whom I could rely to aid me, I deemed it inadvisable to make the request. Still hoping to bring the subject before the public, I applied to the clerk, who was also a deacon of one of the Baptist churches, for the use of their house, but could not obtain it. All prospect of bringing the subject before the public was thus cut off. I did not think it advisable to bring the subject into the public journals, unless there had been some demonstrations for securing aid for sanctifying Sunday. In that case, I should have done according to my ability.

In conclusion, I would add, that although our petitions have not been granted, yet some prominence has been given to the denomination by the large list of petitions presented. And perhaps a failure, just at this time, is better than to have succeeded, as we can now make an effort to have our organic law so amended as to meet our wishes. Every effort we make brings the Sabbath of the Bible and its claims, more into notice, and such agitation will be very likely to bring the conscientious Christian to a proper examination of the subject.

JAMES BAILEY.

A FRAGMENT.

There's sadness on thy brow,
And tear-drops fill thine eye;
O why does grief oppress thee now?
Sweet sister, tell me why.

"The heathen's wall has met my ear,
"And therefore I must go—
"Must leave the friends I hold so dear,
"To soothe the sufferer's woe." c. n.

THE WAYS OF PROVIDENCE.

The following account is given by the Rev. Legh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society.

A drunkard was one day staggering in drink on the brink of the sea. His little son by him three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty and the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea. A British man-of-war passing by discovered the plank and child, and a sailor, at the risk of his life, plunged into the sea and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but he could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure that I am possessed of, (presenting him a Bible bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady—has been the means of my conversion, and has been a great comfort to me. Read it, and it will lead you in the way you should go. He went on to confess the wickedness and profligacy of his life before the reception of this Bible; and among other enormities, how he cast his little son, three years old, into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man his father, a dying penitent under his care; and judge of the feelings of the dying penitent, to find that the young stranger was his son, the very son whom he had plunged into the sea, and had no idea but that he had immediately perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service and became a pious preacher of the gospel. On closing his story, the minister in the meeting of the Bible Society bowed to the chairman and said, "Sir, I am Poor Jack."

CALVIN AND LUTHER.

Calvin was a clear-headed lawyer; Luther was a stout-hearted hero. Calvin was as remorseless in carrying out his dogmas as was ever Napoleon in charging bayonet upon his foe. He was not deterred from his sober purpose even by any superstitious feelings or wayward fancies. He never saw devils as Luther did, nor brought the allegorical conceits of his time to the interpretation of Scripture. Calvin had none of Luther's glowing fancy, little of his love of nature, his passion for music, his delight in the arts that adorn the home and the altar. He had a mind in its very nature puritanical, and it cost him no sacrifices of taste to exchange an imposing cathedral for an ungarished conventicle. Luther was by temperament much of a churchman, and exhibited the old church feeling quite as much in his ideas of music, rites and emblems, as in his dogmas of consubstantiation.

In personal relations, Calvin was a much cooler friend and far more deliberate opponent than Luther. He could never, like the Saxon, weep in agony over a child. His letters after the death of his father, his wife and only child, show little of a breaking heart. His pen turns easily from the mournful theme to write other things. If his idea of woman is to be taken from his own description of the qualities he needed in a wife, she who best combines the qualities of nurse and cook is the ideal of the sex. The fact that his constitution was somewhat nervous and sickly may somewhat excuse such an opinion.

In active power, Calvin was more the student and counsellor than the man of executive force. He was naturally timid and retiring, with little disposition or gifts to move him to be forward even in a sphere so quiet as the pulpit. In the study, he could be the theologian, the lawyer, and the statesman. He did not love the market place, the council, or the social hall. Necessity seemed to make him in reality what otherwise he could have been only in thought—the theorist of a new Israel. Yet no necessity could change his nature or give him the warm blood and heroic will of Luther. (Rev. S. Osgood.)

A GEM.—In an account of a lost child in Missouri, going the newspaper rounds, we find a sentiment, that for a simple expression of that confiding reliance on the Divine care, which should characterize a believer in a Providence, we have never seen surpassed. The little boy narrating the incidents of his wandering, when night came on, says, "It grew very dark, and I asked God to take care of little Johnny, and went to sleep."

WISDOM.—Wisdom consists in not thinking we understand those things, or rather fancies, of which we can form no natural conception. (Socrates.)

The Sabbath Recorder.

New York, July 16, 1846.

The Executive Board of the Seventh-day Baptist Missionary Association holds its next meeting at Metuchen, N. J., on first-day, July 19, at 2 o'clock P. M. This meeting is one of great importance. It should be generally attended by members of the Board, and prayerfully remembered by all who feel an interest in the advancement of the Redeemer's Kingdom.

SUNDAY LAWS—PERSECUTION IN PENNSYLVANIA.

We are often told by those who favor the enactment of laws against working on Sunday, that such laws are not designed to restrict the privileges of Sabbath-keepers, and ought not therefore to meet with their opposition. No doubt this declaration is sometimes made in good faith, by persons who really think that they are doing God service in advocating Sunday laws, and that we are wounding the cause of religion by opposing them. But facts have come to light within a year past, which show beyond the possibility of dispute, that all laws in favor of the first-day of the week, when consistently carried out, are necessarily unjust and oppressive in their bearing upon those who observe the seventh-day. Of course, therefore, we are bound to resist them, and have a right to expect the countenance and support of all enlightened friends of religious freedom and equality.

We are led to these remarks by reading a letter from one of the German Seventh-day Baptists of Snowhill, Pa., informing us that the work of persecution has again commenced against that unoffending people. Our readers will remember, that something more than a year ago certain "lewd fellows of the baser sort" created a riotous disturbance at one of the religious meetings of the Snowhill Society. For this they were complained of—not by members of the Society, but by friends of good order in no way connected with the Society—and several of them were fined or imprisoned. Last August, as a means of securing revenge, some of these persons entered complaint against several of the Snowhill members for working on Sunday, and had them brought before a justice of the peace, by whom they were fined according to an Act passed in 1794, which had seldom if ever before been enforced. Since then they have refrained from working in their fields on Sunday, and have petitioned the Legislature, though unsuccessfully, to relieve them from the application of the old law by which they were fined.

On Sunday, the 21st of June, however, being the busiest part of the haying season, when several of the members had much grass lying out, they went to work in the fields. To this course they had been advised by many of their first-day neighbors, who recommended them, if complained of, to stand a trial, and if fined to carry the case up to the higher courts. Their persecutors were aware of their intention, and accordingly formed a company who rode to a meeting in the neighborhood, and thence went from farm to farm to see who was at work. Fourteen persons were singled out for persecution, and their names returned. The trial was to have taken place on the 30th of June, but the suit was postponed until the 14th of July. Should the magistrate then give judgment against them, they intend to carry the case to the County Court; and if defeated there, they will appeal to the Supreme Court, and see how far the Constitution of the State is respected by that body. In determining to pursue this course, they have no doubt acted wisely; and we confidently hope that the result will be a triumphant vindication of that portion of the State Constitution which says, "No law shall ever be passed to interfere with the rights of conscience."

There can be but little difference of opinion as to the motive which prompted this crusade against the German Seventh-day Baptists. It was not a respect for the Sabbath, but a love of revenge. That the men who went from farm to farm to spy out those who were at work had no respect for the Sabbath, is evident from the fact that on their route they called at a tavern for liquor, and also rode several miles out of their way to get a supply of cherries. That revenge was what they sought, is evident from the fact that every person who has yet taken part in the persecution is connected in some way with the riot of last summer—the riot on account of which prosecutions were commenced, as we have before said, not by members of the Seventh-day Baptist Society, but by persons in no way connected with them. We are glad to state, that the religious portion of the community in the immediate neighborhood of the Society, do not sympathize with the persecutors, but with the Sabbath-keepers. They have shown their sympathy during the past winter by signing petitions to the Legislature for relief, and they show it now by giving no countenance to these movements. Of course religious men would be as likely as any body to feel the annoyance of having their neighbors at work on Sunday. But yet they suffer no inconvenience from it. Why should others complain? This whole transaction deepens our conviction of the truth of what we have said heretofore, that the laws now in existence against working on Sunday are good for nothing else but to enable blind bigots and designing hypocrites to wreak their vengeance upon those who conscientiously observe the seventh-day.

In this connection we cannot refrain from publishing the following letter, written last winter to a member of the Pennsylvania Legislature, by a gentleman who was a member of the late Convention of Pennsylvania, and whose

name is favorably known. It breathes a true manly and Christian spirit, and shows in what light the German Seventh-day Baptists of Snowhill are regarded by candid persons:—

JOHN STEWART, ESQ.:

Dear Sir—Permit me to address you upon a subject about which I have for some time had serious reflections; and not I alone, but many of my neighbors have their sympathies. The subject in question is relating to our Seventh-day Baptists at Snowhill. It appears that their case is now before your honorable body, and it is hoped that a favorable result may be effected. I would consider it, on my part, rather presumptuous to intimate an idea to you which might be construed as dictating. But suffer me to state, that some of our good people have expressed the opinion that a law to exonerate said Baptists from the fine of violating the first-day of the week, or what we call the Lord's Day, would be unconstitutional. You are well aware, that such is not the fact; for the Constitution says that "no law shall ever be passed to interfere with the rights of conscience." It would therefore appear, that the act of 1794, which inflicts a fine for violating the first-day of the week, is unconstitutional, for that act makes no exceptions, and therefore infringes upon the rights of conscience with the Seventh-day Baptists. It is much to be regretted, that they did not make application to the Convention when revising the Constitution. Had they done so, they might have had a clause inserted which would have avoided all the present difficulty.

It is well understood, I may venture to say, by a large majority of our well-disposed persons, that said Baptists are a sober, unoffensive, honest class of our community, and as respectable as any other. It is therefore hoped, and also the desire of the neighbors generally, that your honorable body will pass a law exempting them from the fine for pursuing their labors on the first-day of the week; otherwise they will be compelled to keep both days. But should they fail in getting their ends accomplished at this time, they certainly will persist in their intentions, and implore every legislature from year to year until they do succeed.

As stated before, it is not my intention to dictate to you or Mr. Pomeroy. With that gentleman I have but a slight acquaintance, but must confess, so far as I know him, he stands high in my estimation. But the probability is, that he and Mr. Carson, on account of the distance they reside from Snowhill Society, have not that intimate knowledge of them which their neighbors have. It is perhaps nothing unreasonable, therefore, if they should not feel the same affection for them as those who are acquainted with them. But it is sincerely hoped that you three gentlemen, from the same county, will use your influence in their behalf; and I feel satisfied that there will be no censure cast upon you by any person who loves to see good order and the laws respected, for of such is the Society at Snowhill. Your affectionate friend.

J. S.

THE GREAT WESTERN ANTI-SLAVERY CONVENTION. CHICAGO, ILL., JUNE 26, 1846.

To the Editor of the Sabbath Recorder:—I hasten to inform you of the great Liberty Party Convention which came off here this week—the largest one of the kind ever held in the West. The mammoth tent from Ohio was procured, which was so crowded that they were obliged to take down the sides to make room for the vast multitude. Some say there were over five thousand in attendance, full one-third of whom were females. There were several distinguished speakers present; among whom were Mr. Hamlin, of Ohio, late Member of Congress; Messrs. Bibb, Beck, and Harris, of Mich.; Mr. Lovejoy, and several other good speakers from Illinois and Wisconsin. Several resolutions were brought before the Convention, which were ably discussed; and here permit me to add, that every resolution which related to the great idea of the party was passed with scarcely a dissenting voice. Many indeed who professed to be pro-slavery men voted in favor of those resolutions.

Perhaps you have seen Mr. Bibb, and heard him deliver his narrative. He is truly a subject that demands the sympathy of the American people—not altogether because he has been a poor ignorant slave—not because he lacks judgment—but because with qualities which render him one of the noblest of God's children, and with a heart full of sympathy for distressed humanity, a bosom overflowing with the patriotism of '76, he knows from observation that three millions of his brethren groan and writhe beneath the tyrant's grasp, and yet sees but little action taken upon this subject by those who profess to be opposed to slavery. It is almost insupportable to him, and for this reason he demands our sympathy. Notwithstanding he has spent twenty-five years in the most degrading bondage; notwithstanding he has been called upon to pass through scenes which it would make a man with the hardest heart shed tears to hear him relate; notwithstanding he has a wife and child in hopeless servitude in a southern clime, the tyrant over whom has reduced the darling of his bosom to prostitution; yet he stands up, in mind, eloquence, and Christian benevolence, a noble specimen of the race which God created a little lower than the angels. His language is of the best; his is pure native eloquence, simple though sublime, smooth yet deep, irresistibly piercing the heart of every hearer. At one time he holds the assembly spell-bound in the most joyful anticipations of youth; at another he casts a cloud of dark despair over their future days; again he places them, as it were, between the gulf of darkness and the haven of endless bliss, now hoping to reach the latter, now trembling for fear of sinking into the former. At one time he makes the heart leap with joy at a happy meeting with wife and children; at another melt with pity at a cruel separation. Now his countenance beams with innocence; again

his low and dismal voice, like the distant thunder, tells the hearer of an approaching tempest. At one time his audience sits in listless silence, dreading the issue of an approaching event; at another impatient to have him proceed as he pauses a moment for breath. Thus, by the simplicity of his language, his sound reasoning, his warm feelings, and the truthfulness of his narrative, he entertains the largest audience for several hours. Whatever else may be said of this truly wonderful man, he is destined to become one of the best speakers in the West, a most useful citizen, and a powerful advocate of emancipation.

Mr. Hamlin of Ohio entertained the audience somewhat over two hours with a very sound and eloquent address. Mr. Lovejoy, who is the candidate of the Liberty Party for Congress from this district, brother of the Lovejoy who fell a martyr to the liberty of the press at Alton, spoke upon several resolutions with the spirit of a republican. Mr. Clarke, of your city, sung several beautiful songs, with which the audience were greatly delighted. Perfect good order prevailed throughout the whole assembly.

Yours &c., G. R. C.

THE CENTRAL ASSOCIATION AND THE AMERICAN AND FOREIGN BIBLE SOCIETY.

To the Editor of the Sabbath Recorder:—

I noticed in your paper of July 2d, a piece with the above caption, subscribed THOMAS B. BROWN, containing strictures on the course pursued by the Central Association, and the reception they gave the Agent of the American and Foreign Bible Society. He (Bro. Brown) states that his (the Agent's) mission was received in a manner that could not have been very gratifying to his feelings. I take the liberty to dissent entirely from the views expressed by brother Brown. We were bound to treat him with Christian politeness, but we were not bound to co-operate with the American and Foreign Bible Society. Brother Leonard was treated with the utmost courtesy, not only during the session of the Association, but at the houses of the ministers and brethren whom he visited previous to its session. He received their hospitalities, and was welcomed to their pulpits, and every facility was proffered him that he could desire. At the Association he was introduced to the Association, and was invited to lay before them any business with which he might be charged. On his presenting his mission, a committee was raised to confer with him on the subject embraced in his mission, who met with him, and a free interchange of views was made, after which the committee recommended that he be invited to lecture before the Association, with which request he complied, and gave an excellent lecture on the importance of giving the Scriptures to all men, which I presume gave universal satisfaction. But we have the evidence of the New York Baptist Register to sustain us against the charge proffered by brother Brown. (See Baptist Register, July 3d.) I deeply regret that brother Brown should have felt himself at liberty to publicly assail the Central Association without possessing more extensive information on the subject.

But impoliteness is not our only fault. Bro. Brown insinuates that we think that every organization composed of religious people, no matter for what purpose formed, ought to regard itself as bound to preach in regard to every sin that troubles the land. I presume no member of the Central Association entertains any such opinion, at any rate the writer of this repudiates it in toto. But while he rejects this doctrine, he does hold, that in every organization of religious people for benevolent objects, they should be governed by the divine law in forming their organizations, and they should not adopt principles that would to any extent defeat their object and expose them to the charge of inconsistency and hypocrisy. Our objection to co-operating with the American and Foreign Bible Society is not based upon their object; of this we cordially approve. Nor is it because "they do not leave the circulation of the Scriptures to expound them." We object to the organization of the Society, and the manner of compassing its object. God has forbidden the bringing into his treasury the wages of a harlot. See Deut. 33: 18. He likewise declares that he hates robbery for a burnt-offering. See Isaiah 61: 8. Would brother Brown receive the wages of licentiousness to aid in sending the Scriptures to the heathen? I presume he would not. But slavery compels its victims to live in a state of concubinage, and strips the female of all protection to her chastity. Slavery robs its victim of his wages, and himself in the bargain, and then offers the one and the price of the other to send the Bible to the heathen of other lands, while it makes it a crime to teach a colored man to read* in this.

The Apostle exhorts to have no fellowship with the unfruitful works of darkness, but rather reprove them. See Eph. 5: 11. Does the American and Foreign Bible Society reprove slaveholding while she admits the slaveholder to all the privileges of the Society? By no means. If slaveholding is not a work of darkness, it will be difficult to say what is. But slavery to a certain extent defeats the avowed object of the American and Foreign Bible Society, which is to give the Scriptures without note or comment to all men; while American Slavery denies the Bible to nearly three millions of American citizens. I conceive that the American

* In Louisiana the second or third offence is punishable with death.

and Foreign Bible Society recognize principles that subject them to the charge of inconsistency and hypocrisy. They profess to give the Bible to the heathen of foreign lands, yet they fraternize with men who make heathen of American citizens and then withhold the Scriptures from them. This is shown by the reports of southern ecclesiastical bodies themselves. How would an agent of the Society appear to an enlightened heathen of Asia? Would he not charge him with hypocrisy, when proffering the Bible to him as Heaven's best gift to man, and at the same time holding those in full fellowship who deny this boon to their own countrymen? But I contend that the American and Foreign Bible Society do virtually sustain the Central Association, in the course they have adopted by withdrawing from the American Bible Society. What was the charge proffered by the former against the latter? It was simply withholding the translation of a few words, while they gave those words in their original dress. If they were justified in separating for the above cause, are we not justified in refusing to unite with a society which in its connections withholds the whole Bible from millions of American citizens?

Brother Brown, in conclusion, professes to be gratified that some of the Seventh-day Baptist churches have contributed to the funds of the American and Foreign Bible Society, and that the act of the Central Association is not a denominational one. To which I reply, that the Central Association never pretended to be the representative of the denomination, nor has she ever presumed to dictate to other ecclesiastical bodies what principles they should adopt, or what course they should pursue, but has attended to the transaction of their own business in their own way.

A MEMBER OF THE CENTRAL ASSOCIATION.

HOW OUR TRACTS WORK AMONG SUNDAY-KEEPERS.—Some years ago I happened to be temporarily occupying the room of a Baptist brother at Hamilton, where he was studying for the ministry. Eld. W., of Washington Co., N. Y., came in and was introduced to me. During a conversation which ensued, he saw a "Sabbath Almanac," and supposing me to be one of his own brethren, said, "Ah, do you have these things here too?" I replied, that there was now and then one to be found at the Institution. "Well," continued he, "somebody sent me one through the mail, and I read it through, and I think they have got the strongest argument on their side." I replied, that I believed there were some who thought so. "Yes," he continued, "I think the Scripture evidence is on their side, and it will be a difficult thing to get round them." At this stage of the conversation, I was called out for a moment. On my return, he appeared to have learned that I was a Sabbath-keeper, and had no more to say. Of course, under such circumstances, I could not press him, and so the matter ended. I could but think that his unwitting confession of the truth was just what might be obtained from hundreds if we could meet them in the same circumstances. P.

PROGRESS OF THE SABBATH [SUNDAY] UNION.—The Rhode Island branch of this organization lately held a meeting, and urged upon its Executive Committee the expediency of using all exertions to stop the running of steamboats, railroad cars, and omnibuses, on the Sabbath—(meaning the Sunday)—and to prevent the opening of livery stables for letting horses and carriages, of markets for the sale of provisions, of post offices, etc., on that day. Of course, if the Executive Committee are faithful to their trust, an appeal will be made for legislative authority, if they have not laws at present which will enable them to do it, since nothing less than that will be "using all exertions." The labor of the past year has been to supply every family in the State with a copy of the "Sabbath Manual," through which the good people of the State have seen the necessity of the Sabbath to secure a long life and the greatest amount of work from both man and beast; and now, it seems, the Union designs to put on the screws, and carry out the maxim, that "the bird that will not sing must be made to sing." P.

SPEAKING LIKE A CHRISTIAN.—The Michigan State Journal, in speaking of the doctrine couched in the popular adage, "Our Country, right or wrong," and the danger that denouncing the iniquity of the war with Mexico will hurt the party to which it is attached, says:—"Straight-forward honesty is as superior in policy as in true manliness to the cunning shams of expediency politicians, who are afraid that speaking the truth, and acting honestly, will injure the party! Why, bless your careful souls!—don't you know that a party that is injured by doing right, deserves to be killed stone dead? Speaking the sincere and honest truth and living it, can never injure any thing but Satan's kingdom."

Well would it be for "our country," if it had only such editors to direct its public press, and politicians to act out such principles. Well too would it be for the church, if she had only such editors and ministers. Men are slow to learn that honesty in all cases is really the best policy.

PROGRESS OF EPISCOPACY.—The English government is about to establish a Bishopric in Hong Kong. The Bishop of London has received \$25,000 from one individual to endow it, and the same sum from another for the foundation of a College; \$40,000 has been received from other sources for the same objects. Two bishoprics are also to be established in Australia.

GREAT TEMPERANCE MEETING.—The Delavan State Temperance Union, embracing several of the Temperance Societies of the People of Color in New York, Massachusetts, Connecticut, New Jersey, and Maryland, held its fourth anniversary at Poughkeepsie, N. Y., on the 8th of July inst. Four or five steamboats, chartered expressly for the purpose, conveyed the members of the Society to the place of meeting from New York, Troy, Albany, and other towns along the Hudson. There were probably four thousand persons present from abroad. A procession about one mile long was formed, composed entirely of the colored race, with banners, devices, &c., and several bands of music. The exercises were held under a large and beautiful tent prepared for the occasion. They consisted of an address by the President, H. H. Garnett—the Annual Report, read by the Secretary—and the discussion of several resolutions by Messrs. Julius C. Morell, Horace Greeley, Rev. C. Van Loan, and others. The meeting adjourned towards evening, when the boats left Poughkeepsie on their return. Those who were present speak of the meeting as one calculated to cheer the heart of every friend of the temperance reform.

LONDON MISSIONARY SOCIETY.—This Society held its anniversary at Exeter Hall, London, on the 14th of May last. It was stated in the Annual Report, that gratifying success had attended the missions in Polynesia, India, China, and the West Indies. Several new missionary stations have been added. There are now connected with the Society one hundred and sixty-five European missionaries, and seven hundred native pastors. The Society has theological seminaries established in India and Polynesia, in which more than fifty young men are receiving a ministerial education. It was stated that the worst difficulties the missionaries have to contend with are the agents of the Church of Rome, particularly in South Africa, where their strength is very great and rapidly increasing. In the Mauritius, batch of young Irish Roman Catholic priests had just arrived to cope with the missionaries. One of these young men was such a zealot that he scarcely ever ate any thing, lived constantly in the church, wore a belt closely studded with small nails, and slept in a coffin half filled with ashes. The receipts of the Society during the year were £80,000, or near \$400,000.

THE FREE CHURCH OF SCOTLAND.—The experiment of sustaining a church in Scotland upon the voluntary principle proves quite successful, and there is reason to hope that its influence will not be lost upon other Churches supported by the State throughout Europe. The Free Church has already fifty ministers and about seventy congregations in Canada; its missions in India and other pagan lands are nobly sustained; and its efforts in the work of evangelization at home indicate an enlarged liberality. At the late meeting of the General Assembly it was stated that the contributions to missionary and educational objects during the past year had been more than three hundred and fifty thousand dollars. Of this sum more than five thousand dollars was contributed by juvenile societies.

CONSEQUENCES OF THE HOT WEATHER.—There were two or three excessively hot days last week, the consequences of which were frightful to man and beast. We have seen no statement of the number of over-driven horses which dropped down and died in the streets of N. Y.; but the Coroner's report states that from Friday to Sunday noon he was called to hold inquests upon over thirty persons whose deaths, with few exceptions, were occasioned by exposure in the sun.

The following article is copied from the Geneva Evangelist. We wonder if the Editor of that paper ever heard of a man's being drowned on any other day than Sunday. One would think not, from the improvement which he makes of this instance. Yet we could tell him of thirty persons drowned on a Sabbath morning less than three weeks ago, or of fifty persons burned to death while attending a theatre on a Sabbath evening less than five weeks ago. In either of these instances we think it would be much easier to find proof of an "awful visitation" than in the case before us. They did not occur on Sunday, however, and therefore the editor of the Evangelist can see no warning in them.

SABBATH DESERATION—AWFUL RESULT.—The particulars of the following awful visitation we take from the Democrat of Wednesday. On Sunday last, at the mouth of Sandy Creek, in the town of Clarkson, about twenty-six miles from this city, a party of young men entered a boat for the purpose of amusing themselves on the water. Among them was a Frenchman named Pierce, who could not swim, and who showed some alarm whenever the boat was rocked. His companions discovering this, commenced rocking the boat so violently that it finally upset, and threw the whole party into the water. The Frenchman immediately called for help, and one of the party went to his assistance. The drowning man seized him and held him so tight that there was danger of both perishing. He managed, however, by tearing off part of his clothes, to get clear from him and swim to shore. A young man named Robert Hoskins, an expert swimmer, then went to the assistance of the Frenchman, who was fast sinking, and he was seized and dragged under water, where they both perished before assistance could arrive to their aid. The bodies were recovered about three hours afterwards. Hoskins was a son of an old settler in that vicinity, and was very much esteemed.

General... The Senate reserved... Iowa, and Wisconsin Land Graduation resolution passed Taylor and the frontier of Texas The Tariff Bill and made the day of this week bills were passed interest to the general... The House resolution to... the principal... Land Graduation... much animation... debate on the... of the following... amendments, when the House Monday morning... sideration all... obtained.

AMERICAN O... lying at the N... where she is re... Steamer of abo... lity completed... between Charle... to be called the... first mercantile... States. Her... completed, to b... called the No... Navigation Co... with the same... ment for the m... nificent steam... which the Con... United States... ers to Cowes, I...

SINGULAR CA... Alexandria, Lu... of the trial an... named Hannah... boy, for poison... the plantation... River, his wife... From some... dislike for Mr... communicated her... Hannah, who t... the quarter... was the master... ings that ensue... surest means o... named the se... certain death... The seed w... Johnson, and... front of his o... were ground... Mr. and Mrs... and a negress... which would u... had the seed b... a more certain... When arrest... confession, but... silence. After... she was found... on the 3d inst... around his ne... twelve months... collar, and to... month for the...

SHOOTING.—Henry C. Mar... Broadway, ne... shooting and... milk-man nam... lowing circum... sister of Crust... of Marx was a... in consequence... liquidated to... morning came... called at the h... to be due her... the door was... informed her... and on going... a view of see... sister, Marx fi... shot, seriously...

CLEANLINE... paper of Mon... who looked d... and yesterday... Thousand of... affinity betwe... cooling roll... shipping sand... all came up... prompt and a... and evening...

MURDER OF... Evening Jour... graph:—The stea... ing made the... cluding all... Mr. Henry R... South St. Ma... Breed named... is at large, b... tion.

The Boston... one piece of... Foundry, Sou... 8th inst. wh... Captain Stoc... by 5000-pou... metal used w... amount of... quite state...

General Intelligence.

DOINGS IN CONGRESS.

The SENATE last week passed a bill to sell the reserved mineral lands in Arkansas, Illinois, Iowa, and Wisconsin. They also passed the Land Graduation Bill by a vote of 26 to 18. The resolution passed by the House thanking Gen. Taylor and the army for the victories on the frontier of Texas, was adopted by the Senate. The Tariff Bill was received from the House, and made the special order of the day for Monday of this week. A great number of private bills were passed, which are not of sufficient interest to the general reader to pay for enumerating.

The HOUSE OF REPRESENTATIVES passed a resolution to adjourn on the 3d of August. But the principal subject before that body was the Land Graduation Bill. This was discussed with much animation through several sessions. The debate on the Bill ended on Friday. The whole of the following day was spent in disposing of amendments, and the final vote was not taken when the House adjourned at two o'clock until Monday morning. The subject was under consideration all of Monday, but no decision was obtained.

AMERICAN OCEAN STEAMERS.—There is now lying at the Novelty Iron Works in this city, where she is receiving her machinery, an Ocean Steamer of about 1,000 tons measurement, nearly completed. She is intended for a new line between Charleston, S. C., and this city, and is to be called the SOUTHERNER. She will be the first mercantile marine steamer in the United States. Her owners intend, as soon as she is completed, to build a companion for her, to be called the NORTHERNER. The Ocean Steam Navigation Company are just closing a contract with the same eminent steam-engine establishment for the machinery for the first of five magnificent steamers of 1,750 tons measurement, which the Company have contracted with the United States Government to run as mail steamers to Cowes, Havre, and Bremen.

SINGULAR CASE OF POISONING.—We find in Alexandria, La., papers the following account of the trial and conviction of an old negress named Hannah, a black girl named Judy, and a boy, for poisoning Mr. Sheffield, an overseer on the plantation of Capt. Wilkinson, on the Red River, his wife and child, and Dr. Shields:

From some cause the negress Judy formed a dislike for Mr. Sheffield, the overseer, and communicated her feelings to an old woman named Hannah, who wielded considerable influence in the quarter. It would seem that this woman was the master spirit of the diabolical proceedings that ensued. She suggested poison as the sure means of getting rid of the overseer, and named the seed of the Jamestown weed as 'certain death.'

The seed were procured by the boy Bill Johnson, and this appears to be the head and front of his offending. They were green, and were ground with coffee, which was given to Mr. and Mrs. Sheffield and child, Dr. Shields, and a negress. Sickness immediately followed, which would undoubtedly have resulted in death had the seed been in a state of preservation, as a more certain poison cannot be named.

When arrested the girl and boy made a full confession, but the old woman maintained rigid silence. After a clear and patient investigation, she was found guilty and sentenced to be hung on the 3d inst. The boy was sentenced to wear around his neck a five pound iron collar for twelve months; and the girl to wear a similar collar, and to receive twenty-five lashes per month for the same period.

SHOOTING.—In New York, on Saturday last, Henry C. Marx, alias Dandy Marx, residing in Broadway, near Fourth-street, was arrested for shooting and dangerously wounding a young milk-man named Francis Crusick, under the following circumstances, viz: It appears that a sister of Crusick had been living in the family of Marx as a domestic for about six weeks, but in consequence of her compensation not being liquidated to her satisfaction she left, and this morning came to the city with her brother, and called at the house to ask for the amount alleged to be due her, when, as it is stated by the girl, the door was shut in her face; whereupon she informed her brother how she had been treated, and on going to the house of Marx himself, with a view of seeing that justice was done to his sister, Marx fired off a pistol loaded with heavy shot, seriously wounding him.

CLEANLINESS AND GODLINESS.—A New York paper of Monday morning last says: "A friend who looked down to the Pavilion at Coney Island yesterday, reports that he saw at least Five Thousand of our citizens illustrating the natural affinity between cleanliness and godliness by a cooling roll in the surf which breaks on the shining sand of that fairy Isle. We trust they all came up refreshed and edified, and were prompt and attentive at Church in the afternoon and evening."

MURDER OF MR. SCHOOLCRAFT.—The Albany Evening Journal contains the following by Telegraph:

BUFFALO, July 10, 1846. The steamer Niagara is in from Chicago, having made the run in 3 days and 20 minutes, including all stops. By her we learn of the death of Mr. Henry R. Schoolcraft, late Indian Agent at Sault St. Marie. He was murdered by a Half Breed named Tanner, last week. The murderer is at large, but pursued by the entire population.

The Boston Post has an account of a stupendous piece of ordnance which was cast at Alger's Foundry, South Boston, on the afternoon of the 8th inst., which when finished, will exceed Captain Stockton's celebrated "Peacemaker," by 5000 pounds in weight. The quantity of metal used was about 46,000 pounds, and the amount of coal used in reducing it to the requisite state of fusion was eight chaldrons.

THE STRIPED PIG.—Some years since, on a muster day in old Massachusetts, a rumseller erected his tent and advertised on the outside, that a striped pig was to be seen within—admission, six cents. Within was a common pig with some stripes made upon him with a paint brush. So they paid for seeing the pig, and drank what rum they pleased for nothing. From the following, which we clip from the Genesee Evangelist, it appears that a rumseller has tried a similar plan in Western New York, but without success.

"A rumseller in Erie Co. undertook to evade the license law by exhibiting the pictures of 'Polk and Dallas' at six-pence a show, and giving the viewers a drink. But some of his customers were called upon to give testimony, which they did to the purport that they frequently went to the defendant's house for the purpose of seeing Polk and Dallas—gave six-pence, and got a drink of whiskey gratis. The jury found the defendant guilty."

DECIDEDLY THE COOLEST CASE OF IMPUDENCE YET!—The Rochester Advertiser says that one of the most unblushing cases of impudence of the rascals who prey upon our citizens, that has ever come to our knowledge, occurred a day or two since. Something like three months ago a rogue entered the barn of Dr. Mathews and carried off a set of one-horse harness, which had just been purchased. Diligent search was made for a short time, but without success, and the Doctor was forced to buy him another. The new one, however, had hardly got soiled before that, too, came up missing, and on going to harness his horse yesterday morning he found the same identical old harness hanging up in the place of the new one, and attached to it was a very polite letter explaining the reason of its return. The rogue stated that some time previous he had taken the harness under the impression that it would answer his purpose, but after using it three or four months he found it would not do at all; and as the new one looked as though it might do very well, he would make the exchange; that he was just going out on a little peddling excursion, and would return in the fall, when he would call upon the Doctor, and either pay him for the harness or return it!

PILLORY.—The punishment of Pillory was, on the 6th, inflicted upon Andrew Musseiman and Wm. Marks, who were sentenced to endure this punishment, so little beneficial to the criminal, so disgusting to the spectators, and so disgraceful to the age and the country. The prisoners remained in the frame about half an hour exposed to the view of about 500 white persons and three times that number of negroes. It is twenty years since this punishment has been inflicted in Charleston, and having been again revived, we trust it is only to receive its death blow from our Legislature at its next session. [Charleston News.

AMERICAN PROVISIONS IMPORTED INTO ENGLAND.—A late English paper states that the following quantities of provisions from the United States, arrived at London and Liverpool in the course of a few days:

Bushels of wheat, 3,000; barrels of flour, 30,000; bushels of Indian corn, 18,000; packages of beef, 2,000; packages of pork, 1,000; packages of lard, 4,000; packages of oil cake, 2,000; packages of bacon, 100; packages of hams, 200; packages of bread, 100; packages of tongues, 20; hampers of potatoes, 10.

SUMMARY.

No news of importance has been received from the Army in Texas within the past week.

William Huffington was accidentally killed at Indianapolis, on the 10th ultimo. He was up in a mulberry tree engaged in picking berries. Two of his brothers were on the ground, preparing a gun for the purpose of shooting birds on the same tree. The gun laid across the arms of one; the other pulled back the hammer of the lock, and both were engaged in putting in a cap, when the gun was accidentally discharged, shooting the brother in the tree through the heart, who fell to the ground lifeless.

Boston was a severe sufferer by fire last month. At one fire \$36,000 worth of property was destroyed; at another \$35,000; at another \$28,000 worth; at another \$20,000 worth each; at another \$15,000, and several at from one to two thousand dollars worth each; making a total of about \$160,000. Besides these, a fire occurred at Charleston, and two in Roxbury, destroying about \$60,000 worth of property.

More than a dozen daily papers have been called into existence by the wonderful revolution the Electric Telegraph is working in the world of news. They are handsomely printed, and well conducted sheets. Among them are the Syracuse Journal, Star and Standard, the Auburn Advertiser and Tocsin; the Oswego Advertiser, Penn-Yan Telegraph, Lockport Courier, Geneva Courier, &c.

Mr. Grimes, late an inmate of a lunatic asylum in Nashville, Tenn. is traveling through Kentucky with a book or treatise on insanity, written by himself, for sale.

At the Merchants' Exchange Hotel, Boston, about one o'clock, in the morning of July 9, Rev. Richard Davys died suddenly of a disease of the heart. In company with Rev. Mr. Deans, he had been in this country about three years collecting subscriptions toward building a Catholic cathedral in Ardagh, in Ireland, and arrived here from a tour to the West a few days ago. He was born at Mount Davis, county of Longford, Ireland, and was 38 years of age.

Some sensation has been created in the Protestant Episcopal Church in Philadelphia by the secession of one of its ministers, Rev. Mr. Major, to the Catholic Church.

The recent census of New York shows the population of that State to be 2,504,495, of which 1,311,362 are males, and 1,293,133 females. Voters 539,379. Natives of this country 2,206,801; foreign countries 347,186.

England seems bent on outdoing the world in the way of a navy. She has now building, 100 ships of war, among which are no fewer than 35 steam frigates and other war steamers; four 36 gun frigates; ten 50 gun frigates, and ten ships of the line, averaging from 80 to 84 guns each.

In this city on Monday afternoon, July 6, the Corner-Stone of a new Jewish Synagogue, to be called the 'Synagogue of the Gates of Prayer,' was laid with the usual ceremonies, in Wooster-street between Prince and Spring. The services were conducted by Rev. S. M. Isaacs, who delivered an eloquent and appropriate address upon the occasion. The erection is to be of free-stone, Gothic, fifty feet front and eighty-five in depth, and will cost about \$20,000.

We have heard of a most shocking occurrence in the Anna Cocco settlement, La., a few days since. Two children, a boy and a girl, aged, it is said 8 and 10 years, with axes or hatchets killed a younger brother and sister. Their mother, it is said, went from home and left the young children in charge of the old ones, when the latter determined to kill them, in order, says the report, that they might be rid of the trouble of minding them.

Up to the 27th of June, 21,303 emigrants had reached Quebec from Europe, chiefly from the United Kingdom. The immigration into British America, this year, from Europe, at all the ports, is over 260,000, but of these a large number are settlers on their way to the United States.

Garrett Brown, of Newton, Brooks county, Pa., has invented a horsefork, by which a ton of hay may be unloaded and stowed away in six minutes. It is thought thirty-five tons may be disposed in the time required to put away seven or eight by the ordinary mode.

The Boston Daily Advertiser says Judge Kent will return in the steamer now on its way to Boston, and thinks he will accept the Dane Professorship of Law in the Harvard University, vacated by the decease of Judge Story.

A piece of rock about the size of a hen's egg, was picked up on the 10th ult. on a field belonging to Mr. Angus McInnis, in the neighborhood of Brewer's Gold Mine, in Chesterfield district, S. C., and 154 1-2 pwt. of pure gold was extracted from the rock.

An order has passed the Senate of Maine, providing that all persons who shall enlist as volunteers in the war with Mexico, and who shall actually serve in said war, shall be entitled to one hundred acres of land.

In the city of Pool, in England, says the Rochester American, a newspaper—a weekly—has been established for the first time in that place. It is a town of some 9,000 inhabitants, and has for ages been a seaport of consequence. No newspaper of any description has ever been started there.

Any quantity of counterfeit 1s on the Albany Exchange Bank, have been put in circulation in Utica within a few days. The general look of the bill at first sight, might deceive, but on examination of the engraving and signatures, the cheat is apparent.

Several counterfeit notes of the denomination of \$20, purporting to be on the Bank of Troy, in this State, have been passed in this city.

A Baltimore jury, locked up on the fourth, ordered the following moderate bill of fare: "4 hams, 3 dozen chickens, 1 quarter of veal, 4 hind quarters of lamb, 10 gallons of oysters, 40 pounds of beef, 5 bushels of potatoes, 20 bunches of beets, 4 boxes of cheese, 1 barrel of crackers, lemons, brandy, gin, old rye whisky, 5 barrels of ice, 1 peck of mint."

At Washington City, on the afternoon of Sunday, 5th inst., as a procession of Odd Fellows was passing down Pennsylvania Avenue to the funeral of Marmaduke Dove, at the Navy Yard, an old gentleman of the name of James Cuthbert, who kept the Adelphi Hotel, who had been standing in the door a spectator of the procession, fell down dead.

The Grand Jury of Marshall Co., Miss., have indicted a whole gang of loafers and loungers with which that goodly town has been infested for a long time past. The fellows dress well, live high, and do nothing. The way they earn a living, and whether honestly or not, is what the Grand Jury is determined to ascertain.

It is related in the Concordia Intelligencer that a negro boy of Dr. Williams of Tensas Parish, La., shot a very large panther on Saturday the 6th ult. He measured fully eight feet in length—was upwards of three feet high—his paw measuring five inches across; and his weight over 120 pounds.

Elisha Day and Thaddeus Parsons, Jr. have been arrested for blowing up a school-house with powder at South Farms, Northampton, Mass. on the 3d inst.

We learn, with sincere pleasure, that the serious difficulties so long existing among the Cherokee Indians, with their claims against the United States, arising out of treaty stipulations, are about being brought to a final adjustment.

The Jury on the trial of Freeman's present insanity, were out twenty-four hours and brought in their verdict that the prisoner had mind and memory sufficient to distinguish between right and wrong.

Mr. SHELBY, son of Gen. James Shelby, and grandson of Gov. Isaac Shelby, is now on trial for murder, at Lexington, Ky.

The Post-Office Department seems determined to get rid of the "incidental" newspapers. Several of our citizens "suffered some" yesterday, in the shape of postage on papers containing written communications. One gentleman received a paper with the announcement of a friend's death, around which were drawn lines, upon which he was charged full letter postage.

A writer in the Boston Recorder cordially congratulates one who had abandoned the use of tobacco, on behalf, 1. of personal cleanliness; 2. the joy of his wife; 3. his pew in the church; 4. his purse; and 5. his children. I make you welcome, he says, to all the quietness of mind, calmness of nerves, cleanliness of person, household purity, and feminine smiles, which a thorough purgation from tobacco carries in its train.

A dishonest Postmaster in Pennsylvania has been sentenced to ten years imprisonment at hard labor in the penitentiary, having been convicted of embezzling a letter from his office.

The people of Franklin, Mass. where Rev. Nathaniel Emmons, D. D. labored so long in the ministry, have erected in the Public Square of the village a neat and appropriate monument to his memory. He was one of the most remarkable men of the last generation.

George Thompson, the last of the three young men who were imprisoned in the Mississippi Penitentiary some years ago, for aiding in the escape of slaves, was liberated a few weeks since by the Governor of that State. He has returned to his parents in Granville, Kentucky.

The Colonization Society design sending a vessel from New Orleans, with emigrants to Liberia, on the 20th Dec. next. About one hundred and fifty go out from Kentucky, and several from Tennessee.

Miss Parker, who was captured at her father's fort on the Navisolo, ten or twelve years ago, has married an Indian chief, and is so wedded to the Indian mode of life, that she is unwilling to return to her white kindred. The Commissioners made every effort in their power to reclaim her, but she would not listen to their kind offers; but fled with her husband to the prairies. Even if she should be restored to her kindred here she would probably take advantage of the first opportunity, and flee away to the wilds of Northern Texas.

The total number of voyages made by the Cunard steamers (since 1840) has been 110. They have carried 1,286 passengers to Halifax, 6,346 to Boston, 1,101 from Halifax, and 4,635 from Boston. The average length of the voyages has been 14.8 days. The average number of passengers to Boston has been 70, and from Boston 52.

A young Seneca Chief at present sojourning at the American Hotel, in New York, was robbed of \$1,400 in American gold, which he had received from the U. S. Government in payment for lands sold to the United States.

Kennebec Salmon preserved in ice and in fine condition, were sold from a cart in Wall-st. at retail for ten cents a pound. This is a very rare occurrence, these days; yet it is not many years since this most delicious fish was in Massachusetts, a perfect drug. The father of one of our most active families now, was when a boy, apprenticed in Newburyport, with the special condition in the indentures, that he should not be obliged to eat salmon more than three times a week.

The National Intelligencer says that the damage caused in the country around Washington by the recent rains exceeds a million of dollars.

An Anti-Slavery Lecturer, named David Officer, was killed on the 5th inst. while lecturing in Shanesville, Tuscarawas county, Ohio, by David M. Mains. The latter was drunk and had been put out of the meeting; he returned in a short time with a brickbat in his hand, and threw it with such violence against the head of Officer, that his skull was completely shattered. Officer survived but a short time.

The brig Delaware, Capt. Taylor, at Philadelphia from the Coast of Africa brings a lot of curious specimens of the feathered race called "Crown Birds." They are about five feet high, and have long slender legs and neck. Their heads are small, with a tuft of hair on it, from which they take their name.

It came out in one of the New York Courts the other day on the trial of a young man for defrauding his employer of \$250, that this young man had for nineteen months performed to the satisfaction of his employer the duties of confidential clerk, book-keeper, cashier, &c. for the beggarly salary of two dollars and a half a week. Out of this pittance he had to pay for his board, his washing and his clothes.

A young lady, who had been a patient in the Insane Department of the Pennsylvania Hospital for two or three years, died week before last. A younger sister, who had for some time attended the Picture Room attached to the Hospital, on Spruce-st., after returning from the funeral, was so completely overwhelmed with grief that her reason was dethroned, in about forty eight hours, and she took the place of her deceased sister in the insane ward. She also expired! She has a widowed mother, and an only surviving sister, of fragile constitution, to both of whom, it is feared, this heart-rending blow will be fatal.

The Louisville Courier says, "During the recent severe storm in this vicinity, a large tree about two feet in diameter, on the farm of Mr. Brasher, was blown down, and a large pile of musket balls, about 150 pounds in weight, was found among the roots of the tree. A French boy, on its way from Fort Duquesne in 1754 or '55, was captured by the Indians near where the tree was blown down, and it is supposed they threw this keg of bullets on the bank of the river, and the tree sprang up and hid the bullets until the recent storm revealed them."

Considerable excitement was caused in Rochester, N. Y. on the 4th inst, by the announcement in a flaming hand-bill that at a certain hour in the day, an individual would jump from the center of the Genesee Falls into the stream below. Long before the hour arrived, the banks on both sides were lined by an eager crowd, with eyes wide extended, and waiting with gaping wonder for a demonstration of the fact that "some things can be done as well as others." The appointed hour came and went, as did the succeeding one, and yet no Sam Patch appeared; and then the crowd, in the most quiet way imaginable, "grew small by degrees and beautifully less."

The Philadelphia correspondent of the N. Y. Tribune, under date of July 10, says: "To think of writing a letter to-day is preposterous—the thermometer at 103, and not a breeze stirring! I could as soon expect to imitate the old Roman and hold my hand over a flame to show my powers of endurance." Write! why, flesh is melting and drops from our finger's end like tallow from a dip. We are being tried down as they do lard in porking time, and human nature cannot stand it much longer.

A correspondent of the New York Observer says, "On a recent visit to New-Rochelle, I was informed by an intelligent gentleman that Mr. Pintard, a descendant of one of the Huguenot families, by whom that town was settled, had in his possession two manuscript volumes in the hand writing of Oliver Cromwell, which contained the history of his times. How they came into the possession of the family is not known; but there was no question of their being genuine."

Review of New York Market—Monday, July 13. FLOUR AND MEAL—Genesee \$4; Michigan 3 90. Rye Flour 2 50. Corn Meal 2 75. GRAIN—Rye 70c. Corn 46c a 48c. Oats 35c. PROVISIONS—Prime Pork \$3. Beef 4 75 a 6 75. Butter, Western dairy, 11 a 12c. Cheese 5 a 6c.

MARRIED. In Brookfield, N. Y., on the 7th inst., by Rev. S. B. Crandall, Mr. WILLIAM H. H. COON and Miss HARMINA C. BURDICK, all of Brookfield.

DIED. In Troy, N. Y., on Sunday, the 5th inst., after a long and painful illness, Mrs. ALICE J. EATON, widow of Prof. Amos Eaton.

LETTERS. Wm. B. Maxson, S. G. Sears, H. Grinnell, George Greenman, F. A. Utter, Geo. R. Clarke, Lorenzo D. Ayres, Obed Snowberger, John Edwards, Charles M. Lewis, Samuel Snowberger, B. C. Church, S. B. Crandall, Maxson Green, E. Rider, Richard S. Geer.

RECEIPTS. Westerly and Hopkinton, R. I.—By the hands of S. P. Stillman—Lucius Crandall \$5; Jesse Maxson, Charles Maxson, Jonathan Maxson \$5; Welcome Stillman, J. P. Stillman, N. H. Langworthy, Corydon Clarke, J. M. Potter, C. O. Stillman, Stephen A. Albro, A. G. Coon, Lester Crandall, Samuel F. Babcock, J. D. Babcock, Robert Langworthy, Horace Maxson, T. W. & J. Potter, Phebe Potter, Franklin Barber, Sanford Noyes, Maxson Johnson, Sands Paul, Samuel P. Kenyon, Nathan Chipman, Elias T. Burdick, Joseph W. Langworthy, Joseph Langworthy, L. G. Randall, Peter C. Walls, C. C. Lewis Jr., Oliver Babcock, Thomas M. Clarke, Daniel Lewis, Thomas Lewis, Samuel Merritt Jr., Thomas Langworthy, Joseph Spicer, Reuben Brown, \$2 each. Mystic Bridge, Ct.—George Greenman, Clark Greenman, Thomas S. Greenman, V. R. Ball, Geo. Paine, W. B. Lewis, Ethan Lanphear, Wm. M. Barber, Wm. E. Maxson, Francis H. Rogers, Charles Mallory, \$2 each. Westerly, R. I.—George A. Lanphear, Russell W. Merritt, J. W. Brown, Truman Lanphear, \$2 each. Petersburg—W. & W. Hall \$1 13; Daniel Lee Wells, Joseph Wells, \$1 each. Alfred—David Stillman, Asa Burdick, B. W. Millard, Nathan Maxson, \$2 each. Almond—David Vincent \$2. Stephentown—Wm. B. Maxson \$2. Pitcairn—Richard S. Geer \$2. Milton, W. T.—E. Rider \$2. Perryville, L. I.—Herkiah Lanphear \$2. Mystic, Ct.—B. F. Collins \$2. Austerlitz, Mich.—Lydia C. Hunter \$2. Leonardville—Catherine Sisson \$2. Unadilla Forks—Lewis Bassett \$2. Rome—D. W. Hazard 50c. New London, Ct.—Peleg L. Berry \$2. Brookfield—Eli S. Bailey \$2. Wyoming—Henry Terry \$2. East Florence—Wm. Lea \$1. Scott—Datus E. Lewis \$2. New York—Wm. B. Wells \$2. Quincy, Pa.—Snowhill Society \$2.

New Subscribers for the Third Volume. LEONARDSVILLE. Nathan Burch Jr., Ethan Burdick, Leonard Babcock, Niles Davis, Nancy Burdick, C. St. John, Catharine Sisson. PETERSBURGH. Russell Stillman, Nathan Lewis, E. R. Clarke, W. & W. Hall, Asa Stillman, Olive Scriven, Daniel Lee Wells, Joseph Wells. Berlin—Thomas Davis. Millville—Barton Hall. West Edmeston—O. B. Arnold. Rome—D. W. Hazard. New London—Amy Hazard. " " A. Babcock. Lowell—A. R. Bennett, " John Lee. Mystic Bridge, Ct.—Francis H. Rogers. East Florence—Wm. Lea. Wyoming—Henry Terry. Austerlitz, Mich.—L. C. Hunter. Metouchin—R. Hickman. Cussewago—Pa.—L. Hotchins. Mendville, Pa.—H. Terrell. Richburg—L. Rogers. Washington, Pa.—E. Lewis.

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 15th 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 Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowery 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.

A FARM FOR SALE. IN the township of Picawaway, State of New Jersey, lying N. north-east from New Brunswick, half a mile from the Bridge, half a mile from Snyder's Mills, and in full view of the railroad car-house. Said farm consists of about ninety-five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For further particulars call on Dr. NIXSON STURGE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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 Covenant to the Old and New Sabbatharians—[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.

LOCAL AGENTS FOR THE RECORDER. NEW YORK. Adams—Charles Potter. Alfred—Maxson Green. " Hiram P. Burdick. Berlin—Wm. B. Maxson, " John Whitford. DeRuyter—B. G. Stillman. Durhamville—J. A. Potter. Edmeston—Ephraim Maxson. Friendship—Zuril Campbell. Genesee—W. P. Langworthy. Hounsfield—Wm. Green. Independence—S. S. Griswold. " J. P. Livermore. Leonardville—Jabish Brown. Newport—Abel Stillman. New London—C. M. Lewis. Otseclie—Joshua Clark. Petersburg—Geo. Crandall. Preston—Clark Rogers. Persis—Elbridge Eddy. Pitcairn—Geo. F. Burdick. Richmond—Elias Burdick. Scott—Luke P. Babcock. Unadilla Forks—Wm. Utter. Watson—Wm. Quibell. CONNECTICUT. Mystic Br.—Geo. Greenman. Waterford—L. T. Rogers, " Wm. Maxson. NEW JERSEY. New Market—W. B. Gillett. Plainfield—E. B. Titworth. Shiloh—Isaac D. Titworth. Salem—David Clawson. PENNSYLVANIA. Crosswingsville—Benj. Stickle. Coudersport—R. Babcock. VIRGINIA. Lost Creek—Levi H. Bond. New Salem—J. F. Randolph. OHIO. Bloomfield—Charles Clark. Northampton—S. Babcock. Port Jefferson—L. A. Davis. MICHIGAN. Oporto—Job Tyler. Tallmadge—Bethuel Church. WISCONSIN. Milton—Joseph Goodrich, " Stillman Coon.

Miscellaneous.

FLOWERS.

The English appear to me to have a strong passion for flowers, and I commend their taste. A country house without its plantation of flowers and flowering shrubs would be quite an anomaly; and many of the humble and moss-grown cottages have their small gardens of flowers, their doors trellised with woodbines and honey-suckles, and their outer wall covered with a thick mantling of ivy, and made gay with the sweet brier and monthly rose. The doorways of the English in the country, their windows, their halls, their palaces, are all decorated with flowers; they are among the most beautiful ornaments at their festivals, and even the highest charms of female loveliness are studiously augmented by these innocent and splendid adornments.

Looking out of my window a short time since, I saw that the laborer, wheeling his barrow before the door, had his button-hole decorated with a beautiful geranium. I went into the street, and the driver of the omnibus whom I first met wore a handsome nosegay. I met a bridal party, and besides the white favors worn by all the servants in attendance, each one had a bunch of flowers at his breast. I met the crowd of magnificent equipages hastening to a drawing-room to pay their courtly homage to a sovereign queen, whose virtues and most exemplary demeanor render her worthy of the homage of true affection and respect; and every lady bore in her hand a magnificent bouquet; and the coachmen and the footmen seemed to emulate each other in the gaiety and beauty of the flowers which they all wear. At St. Paul's at the opening of the term of courts, the long procession of grave and learned judges, who then go in state to church, appears, each one with an elegant nosegay in his hand. At the opera, upon the breathless and successful competitors for public favor, in the midst of a tempest of applause, descends a perfect shower of floral wreaths and rich bouquets.

I sympathize heartily in this taste of the English for flowers, which thus pervades all ranks, and flowers being accessible to all, and among the most innocent and the cheapest of all pleasures, diffuse a vast amount of enjoyment. They are indeed among the richest adornments of the creation, and every where, in the tangled forest, in the most secluded thicket, on the ocean prairies, and even upon the desolate heaths, are scattered about in such an endless variety and profusion as cannot fail to impress a reflecting mind with the most grateful veneration and delight.

As for those persons who can see no good and no utility in any thing beyond that which fills the belly, or covers the back, or puts money into the pocket, they are of the earth, earthy. Such groveling selfishness and animalism; I trample under foot with ineffable scorn. But the cultivation of flowers does much for the benefit of the mind. A taste for objects so pure expels a taste for others, which are unworthy. A passion for what is beautiful and refined in nature often secures the mind from the intrusion of passions low and hurtful. Every advance which is made in any direction for the improvement of the taste or the refinement of manners, is so much done for the general comfort of social life and for good morals.

BOOKS IN LONDON.

An American in London, after spending a few days in looking over the Library of the British Museum, and the stocks of the London booksellers, will not wonder that Englishmen should find it difficult to acknowledge that America has any literature at all. If the quantity of our books is the test, we certainly have no literature worth speaking of. It is my candid opinion, that if you were to empty the stocks of all the Boston booksellers into one, the aggregate would not equal what may be found on the shelves, and counter and floor of many a London bookseller. The press has been at work three or four hundred years, and for the last twenty by steam. Books are not books. Hundreds of writers employ themselves in diving into the depths of the book ocean, to bring up what pearls they can. Besides that literary genius which is born of poverty, which is sharp, pungent, and pushes its way in the world for very life—and which, in this great focus of the world, is abundant—there is the literary genius which is born of wealth, and which is sharper or duller as the case may be, but, heavens! how prolific! One day I was looking over some magnificent pictorial works at a bookseller's shop, and came across one of inferior size which I had seen on this side of the water. It was Audubon's largest book of birds! At the Library of the Capital in Washington, it cuts the figure of a figure, and is regarded by most visitors as the gigantic king of books. But here, on a bookseller's counter, it was but a humble and obscure individual, hid among stacks of larger works, the products of Dukes, Lords, and great learned Societies. Some of these books, it is true, contain but little "matter." With paper as thick as paste board, and type as large as that of a show-bill made to be read across the street, there were acres of margin. But they were generally full of costly engravings. (Some literary lord who has several estates, and nothing to do but to be waited on, and eaten up alive by his flunkies, takes it into his head to write a history of his family or his castles. He employs writers, engravers, printers, and the result is, a magnificent book which might be read comfortably by the Titans. A few copies are sold at an enormous price, or given away to his friends, and the rest find their way to the trade. Stocks of such publications have accumulated with a few dealers, who make it their special business to buy the remainders of editions at a nominal price, and sell them as they can find purchasers. Henry G. Bohn, of York street, Covent Garden, is the prince of this trade. He occupies about four four-story dwellings, all the rooms of which, from the cellar to the garret, are filled up with all manner of books, ancient and modern, acquired chiefly by purchasing the remainders of editions, from Longmans, Murry, Knight, and the Paternoster Row publishers.

NEWSPAPER LITERATURE.—The Paris correspondent of the Boston Atlas says that Eugene Sue, Dumas, Scribe, and in fact almost every French writer of any distinction, are now at work for the daily press, "the intellectual life of the nineteenth century—the great agent of modern civilization," as Dickens terms it. Even the British Quarterly Review admits "that there is no capital on earth where good newspaper writing is better paid than in Paris, and no capital where better newspaper writing is produced; if there, indeed, be any capital where so good is fabricated." The leading articles of the leading daily journals of London, such as the Times, the Chronicle, and the Daily News, are written with great strength, vigor and boldness of tone, but being for the most part composed on the spur of the moment, bear about them, occasionally, marks of haste, incorrectness and inelegance. The French leading articles in the Debats and the Constitutionnel, are written more carefully, and in a more chaste and classic style. The writers in French papers have sometimes twenty-four hours, and often a week, to prune, to elaborate, and to polish.

A NOBLE REPLY.

Rev. W. Chalmers, minister of the Free Church of Scotland, after a few remarks at one of the London Anniversaries, said:—"I remember standing, two or three years ago, near a stone on the shore of one of our deepest bays in Scotland. It marked the resting-place of one of our noble army of martyrs—one of the many thousands that lost their lives for the cause of truth in the reign of Charles II. On that stone was cut the name of 'Margaret Wilson;' she was a young girl of eighteen, who, along with an aged widow of sixty-three, was adjudged to die, because she refused to acknowledge the supremacy of any other than Christ in the church. The sentence pronounced against them was, that they should be fastened to stakes driven deep into the oozy sand that covers the beach, and left to perish in the rising tide. The stake to which the aged female was fastened was further down the beach than that of the young woman, in order that, being soonest destroyed, her expiring sufferings might shake the firmness of faith of Margaret Wilson. The tide began to flow—the waters swelled; they mounted from the knee to the waist, and from the waist to the chin, and from the chin to the lip of the venerable matron; and when she was almost stifled by the rising tide, when the bubbling groan of her last agony was reaching her fellow-sufferer further up the beach, one heartless ruffian put up to Margaret Wilson the question, 'What think you of your friend now?' And what was the calm and noble reply? 'What do I see but Christ in one of his members wrestling there? Think you that we are the sufferers? No, it is Christ in us—He who sendeth us not a warfare upon our own charges.'

PRESSED GLASS TUMBLERS.

Every house-keeper must have observed the admirable imitation of cut glass furniture which has become so common. We believe the imitation is a western invention—at any rate the manufacture is almost exclusively confined to that section. A correspondent of the Christian Mirror, (Maine,) writing from Steubenville, Ohio, thus describes the process of making the pressed glass tumblers:—"In the first place, they have a brass mould, consisting of a solid mass, about as large over as a half-peck measure, containing a hollow in it, exactly the form of the tumbler to be made, with a follower of brass, of the same form, but so much smaller as to fit the inside of the tumbler. When the two parts of the mould are put together, the space between them is the exact thickness of the vessel required.

"In the process of manufacturing, three men and two boys are required. The first thing done, is for one of the men to dip an iron rod in the melted glass, and move it about, till he has a sufficient quantity of the fluid mass, on the end of his rod; he then holds it over the hollow of the mould, and, with a pair of shears, cuts off what he judges to be enough to constitute the substance of the tumbler. Instantly, the other man brings down the follower with a lever power, and the melted glass is so compressed as to fill the cavity of the mould. He then turns his mould bottom up, with a little blow, and the tumbler drops red hot upon a stone table. One of the boys with an iron rod having a little melted glass on its end, presses it on the bottom of the tumbler and it slightly adheres. He then holds it in the mouth of a glowing furnace, turning it rapidly, till it is almost in a melting state, when the third man takes it, and whirling the rod and tumbler, on a sort of arm of a chair, he holds a smooth iron tool against the edge of the tumbler, till all the roughness is removed from its edges, when a boy takes the rod from him, and by a light stroke on the end of it, drops the tumbler into a box of coal dust, when the other boy, with an iron fork on the end of a stick, takes the tumbler and places it in a hot oven, to cool gradually. These five hands will make a beautiful tumbler in about forty seconds, or about 100 in an hour."

FARMING IN GREAT BRITAIN.—A London paper states that at the present moment, with an area of 61,522,970 arable acres in the United Kingdom, there is only one proprietor for every 305 acres. The stout yeoman class is rapidly disappearing; the number of persons farming their own land every day diminishes; a dozen properties are run together into the hands of one holder; three or four small farms are combined into one large one; the small farmer is now an animal almost as rare as the small landlord; and the children of those who constituted the former tenantry of the country have become the laborers on the very land their ancestors cultivated as holders. Farming, like all other trades, is becoming a wholesale business, and while a few are becoming extensive and wealthy agriculturists, the mass are sinking into hopeless poverty.

EXPENSES OF BRITISH CHINA.—The Hong Kong Gazette complains that the expenses of that colony and of the five British consular ports in China, are exorbitant. The whole civil expense of the colony (no military expenses being included) is £48,739, and of the consular establishment: \$31,515—making a total say of \$400,000. The salary of the Governor of Hong Kong is \$30,000, Colonial Secretary and Treasurer, \$15,000 each, Chief Justice and law courts, \$30,000 besides fines, which the Gazette says are no trifle; Police \$30,000, contingent expenses \$80,000, &c. The consular establishment is monstrous. The salary of the Chief Superintendent (an office which appears to be a sinecure) is \$20,000, Consul at Canton \$25,000, and Consuls at Amoy, Foo-chow, Ning-po and Shanghai, \$20,000 each.

THE DYING GIRL.

They say I'm falling fast, mother, Indeed I feel it so; For all seems over-cast, mother, And my cheeks have ceased to glow; Just place your hand upon my heart, How wild its pulses beat! They'll soon be still—I know they will, And then my sleep how sweet!

Oh, raise me on your arm, mother, That I may catch the breeze; And feel its breath of balm, mother, Fresh from the leafy trees. The flowers are full of life and joy, How rich the lilies bloom: And see my rose, how sweet it blows— You'll bear it to my tomb?

'Tis merry May for some, mother, Their joyous laugh I hear; With happy songs they come, mother, Whose songs to me how dear! Oh, let them sing them by my bed, I'm sure 'twill soothe my pain! 'Twill hover round me when I'm dead, That wild, yet pleasant strain.

The light becomes more dim, mother, I cannot see your face; My brain begins to swim, mother, My limbs get cold and ake, An angel's bending from the skies, He says that I must come; Oh, mother! dry your tearful eyes, I'm going to my home.

GOOD FOR EVIL.

BY REV. JOSEPH ALDEN, D. D.

It was a clear cold morning in January. The sleighing was fine, and the boys were out with their sleds enjoying it. They rode swiftly down a long hill, and then drew their sleds up again—a mode of riding which one would think "costs more than it comes to." The boys did not think so, and they were the proper persons to decide the question.

All the boys had good sleds except one. He asked several of the boys for the temporary loan of their sleds, or to allow him to ride with them, but they were too much engaged in their sport to pay any attention to him. He then applied to Francis, who was wont to be accommodating. "Frank, let me take your sled once?"

"I won't." "Why not?" "Because you treated me so badly. Have you forgotten how you rubbed snow in my face yesterday?" Without waiting to hear Hiram's reply he started his sled down the hill.

Hiram stood for some time, and witnessed the sport in which he could not join, and then turned away with a tear in his eye. About a year after this, Francis was one day sitting by his mother's side. He was now eight years of age. He looked thoughtful and sad. His mother noticed it, and said to him, "Don't you feel well, my son?"

"Yes, ma'am, I feel well enough, but I don't feel very happy." "What is the cause of your unhappiness?" "I don't know ma'am, unless it is because I am not better."

"What particular thing were you thinking of just now?" "I was thinking about Hiram." "What about him?" "Once when the boys were sliding down hill, and they all had sleds except Hiram, he asked them to let him have their sleds and they wouldn't, and then he asked me, and I told him I wouldn't, because he had treated me so badly. So he stood there for a little while looking rather sorry, and then he went home. It has made me feel bad every time I have thought of it since."

"Why does it make you feel bad to think of it?" "Because I did not do as I would be done by. I should have felt bad if all the boys had been sliding and I couldn't slide."

"So your feeling bad is in consequence of your sympathy for Hiram?" "Yes ma'am. I feel sorry because I did not make him happy, and because I did wrong."

"What do you think the Lord would have pleased to have you do when Hiram asked you for the sled?" "I should have pleased the Lord if I had let Hiram have my sled."

"What reason have you for saying so?" "Because he says, 'Love your enemies, do good to those who hate you, and pray for those which despitefully use you and persecute you.'"

"Have you ever prayed for Hiram?" "I always pray for him when I feel bad about not letting him have my sled."

"When did this affair happen?" "Last winter." Francis' mother was greatly pleased with the sensibility and conscientiousness manifested by her son. A great many boys would never have thought of such 'a trifle,' as they would call it, or if they should happen to think of it, would deny that they had done anything to be sorry for.

Francis had been better instructed, and the instructions had not been given in vain. He knew and felt that he had done wrong. So far from regarding Hiram's ill-treatment of him as justifying his refusing him his sled, he knew that that was the very reason why he should have let him have it, on the principle of returning good for evil—the CHRISTIAN PRINCIPLE.

"Mother," said Francis, "why do we always feel bad when we have done any thing that is wrong?" "Because God has made us feel so. He has done so that we may follow the right, and avoid the wrong. He thus shows that He is the friend of virtue and the enemy of vice."

"There are some boys who never feel bad when they do wrong; has the Lord made them different from us?" "No, all have the same moral constitution, but the consciences of some have been cultivated more carefully than those of others. That causes the difference for the most part. Some have more natural sensibility than others, and this affects the workings of their consciences in view of wrong committed."

"Samuel Giles said he was glad he didn't always feel bad when he had done any thing out of the way; he said that he shouldn't take any comfort if he did."

"What led him to make that remark?" "Because he saw I felt bad because I got angry, and pushed one of the boys off the fence." "Would you be like him?" "No, ma'am, I don't think I should be as happy as I am now, and I should be sure to do wrong a great deal oftener."

THE CAT WILL PLAY AND AFTER SLAY.—We were reminded of this catechism saw, by a queer story of a fox told by a correspondent of the Concord Freeman:

"A few days since, while passing near a piece of wood, my attention was suddenly arrested at hearing the piteous cry of a young lamb, apparently but a few rods distant. My curiosity being somewhat excited, I repaired near the place from whence the sound came to learn its cause. Advancing some ten rods, I beheld through a thicket, some twenty feet ahead, a young lamb surrounded by four foxes, one old one with three young ones. The mother, while the young ones were playing their pranks, would set back some four feet and look upon the scene before her with deep interest. The little ones would form a ring round the lamb, then one would walk up to the lamb and put its arms around its neck, (which would cause it to bleat most piteously, 'hug' it very closely, and go through all manner of manoeuvres, while the other two, if the lamb was like to get the better of him, would lend him their aid. Thus they played, taking their regular turns for the space of two hours; when suddenly the mother sprang from her seat, caught the lamb, and would have devoured it, had not my feelings of pleasure and curiosity been suddenly changed to pity and sympathy, and I rescued the little frightened sufferer from its foe."

BOTANY.—The study of this beautiful science is particularly adapted to young ladies, to whom we would recommend it as a lasting source of pleasure and amusement. It will be found much less difficult than may at first be apprehended, and the enjoyment experienced in its progress will be such that difficulties much greater than those which really present themselves, should be no barrier to the attainment of the science. The nomenclature, which appears at first view so repulsive, soon loses its terrors, and becomes familiar, and the pleasure which results from the application of principles, the exercise which this science requires, and the perpetual contemplation of the variegated and splendid colorings of nature, operate as a species of attraction so irresistible, that the student can neither restrain nor control it. No object can be more delightful than to behold a lovely woman indulging a passion for that which is in itself so beautiful and innocent, or than to see her "Looking through Nature up to Nature's God." What higher source of gratification can there be than to stroll amidst the groves, or wander over mountain heights, and enjoy the magnificent scenery of nature, and inhale the breeze teeming with fragrance and redolent with sweets, while you are in pursuit of a richer banquet, a more delightful spectacle, the fair and exquisite gifts of Flora.

NAPOLEON BONAPARTE.—It will be recollected by most of our readers, that Napoleon at his death, requested his executor, General Montholon, not to publish the papers which, as executor, came into his hands, until 25 years after the death of the Emperor. Those years have now elapsed, and these interesting papers are now in course of publication in Paris, and will soon be reprinted here. The reading public will no doubt seek after the work which will reveal the opinions and intentions of such a man as Napoleon, the more so as these memoirs will not be thoughts colored by others, but veritable emanations from himself. Among other interesting matters is his exhibition of the method of his contemplated invasion of Great Britain, and what he intended to do, after having conquered that country.

THE CLOCK STRUCK FIRST.—George III. was very punctual, and expected punctuality from every one who had business with him. The late Lord H. was the most punctual person who attended his ministry. He had an appointment one day with the king at Windsor, at 12 o'clock; on passing the hall the clock struck 12; his lordship raised his cane and broke the face of the clock. Upon entering the king's apartment, his majesty reminded him that he was a little behind the time, which he excused as well as he could. At the next audience, the king, as he entered the room, exclaimed: "Why, Lord H., how came you to strike the clock?" "The clock struck first, your majesty!"

THE EXCAVATOR.—The Concord Courier says the great 'Lion' in these diggings, now a days, is the Excavator in use upon the Northern Railroad, about a mile north of the old North Church. It is a curious and most ingenious combination of all the mechanical powers. It goes by steam of course. At the end of a large beam, is a sort of a huge iron shovel,—which by means of pulleys and screws, &c., is brought to bear upon the soil, then the steam is put on, and it 'goes ahead,' till it is full, and then it stops, as it should. Then it is cunningly whirled round till it is brought directly over a dirt cart, into which it empties itself in short metre. The car being filled is quickly moved away, and another takes its place, and so on indefinitely. The way it digs into the 'bowels of the harmless earth,' is a caution.

TAKE CARE OF YOUR FEET.—The circumstances in which wet feet are most apt to cause disease, are where the person remains inactive, and where, consequently, there is nothing to counterbalance the unequal flow of blood which then takes place towards the internal parts; for it is well known that a person in good health may walk about or work in the open air with wet feet for hours together without injury, provided he puts on dry stockings and shoes immediately on coming home. It is, therefore, not the mere state of wetness that causes the evil, but the check to perspiration, and the unequal distribution of blood, to which the accompanying coldness give rise. [Combe.]

MUTTON.—We mean to repeat a thousand times, or at least till what we say has some effect upon our countrymen, that a pound of lean, tender, juicy mutton can be produced for half the cost of the same quantity of fat pork; that it is infinitely healthier food, especially in the summer season; is more agreeable to the palate, when one gets accustomed to it; and that those who eat it, become more muscular, and can do more work with greater ease to themselves, than those who eat fat pork. We know nothing more delicious than smoked mutton hams of the Southdown breed of sheep; venison itself is not superior. [Am. Agriculturist.]

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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

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 its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &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. Punctuality 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.

Apparatus. 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. Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses. 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 extras named above,) need not exceed seventy dollars. For the convenience of such as 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.

WANTED.—At Alfred Academy, a Teacher on the Piano Forte. One who is accomplished will meet with ample encouragement. No other need apply. Address, W. C. KENYON, Alfred Centre, Allegany Co., N. Y. June 24, 1846.

DE RUYTER INSTITUTE. Rev. J. R. IRISH, Principal, and Teacher of Languages and Moral and Intellectual Science.

GURDON EVANS, Teacher of Mathematics and Natural Science, and Director of the Primary Department.

J. R. HARTSHORN, M. D., Lecturer on Anatomy and Physiology; Illustrations with a MANIKIN, in the Fall of Winter Term.

Mrs. LUCY M. CARPENTER, Preceptress, and Teacher of Modern Languages and the Fine Arts.

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

TEACHERS' CLASSES, for the special benefit of those designing to teach, will be formed at the commencement of the Fall Term, and continue seven weeks, with daily Lectures, and Model Classes.

Tuition, to be arranged at the commencement of each Term. Primary Department, \$2 00. Academic, from \$3 00 to \$5 00. Music on the Piano \$5 00 per term of twelve weeks. No Extra Charges for Drawing, Painting, Lectures, or Incidentals. Convenient Rooms for study, or private board, at moderate prices. Board in the Hall, or in Private Families, from \$1 00 to \$1 50.

YRA SPENCER, M. D., } Agents. Rev. LUCIUS CRANDALL, }

DeRuyter, March 6, 1846.

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