

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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## The Sabbath Recorder.

### "PREACH THE WORD."

A Charge delivered by Eld. Walter B. Gillet to Nathan Wardner, at his ordination in Plainfield, N. J., on the 31st of Dec. 1846, just before sailing as a missionary to China.

It becomes my duty, my brother, to deliver to you a solemn charge, in the name of the Council by whom you are now put in trust with the ministry, to "take heed to the ministry which you have received of the Lord," that you fulfill it. This may appear to be a superfluous act, as your experience has already taught you most of the duties connected with the gospel ministry. But it can do no harm, at least, to "stir up your mind by way of remembrance."

In the language of Paul to Timothy, "I charge thee, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the word*; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." I beg your indulgence for a few moments, while I speak—

I. *Of the thing to be done—"Preach the word."*

II. *Of the matter of your preaching.*

III. *Of the manner of your preaching.*

I. You, my brother, are now commissioned to preach the word. A more responsible duty was never committed to mortals—to be mouth-piece for God. It is God's way of saving sinners, and advancing his kingdom in the earth. You are now sent of God to bear his message of mercy to a lost and ruined world—to preach the gospel to sinners, that they may be saved. Your office is a sacred one; you are commissioned by the King of kings, to negotiate a treaty of reconciliation between an offended God and your offending fellow men. As an ambassador, you are to entreat men to be reconciled to God. The care of immortal souls is committed to you; and you must be always ready, like a trusty sentinel, for your work. The ignorant must be taught, the feeble comforted and encouraged, the transgressor reprov'd, and the obstinate rebuked. You must have milk for babes, and meat for those of full age; and, rightly dividing the word of God, you must "give to each a portion in due season." This will be sufficient to employ all the energies of your mind and body through life. While thus feeding the flock, you may drink but little of its milk; you may at times be called to go a warfare at your own charges—to administer to others spiritual things, and yet share but little in their temporal things. But be not discouraged, my brother, though all which is near and dear to you on earth is forsaken, and your days may be spent in a foreign land, among those who know not God. Always remember, that your record, as well as your reward, is on high; "for he that reapech receiveth wages and gathereth fruit unto life eternal."

II. As to the matter of your preaching, you must preach the word—the truth as God has revealed it. As you have received your commission from God, from him you must get your instructions, and "preach the preaching that he bids you." The holy Bible, the Old and New Testaments, constitutes the treasury from which you are to draw your funds. The Bible must be your standard of faith and practice, and all your preaching must be tried by the "law and the testimony." You are not to teach for doctrine the commandments of men. Whatever you may find connected with your religious creed not taught in the Bible, cast it from you, my brother. You had better be an innovator upon human creeds, than upon the truth of God. We cannot, we will not, sanction the sophistries of the schools for the truths of God. Such heresies are of no common magnitude. I have confidence in you, my brother, that you are a firm advocate of Bible truth. Your past history, the sacrifices you have made of friends and interests, are in your favor, and satisfy us that you love the truth. Beware, in preaching, of metaphysics and philosophy falsely so called. Nothing is more unprofitable than metaphysical hair-splitting in divinity. Most of the errors in the church have grown out of this thing. Men make distinctions where God has made none, and reconcile apparent difficulties which God has not reconciled, and thus attempt to bring down the divine mysteries, which are beyond the grasp of human intellect, and compress within the narrow compass of a nut-shell, the developments of redeeming mercy, that will tune the harps and fill the songs of the redeemed throughout a vast eternity. Attempt not to be "wise above what is written;" but, with the Apostle, let "Christ, and him crucified," be the theme of your preaching; such preaching God has always blessed; and such preaching will secure you success where Christ has not been known, and where you cannot build upon another man's foundation: "May I not then adopt the language of the Apostle Paul to Timothy, and say to you, my brother, 'Hold fast the form of sound words, which thou

hast heard of me, in faith and love, which is in Christ Jesus."

III. In regard to the manner of your preaching, much might be said; but at this time my words will be few, as circumstances demand it.

1. Always let your manner be plain, simple, and unaffected. I am fully persuaded that this is the kind of preaching that will do the most good. We do not suppose that it will always be the most popular. The multitude will go after the man who can make the greatest display, and please the taste. It is strong figures, bold metaphors, lofty diction, and acquired eloquence, that make the orator and the popular man. But remember, brother, that it is the truth of God, told in simplicity, and in sincerity, "not in which man's wisdom teacheth, but which the Holy Ghost teacheth," that makes the useful preacher. Too often the enraptured multitude are led to admire the preacher more than the preaching, and the manner rather than the matter. With such the sympathies of the soul are kindled, not by the truth presented, but by the style and manner in which it has been spoken. One of the kings of France once said, that when he heard others preach, he went away pleased with the preacher; but when he heard Massillon, he always went away displeased with himself. That is the preaching, my dear brother, which God has bidden you to preach, which will leave upon the mind, not an impress of yourself and your manners, but of the text and the matter.

2. Let your manner be kind and conciliating. Nothing is more unbecoming a minister, than a harsh, severe, unkind manner, either in the pulpit or out of it. Duty, truth, and conscience, must not be compromised; yet there should be exercised a kindness and courtesy towards the various opinions, prejudices, practices, and feelings of those who differ from us. Paul "became all things to all men, that by all means he might save some." I am aware that it often requires much discretion to know how far we ought to yield and submit for the sake of peace. Reproof and rebuke are to be administered in their proper place; but do it at all times with all long-suffering and doctrine; not only with long-suffering, but with all long-suffering; and have that charity that suffers long and is kind. May you, my brother, have that wisdom which is from above, that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

3. Let your preaching be edifying and instructive. Aim both at the passions and the intellect. Get the passions excited if you can, but let that be done through the medium of the understanding. If you can do this, you have effected an important purpose. You touch the springs of human action when they may be safely touched, and all the movements will be safe and regular. But highly to excite the passions, says a certain writer, before the understanding is enlightened, is like putting your machinery to work without a balance-wheel, or setting your vessel to sail in a storm without ballast.

With these remarks, I leave you in the hands of that God who has called you into the ministry and bidden you go far hence to the unenlightened heathen. Brother, our prayers and our best wishes go with you, and may you be a good minister, that when the great harvest-day shall arrive, you may come bringing your sheaves with you.

### WRITTEN ARTICLES OF FAITH AND COVENANT.

To the Editor of the Sabbath Recorder:—

I noticed in the Recorder of Dec. 17th, two questions, by INQUIRER, which he wants you or some of your correspondents to answer. I do not suppose that you, or Inquirer, thought I would attempt to answer them. But it seemed to me, that the first of the questions was so easy that even I might answer it, if I might not the second. The first question is as to the propriety of churches having a written Covenant and Articles of Faith. I think it is proper. The question, as Inquirer has stated it, seems to me to contain in reality two; for a Covenant and Articles of Faith are two things. One may be right, and the other wrong. Therefore they should be answered separately.

First, as to a Covenant. The word Covenant, according to Webster, in church affairs signifies a solemn agreement between church-members that they will walk together according to the precepts of the Gospel in brotherly affection. That such a Covenant, or agreement, is enjoined upon churches, will appear from the following Scriptures:—1 Thess. 5: 11—"Wherefore, comfort yourselves together, and edify one another;" Eph. 4: 4—"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all;" Acts 4: 24—"And the multitude of them that believed were of one heart, and of one soul;" Rom. 12: 10—"Be kindly affectioned one toward another, with brotherly love, in honor preferring one another;"

Eph. 4: 1—"Walk worthy of the vocation wherewith ye are called, . . . endeavoring to keep the unity of the spirit in the bonds of peace;" Eph. 3: 16—"Let us walk by the same rule, let us mind the same things." These passages fully teach the existence of such a Covenant in the gospel church. They teach that we must "walk together." Although the word "covenant" is not used, yet it is there in fact. The covenant is one thing, and the name is another. As to the writing of it, all religious covenants revealed have been written—God's covenants with Abraham and Noah, and the Gospel, or "new covenant," as well as the one contained in the above-quoted scriptures. I am of the opinion, therefore, that it is "proper for a church to have a written covenant," only let it be gospel-wise.

As to "Articles of Faith," I would ask, first, Is it proper for churches to have faith? Most assuredly, "for by it the elders obtained a good report," and "through faith we understand that the world was framed by the word of God," and by it they wrought righteousness." In fact, "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." In this last passage, we have several articles of faith; first, the existence of a God, "He [God] is;" second, as to rewards, "He is the rewarder of all them," &c.; third, as to faith, "he that cometh to God must believe;" fourth, God is to be sought unto. Here, then, we have not only the obligation to believe enjoined, but some of the articles of belief named. The only question now is, May we have the articles written? I think we may. Paul wrote them, and sent them to his Hebrew brethren; they received his letter, and therefore had "written articles of faith." Consequently, I think we may have them. PRESTONIAN.  
Preston, Dec. 23, 1846.

### PREACHING WITHOUT STUDY.

"Preaching without study," said an eminent divine, "is presumption." And presumptuous it must be for an erring mortal to enter upon the discharge of so important a duty without study; nor is it possible for such a man to "bring out of his treasury things new and old." Alas! treasury he has none who never studies. The venerable Wesley has said in his advice to a preacher, "Study the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in four-and-twenty." Anticipating the objection, "I read only the Bible," he replies, "then you ought to teach others to read only the Bible, and by a parity of reason, to hear only the Bible; but if so, you need preach no more. If you need no other book but the Bible, you have got above St. Paul. He wanted others too. 'Bring the books,' said he, 'but especially the parchments.' Contract a taste for study by study, or return to your trade."

We are persuaded that an attention to this rule would strike at the root of much of the prevailing fanaticism of the times; and that if the trouble and pains of inquiry were more frequently rendered than they are, we should be presented with less religious novelty and religious distraction. The insisting upon this requirement would keep out many of the unqualified from the Christian ministry; and were it attended to in all cases, we should see less of the presumption and disputation which, in these days, is found to disturb the religious world. Such a study, too, as Mr. Wesley recommends—not merely of the Bible, but of sound interpretations of the Bible also, those for instance which are furnished in the Christian writers of the earlier and purer ages—would remove the leading cause of that diversity of sentiment which has presented our common Christianity, not in the strength and beauty of its intended unity and concord, but injured and disfigured by a multitude of conflicting sects.

### RELIGION IN CHINA.

A lady correspondent of Bishop Meade, attached to the Episcopal mission in China, writing from Shanghai, furnishes the following picture of Chinese religion:—"The religious state of these Chinese is, to me, a very surprising one. Whenever we walk through the city, we meet the priests of Buddha, and see spacious temples dedicated to him, all, of course, supported by the people; and yet they seem to care not a straw either for priests, temples, or idols. The most bitter reproach that can be bestowed upon an idle young man, is to tell him he is fit for nothing but to be a priest, and when we have seen religious ceremonies performed, there was not the least semblance of devotion in either priest or people. "Their only objects of reverence seem to be their ancestors and dead friends, and these, certainly, have a very strong hold upon them. The Roman Catholics are quite numerous here, and a few miles from Shanghai they have a village inhabited altogether by them. But although there are many priests here, they seem able to do little more than preserve the faith among the descendants of those who were converted many years ago, in the reign of Kang-hi, by the Jesuits; very few proselytes are said to be made now. It is really a most depressing thing to walk through these crowded streets, and see the hundreds of children growing up untaught, and the hundreds of old people just ready for the grave, who have never so much as heard of the Saviour, and then think of the fewness of our numbers, and of the time that must pass before even we, who are here now, can make any direct effort for them."

### THE VAUDOIS TEACHER.

By J. G. WHITTIER.

The manner in which the Waldenses and Heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets or articles of dress. Having entered the house of the gentry, and disposed of some of their goods, they patiently intimated that they had commodities for more valuable than these—indestructible jewels, which they would show, if they could be protected from the clergy. They would give their purchasers a Bible or Testament; and thereby many were converted. [See Reinerous Sacco's Book, A. D. 1258.]

"Oh, lady fair, these silks of mine  
Are beautiful and rare—  
The richest web of the Indian loom,  
Which beauty's self might wear;  
And those pearls are pure as thy own fair neck  
With whose radiant light they vie;  
I have brought them with me a weary way;  
Will my gentle lady buy?"

And the lady smiled on the worn old man  
Through the dark and clustering curls  
Which veiled her brow, as she bent to view  
His silks and glittering pearls;  
And she placed their price in the old man's hand,  
And lightly turned away;  
But she paused at the wanderer's earnest call,  
"My gentle lady, stay!"

"Oh, lady fair, I have yet a gem,  
Which a purer lustre flings  
Than the diamond flash of the jeweled crown  
On the lofty brow of kings;  
A wonderful pearl of exceeding price,  
Whose virtue shall not decay;  
Whose light shall be a spell to thee,  
And a blessing on thy way!"

The lady glanced at the mirroring steel  
Where her form of grace was seen,  
Where her eyes shone clear, and her dark locks waved  
Their clasping pearls between;  
"Bring forth thy pearl of exceeding worth,  
Thou traveler gray and old;  
And name the price of thy precious gem,  
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,  
As a small and meagre book,  
Unclasped, he held a diamond gem,  
From his folio robe he took;  
"Here, lady fair, is the pearl of price—  
May it prove as such to thee.  
Nay—keep thy gold—I ask it not,  
For the world of God is free!"

The hoary traveler went his way—  
But the girl he left behind  
Had its pure and perfect work  
On that high-born maiden's mind;  
And she hath turned from the pride of sin  
To the lowliness of truth,  
And given her human heart to God  
In its beautiful hour of youth.

And she hath left the grey old halls,  
Where an evil faith had power,  
The earthly kinship of her father's vain,  
And the mistress of her bowers;  
And at a high gale to the Vaudois valleys,  
By lonely feet untrod,  
Where the poor and needy of earth are rich  
In the perfect love of God.

### ORIGIN OF METRICAL PSALMODY.

One of the leading features of the Reformation was to render the expressions of devotion in a language which the people could understand. Luther, who was enthusiastically fond of sacred music, and who composed both hymns and tunes, appears to have entertained the notion of a metrical translation of the Psalms into the vernacular language of his countrymen. The credit, however, of taking the first decided steps in introducing metrical psalmody, belongs to a widely different character. About the year 1540, Clement Marot, a valet of the bed-chamber to Francis I., and the favorite poet of France, tired of the vanities of profane poetry, and privately tinged with Lutheranism, attempted a version of David's Psalms in French rhymes. The author had no design of obtruding his translation into public worship, and even the ecclesiastical censors so little suspected what followed, that they readily sanctioned the work, as containing nothing contrary to sound doctrine. Marot, thus encouraged, dedicated his psalms to his royal master, and to the ladies of France. After a sort of apology to the latter, for the surprise he was prepared to expect they would evince on receiving the "sacred songs" from one who had heretofore delighted them with "love songs," the poet adds, in fluent verse, "that the golden age would now be restored, when we should see the peasant at his plough, the car-man in the streets, and the mechanic in his shop, solacing their toils with psalms and canticles; and the shepherd and shepherdess reposing in the shade, and teaching the rocks to echo the name of the Creator."

There was much more prophecy in these lines of Marot than he probably intended, certainly much more than those who first read them anticipated. In short, Marot's psalms soon eclipsed the popularity of his madrigals and sonnets. Not suspecting how prejudicial the predominant rage of psalm singing might prove to the ancient religion of Europe, the Catholics themselves adopted the sacred songs as serious ballads, and as a national species of domestic merit. They were in such demand that the printers could scarcely supply copies fast enough. In the festive and splendid courts of Francis, of a sudden nothing was heard but the psalms of Clement Marot; and with a characteristic liveliness of fancy, by each of the royal family and the nobility of the court, a psalm was chosen and fitted to the ballad tune which each liked best. Prince Henry, who delighted in hunting, was fond of, "Like as the hart desireth the water brook;" the king sang, "Stand up, O Lord, to revenge my quarrel;" the queen's favorite was, "Rebuke me not in thine indignation," which she always sung to a fashionable jig.

Meanwhile, Luther was proceeding in Germany with his opposition to the discipline and doctrines of Rome; and Calvin was laying at Geneva the foundation of a system of church polity more rigid and unadorned even than that contemplated by his illustrious fellow reformer. Both appear to have been disposed to supersede the old papistic hymns, which were superstitious and unedifying, with some kind of singing in which the congregation would bear a part. The publication of Marot's psalms taking place at the precise juncture when contemplating the introduction of some kind of hymns in the vernacular language, in connection with plain mel-

odies easy to be learned by the common people, the French being the language of the canton; the reformer forthwith commenced the use of this French Psalm Book in his congregation at Geneva. Being set to simple and almost monotonous music, by Guillaume de France, they were presently established as a conspicuous and popular branch of the reformed worship. Nor were they only sung in Geneva congregation. They exhilarated the convivial assemblies of the Calvinists, were commonly heard in the streets, and accompanied the labors of the artificer. The weavers and the woolen manufacturers of Flanders, many of whom left the loom and entered into the ministry, are said to have been capital performers of this science. Thus was the poetical prediction of Clement Marot, relative to the popularity of his psalms, literally realized. By this time, too, the Catholics had become painfully sensible of the danger of allowing the people to indulge in the sweetness of religious themes taken from the Scriptures, to be sung in the vulgar tongue. At length the use or rejection of Marot's psalms became a sort of test between Catholics and Protestants. Those who used them were considered heretics; those who rejected them, were esteemed faithful. [Holland.]

### A PARABLE FOR LITTLE GIRLS.

Naomi, the young and lovely daughter of Sathiel and Judith, was troubled in spirit, because at the approaching feast of trumpets, she would be compelled to appear in her plain, undyed stola, while some of her young acquaintances would appear in blue and purple and fine linen of Egypt. Her mother saw the gloom that appeared upon the face of the lovely child, and taking her apart, related to her this parable. A dove thus made her complaint to the guardian spirit of the feathered tribe:

"King genius, why is it that the hoarse-voiced and strutting peacock spreads his gaudy train in the sun, dazzling the eyes of every beholder with his richly-burnished neck and royal crown, to the astonishment and admiration of every passer-by, whilst I, in my plain plumage, am overlooked and forgotten by all? Thy ways, kind genius, seem not to be equal towards those under thy care and protection."

The genius listened to her complaint, and thus replied:

"I will grant thee a train similar in richness to that of the gaudy bird you seem to envy, and shall demand of thee one condition in return."

"What is that?" eagerly inquired the dove, overjoyed at the prospect of possessing what seemed to promise so much happiness.

"It is," said the genius, "that you consent to surrender all those qualities of meekness, tenderness, constancy, and love, for which thy family have been distinguished in all time."

"Let me consider," said the dove. "No; I cannot consent to such an exchange. No, not for all the gaudy plumage, and showy train of the vain bird, will I surrender those qualities of which you speak, the distinguishing features of my family from time immemorial. I must decline, good genius, the conditions you propose."

"Then why complain, dear bird? Has not Providence bestowed on thee qualities, which thou valuest more than all the gaudy adornings you admire? And art thou discontented still?"

A tear started in the eye of the dove, at this mild rebuke of her guardian spirit, and she promised never to complain.

The beautiful girl, who had entered into the story with deep and tender emotion, raised her fine blue eyes to meet her mother's gaze, and as they rolled upwards, suffused with penitential tears, she said, in a subdued tone, with a smile like that assumed by all nature, when the bow of God appears in the heavens after a storm—

"My mother, I think I know what that story means. Let me be your dove; let me but have that ornament of a meek and quiet spirit, and I am satisfied to see others appear in rich and gaudy apparel."

### A TOUCHING SCENE.

At Smyrna, the burial ground of the Armenian, like that of the Moslem, is removed a short distance from the town, is sprinkled with green trees, and is a favorite resort, not only with the bereaved, but with those whose feelings are not thus darkly overcast. I met there one morning a little girl, with a half playful countenance, busy blue eye, and sunny locks, bearing in one hand a small cup of china, in the other a wreath of fresh flowers. Feeling a very natural curiosity to know what she could do with these bright things in a place that seemed to partake so much of sadness, I watched her light motions. Reaching a retired grave, covered with a plain marble slab, she emptied the seed—which it appeared the cup contained—into the slight cavities which had been scooped out in the corners of the level tablet, and laid upon its pure face.

"And why," I inquired, "my sweet girl, do you put seeds in those little bowls there?"

"It is to bring the birds here," she replied, with a half wondering look; "they will light on this tree," pointing to the cypress above, "when they have eaten the seed, and sing."

"To whom do they sing?" I asked, "to you, or to each other?"

"Oh, no!" she quickly replied, "to my sister—she sleeps here."

"But your sister is dead."

"Oh, yes sir! but she hears all the birds sing!"

"Well, if she hears the birds sing, she cannot see the wreath of flowers."

"But she knows I put it there; I told her before they took her away from our house, I would come and see her every morning."

"You must," I continued, "have loved that sister very much, but you will never talk with her any more—never see her again."

"Yes sir," she replied with a brightened look, "I shall see her in Heaven."

"But she has gone there already; I trust."

"No; she stops under this tree until they bring me here, and then we are going to Heaven together." [A Traveller.]

## The Sabbath Recorder.

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## THE SUPPOSED TRANSFER OF THE SABBATH.

Mr. Brown's Seventh Lecture, delivered on Sunday evening last, was in continuation of this subject. He commenced by referring to the position which had been established in his previous lecture, that the change of the Sabbath was no where prophesied of as a part of the Messiah's work, and that, therefore, the circumstantial evidence of a change ought to be closely scrutinized. He then alluded briefly to the meetings of Christ with the disciples on the day following his resurrection, and also "after eight days," in neither of which meetings could be seen any indication that the day on which they occurred was regarded as a Sabbath day.

The text Acts 20: 7 was next brought under consideration—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," &c. It was admitted, that this text has the appearance of lending support to the argument for the change of the Sabbath more than any other—1st. Because the disciples seem to have come together designedly, or according to previous arrangement; and, 2d. Because the object of the meeting seems to have been to celebrate the Lord's Supper. It must be remembered, however, that the thing to be shown is, that the sabbatic rest had now been transferred to the first day of the week, and that this text, among others, is a proof of it. Now this is an evening meeting, and there is not the least intimation that the disciples had, during the light part of the day, sabbatized, or rested from their ordinary labors. One person may conjecture that they had, and another that they had not; but conjecture is not proof. There seems much more reason for supposing that they had engaged in their ordinary labors through the day, than that they had sabbatized, since the first day of the week had always been a working day for more than four thousand years. This text, therefore, furnishes no proof that the sabbatic rest had been transferred to the first day. Neither does it afford evidence that the first day was regularly observed by the church at Troas as their day of worship. It is not said that they came together as usual; neither that they ever had before, or ever did afterwards, assemble upon that day. This omission is passing strange—nay, altogether unaccountable—on the supposition that the Holy Spirit did intend, in this passage, to afford proof of the transfer of the Sabbath. But suppose we grant, for the sake of argument, that this text proves all which the advocates of the first day pretend, then it proves too much for those who urge it. If it proves that the disciples met together for worship every first day, it also proves that they broke bread every first day; and if their example should be followed in the one case, it should be followed in the other. Nay more, if this example of the disciples at Troas may properly be urged as proving the duty of all men to observe every first day, may it not with equal propriety be urged as proving the duty of all men to break bread every first day? Or, if the breaking of bread must be limited to the disciples, should not the observance of the first day be limited to them also? To such consequences does this kind of reasoning necessarily lead. Upon the whole, there seems no evidence in this portion of Scripture, that the first day of the week has a claim upon our regard as a religious institution. Indeed, it is quite likely that the circumstances of this meeting would never have been recorded at all, except for the miracle which was performed at the time in raising Eutychus to life.

Mr. Brown then passed to consider 1 Cor. 16: 2—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." He showed that the duty here enjoined was an individual duty, which each person might perform at home, and that the language does not imply, but rather precludes, the idea of any meeting at all. This text, therefore, not only fails to prove a transfer of the Sabbath, but does not even prove a public meeting.

These are all the places in the New Testament in which the phrase "first day of the week" occurs. We are often told about the repeated instances of the disciples assembling for worship on the first day, and that the thing is recorded over and over again. But it is not so. These repeated meetings are reduced to four. In one of these the phrase "first day" does not occur. The first two meetings do not appear to have taken place according to any previous appointment. So far as the disciples were concerned, they seem to have been casual meetings, or at most such as they enjoyed every evening at their own common lodging place; while Christ seems to have met them there solely for the purpose of giving them proof of his resurrection, and not at all for the purpose of intimating to them the transfer of the sabbatic rest to that day. In regard to the third case, there seems to have been a meeting held, but no proof that it was their ordinary day of meeting. In the fourth case, no meeting at all seems to have been held. These repeated meetings on the first day of the week, then, may be reduced to one, and that of such a nature as to afford no proof of the great position taken by the advocates of the first day.

But, say some, "You have not yet told us why the first day of the week is called the Lord's day." In reply, the speaker said he did not know that it was called the Lord's day. The expression "Lord's day" occurs but once in Scripture, and that is in the Apocalypse. There is no evidence in the Bible that it refers to the first day of the week. If the writer intended by it some day which was to be kept religiously by the race of mankind, it is strange that he did not explain himself. As he has not done it, we naturally conclude that nothing important hangs upon it. The writer has not told us what he meant by the expression, and what right have we to assume that he meant the first day of the week? It is a principle of Protestants, that Scripture is to be interpreted by Scripture. If we adopt this principle, and then examine the Scriptures to learn what is meant by the Lord's day, we shall find two days spoken of in such a way that we may very justly refer this expression to one or the other of them. One is called, "the day of the Lord," and "the day of the Lord Jesus;" and it is not unlikely that the writer of the Apocalypse meant that he was carried forward in the spirit to that great day. The other day of which the Scriptures speak as belonging to the Lord, is the Sabbath, or seventh day of the week, concerning which God says, "my holy day," "the Sabbath of the Lord thy God;" and Jesus Christ says himself, that he is "Lord of the Sabbath." Now if the Sabbath belongs to the Lord as his peculiar day, it might with great propriety be called the Lord's day. Thus, when we make Scripture the interpreter of Scripture, which is the only just rule, we are brought to the necessity of referring this term to one or the other of these two days. The only way of justifying its reference to any other day, is by appealing to the "ecclesiastical fathers." But even they only speak of the first day as a festival, during some part of which public worship was attended; and they never pretend that they have inspired authority for calling it the Lord's day. So that an appeal to them, while it belies the Protestant principle, that Scripture is to be interpreted by Scripture, gives but little support to the argument for the transfer of the Sabbath from the seventh to the first day of the week.

## PETITIONS FOR EQUAL RELIGIOUS PRIVILEGES.

Sabbath-keepers generally are doubtless prepared for some kind of action in reference to the removal of the oppressive and unconstitutional laws, by which the observers of Sunday are most fully protected from all kinds of molestation on that day, while the observers of the seventh-day are exposed to almost every sort of disturbance. Every effort, therefore, which tends to bring about harmonious action, cannot fail to be conducive to our success.

One thing of the first importance for us to observe is, that our hopes of success must be based upon our ability to make our cause appear clearly and indisputably right; and then we must ask for it in such a manner that a denial would appear to be a denial of truth itself. That is, we must ask for that only which is clearly true and just, and then only because truth and justice require it. In proportion to our ability to make this appear, will be our success. If we are not able to obtain all of this at once, there is no reason why we should compromise the interests of truth and justice for the sake of getting something less. Were Sabbath-keepers generally suffering under these unjust laws, as are our brethren in Pennsylvania, there would be an apology for asking or accepting less than justice requires. This not being the case to any great extent, I hope there will be no halving of matters, or compromising the question for present good.

It has been clearly shown, through the columns of the Recorder, that the laws enforcing the religious observance of Sunday, are as directly repugnant to the several Constitutions of this Republic, as they are subversive of the law of God. These laws are oppressive to others than Sabbath-keepers; and for us to forget those in our appeals and petitions for legislative redress, is not only calculated to make us appear more careful of ourselves than mindful of the truth, but is contrary to the injunction of Scripture, "to remember them that are in bonds as bound with them."

Our appeal, therefore, should embrace the following: 1st. An effort to show that Sunday laws are unnecessary, and have their origin in a misguided zeal, a Puritanic effort to compel attendance upon divine worship; that they do not enforce the observance of any recorded command of God, and particularly of the fourth command, which it is pretended the law enforces; and even if it did, that there exists no more reason why civil laws should enforce the observance of the fourth commandment than either or all the rest of those commandments, a compliance with which has never been attempted, except so far as to protect the public from their open and gross violation; and farther, that the interests of true religion do not require the continuance of Sunday laws, for the reason that if the lives and practices of its observers do not sufficiently set forth the advantages of keeping the Sabbath, then its observance is of too little consequence to be entitled to the protection of civil law, the continuance of which, therefore, cannot be expected to have any beneficial influence upon society. 2d. An effort to show that these laws are plainly unconstitutional, and tend to subvert the distinguishing feature of our commonwealth—perfect liberty for every inhabitant

to worship God according to the dictates of his own conscience; that if we allow that our rulers may appoint a Sabbath-day, and enforce its religious observance, we have no reason why we should deny them the right to appoint a mode of baptism, or a place of prayer, and to decide who shall officiate at its altar. 3d. An effort to show that these laws are oppressive in their practical workings; there being three classes, at least, of men who are more or less injuriously effected thereby. The most numerous class are those who do not believe they are required by a divine command, under the gospel dispensation, to observe any stated or periodical day for the worship of Almighty God, but who yet comply outwardly with its observance because it is the law of the land. Another quite numerous class are the Jews, who believe that God requires of them the observance of another day of the week than that named in our laws, and as a people are so accustomed to religious oppression that they bear the heaviest burdens without complaint—a reason why they should be protected rather than oppressed—and who are yet restrained in various ways from the enjoyment of equal privileges. Another class are the memorialists, who not only believe that the Almighty requires the observance of another day, and sacredly comply with such requirement, both in person and in their servants, but who believe also that the interests of true Christianity have been greatly injured by the substitution of a memorial of redemption for that of creation, and that they ought to labor and pray for the original institution; and that for these reasons those laws ought to be repealed. With such a memorial, we must ultimately succeed. But with one which acknowledges the justness of the coercive principle, and asks—obsequiously begs—for exemptions, we may not, and certainly never ought to succeed.

December 23, 1846.

## A MISSIONARY'S PARTING WORDS.

The following letter, written by Mrs. Carpenter on the day of sailing for China, needs no explanation or apology. May it sink deep into the heart of every reader, and be remembered.

BELOVED FRIENDS.—The day of our departure has arrived. While your eyes rest on these words, our own will have been withdrawn from the scenes, the countenances, they have loved so well to contemplate, to be greeted through long weeks, yea months, with but the world of waters beneath, and the realm of stars above, looking and longing for those distant shores which await our eager hopes, our future toils.

And now do you ask what are our views and feelings in this near prospect of entering upon our work? We do indeed thank God and take courage, when we remember all the way which he has led us. The constancy of friends, their sympathy, their prayers, have cheered our hearts, have strengthened our faith, increased our zeal, and quickened within us our strongest desires to be devoted entirely to this work. Think you, then, that we can carry with us sad hearts and mournful faces, even while we leave you, assured that we shall meet you no more here? No; the language of our heart is, "Hinder me not."

We are asked when we expect to return. We answer, Never! We anticipate but two causes which could produce such a result—want of health, and want of funds. For the first, we trust in God. For the second, we trust Him also, and our brethren as his stewards. We have no doubts, no fears, on this subject. We are confident that the spirit of missions, already active among you, will abound and increase throughout our churches, and that the cry of those who are ready to perish will not greet your ears in vain.

We have shared largely in the benevolence of our friends. Their offerings have increased until we have almost felt ourselves compelled, as was Moses, to treat the people that they refrain from giving. We believe that the liberal will stand by the liberal things that they devise.

With cheerfulness, then, do we turn to our appointed toil, loving not our friends the less, but the cause more. And for this cause's sake, for our sakes, for your own sakes, for the heathen's sake, and for Christ's sake, we entreat you, let nothing induce you to come down from the prosecution of this great work. Even should the next ocean breeze waft you the intelligence that the Houqua is sunk in the sea, that the offerings of your hands are strewn among the buried treasures of the deep, be not disheartened. Trust in God, that it may prove to you even as bread cast upon the waters, to be abundantly gathered in due time, by those who are permitted to perform the labor which we had it in our hearts to do. Our last, our most earnest request to you is, abandon not this mission. For its success pray, labor, and wait. So shall the God of Missions gather you at last with his redeemed, out of every kindred, and tribe, and people, and tongue, and both they that sow, and they that reap, shall rejoice together.

L. M. CARPENTER.

January 5th, 1847.

A REQUEST.—Eld. Varnum Hull is desirous of ascertaining, as near as possible, the number of converts to the Sabbath within the last three years. To aid him in this, he requests the brethren residing in different sections of the denomination, who are acquainted with the number in their own vicinity, to communicate the same to him. Direct to Oxford, Chenango Co., N. Y.

ANOTHER ALLIANCE PROPOSED.—It is now stated, upon the authority of English papers, that a grand alliance is proposed of all the churches throughout the world who adopt the Episcopal form of church government. This proposition is said to have received the sanction of the Pope of Rome. According to the "Dublin Statesmen," the idea is to reduce the papal supremacy, nominally, into a mere patriarchate, and to make a few doctrinal changes or explanations for the satisfaction of the Episcopal churches of the east and west who are combined. If this may be regarded as one of the legitimate results of the "Great Evangelical Alliance," we think that *discord* would be a more appropriate watch-word than *union*.

AMERICAN EVANGELICAL ALLIANCE.—The Preparatory Committee of the American Division of the Evangelical Alliance, recently held a public meeting in New York to consider of the best means to bring about an organization. Several speeches were made upon the occasion, and considerable enthusiasm was manifested. On Tuesday, Feb. 2, 1847, a general meeting of all the American members of the Alliance is to be held in New York, for the purpose of adopting a constitution preparatory to the reception of new members. Then will come the tug of war.

REVIVALS IN RHODE ISLAND.—A writer in the New York Baptist Register, alluding to the churches in Rhode Island, says, "In many of our churches revivals of religion are progressing; in some of the churches these revivals have been quite extensive. In one, between seventy and eighty have been baptized; in another, between fifty and sixty; in another, more than thirty; and in our own village the Seventh-day Baptists are holding a series of evening meetings, with encouraging prospects. Eight have already been baptized, and the interest increases."

A MISSIONARY'S ESTIMATE OF PRAYER.—The last number of the Macedonian mentions an affecting incident which shows how much a missionary in the foreign field values the prayers of his brethren at home. Let those who dwell at ease in their ceiled houses, remember the self-denying and toil-worn missionary:—

"We had received," says one of our missionaries, "a collection of letters from America. While my wife sat on the couch reading such as were directed to her, I sat at the table reading those directed to myself. I looked up and saw her strongly agitated and in tears. What, I inquired, what tidings have you received that so distresses you? The reply was 'Why, the monthly concert for prayer in the church to which I belong has not been observed for more than a year! If our friends cease to pray for us, what will become of us?'"

DESIGNATION OF MISSIONARIES FOR CHINA.—The missionaries recently accepted by the Board of the Southern Baptist Convention, were set apart to the work at Richmond, Va., on the 18th ult. The instructions of the Board were given by the Corresponding Secretary, Eld. J. B. Taylor. Farewell addresses were delivered by the missionaries. The following account of them is taken from one of the Baptist papers:—

Eld. M. T. Yates was a native of North Carolina, the first missionary sent from that State, and a graduate of Wake Forest Institute; the Raleigh Baptist Association, of which he is a member, has assumed the support of himself and his companion. Eld. Thomas U. Tobey is a native of Rhode Island, a graduate, and for several years a tutor of Columbian College. His partner is the third daughter of Eld. A. Hall, and sister of the late lamented Mrs. Shuck, thus making the second offering of Eld. H. to the missionary cause. Dr. J. Sexton James is a native of Philadelphia. He goes out as a missionary physician. Yong Seen Sang is a native Chinese, a well-educated, man and one evidently of good abilities. Yong will labor on his return as a native preacher. The ladies of the First Baptist Church of Richmond have selected him as their missionary, and undertake his support.

## CHINESE HOSTILITY TO FOREIGNERS.

A letter has been received from Dr. Bridgman, dated July 27th, giving an account of a demonstration of the hostility which the Chinese feel towards foreigners. Dr. B. and several members of the mission, having occasion to make a water excursion, took passage in a boat rowed by six men, with a seventh at the helm. In their trip, they boarded a junk, and distributed books, which were kindly received, and held a friendly interview with a circle of natives on shore, who manifested no other than a friendly disposition. They then re-embarked on their homeward passage, through a narrow creek of some three miles in length. The boat had not proceeded far, before the natives pursued them, exhibiting the most decided demonstrations of hostility. Missiles of wood and stone were poured in upon them, accompanied by the most violent language of denunciation; threatening them with death, in revenge for the loss of their countrymen. "The foreign devils have killed our people, and no matter who you are, their blood shall be avenged." Having occasion to pass under a bridge, this was preoccupied, and heavy stones were thrown down upon the boat from above. Dr. B. says he never before considered his life in so much peril. The boatmen were severely wounded, and all but two were driven from their posts. It was with the utmost difficulty, and only by the apparently direct interposition of Providence, that the lives of the missionaries were preserved; yet, (Dr. B. remarks,) it is not to be inferred that these people are inimical to us as missionaries, but as foreigners. Great encouragement attends their missionary labors, but most of all, the Bible-instruction.

FOREIGN PERIODICALS.—The reading public are greatly indebted to Leonard Scott & Co. for the prompt and tasteful manner in which they republish the several Foreign Quarterlies and Blackwood's Monthly Magazine. Through their enterprise, the American reader may now have access to these valuable periodicals, got up in good style, for less than one-third of what they cost to the English reader. Such enterprise deserves success.

THE NORTH-BRITISH REVIEW, which they have recently commenced republishing, is particularly adapted to readers on this side of the Atlantic. When the great ecclesiastical movement in Scotland was commenced, there was no journal in the United Kingdom which appeared to meet the necessities of that Anti-National Church agitation. Hence the North British Review was established. Its character is what might be expected from the time and circumstances of its origin. Among the contributors to it are Sir David Brewster, Drs. Chalmers, Cunningham, Lorrimer, Candlish, Gordon, Buchanan, and Smith, whose names are a sufficient guaranty for its ability.

BLACKWOOD'S EDINBURGH MAGAZINE for December contains its usual variety of rich and instructive matter. The following are among its articles: Kohl in Denmark and in the Marshes, Lord Metcalf's Government of Jamaica, Annals and Antiquities of London, Marlborough's Dispatches, Recent Royal Marriages, The Game Laws.

JEWS IN POLAND.—The condition of the Jews in Poland is very trying. We see, by late accounts from Europe, that "eighty Jews, headed by their Rabbi, arrived recently at Warsaw, to request the Governor to allow them to return to their costume. They were taken to the police, where their beards were shaved off, and their long hair cut, and then sent away. They demanded their beards and hair, to place them in their burying ground; but this was refused them. They, however, received the barber's bill, which they were made to pay."

HEATHEN NOTIONS OF CHRISTIANITY.—The following is an extract from the journal of a converted African attached to the mission established under the labors of Rev. Wm. Raymond, in the Mendi country. This heathen convert was sent out to prepare the way for a new missionary station. He writes:—

"This morning I called on 'Bu-raw,' (a chief) and said to him, 'If you please, I want you to call the people together, that I may preach to them in the Mendi language about Christ.' He said, 'What you say is very well; you do not care for anything but book-palaver, and God-palaver. But I cannot call the people together to hear you talk God-palaver, because I am a war man. I have gunpowder ank cutlass in my hand to fight with. If I call the people together to hear God-palaver to-day, and to-morrow begin to fight and kill, they will laugh at me. If you want to talk God-palaver, you can call your two men, and if I like I will myself sit down to hear you."

SUNDAY IN NORWAY.—It will be seen by the following extract from Samuel Laing's "Travels in Norway and Sweden," that the Lutheran churches generally agree with us in respect to the time of beginning and closing their day of weekly rest. We wish that those who follow the Scriptures so strictly in one point, would be equally strict upon other points:—

"It is a peculiarity in all Lutheran countries, which strikes the traveler, especially from Scotland, that the evening of Sunday is not passed, as with us, in quiet and stillness at least, if not in devotional exercises. He must be a very superficial observer, however, who ascribes this to a want of religious feeling. It arises from the peculiar, and in the Free Lutheran Church, universally received interpretation of the scriptural words, that 'the evening and the morning made the first day.' The evening of Saturday and the morning of Sunday make the seventh day or Sabbath, according to the Lutheran Church. This interpretation is so fully established, and interwoven with their thinking and acting, that entertainments, dances, card-parties, and all public amusements, take place regularly on Sunday evenings. A Lutheran minister gives a party on Sunday evening at his house, at which you find music, dancing, and cards, with out more scruple, or even conception that there is any thing objectionable, than a Presbyterian minister has when he eats a slice of mutton for dinner on a Friday, and would equally think it superstitious to object to it."

CASSIUS M. CLAY.—The New York Tribune publishes a letter from Cassius M. Clay, in answer to certain inquiries addressed to him relative to his views of slavery, of the war with Mexico, &c. The following sentences, taken from the letter, will best explain his views:—"My opinions of the institution of Slavery are unchanged." . . . "Whether I shall continue to edit the paper or no, is problematical; it was never my design to do so." . . . "In going into this war I have not been impelled, as some of my apologists would have it, by Constitutional ardor, or Southern education. Neither have I been lured by the vulgar ambition of military glory. I would far rather have been Adams, at the vindication of the Right of Petition, than Wellington at the battle of Waterloo. I wished to prove to the people of the South, that I warred not upon them, but upon Slavery—that a man might hate Slavery and denounce tyrants, without being the enemy of his country. Besides, the instincts of self-preservation, or rather of national preservation, as well as history, teach me that a Constitutional declaration of war must be sustained by all parties. My action, therefore, is a corollary from the admission of the Republican theory, that a legal majority must rule."

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CONGRESSIONAL PROCEEDINGS.

In the SENATE, on Monday of last week, a Message was received from the President, asking an increase of the army, and the appointment of a Lieutenant General. After some debate, it was referred to the Military Committee.

In the HOUSE OF REPRESENTATIVES, a Message was received from the President, earnestly recommending the adoption of the suggestions of the Secretary of War for increasing the efficiency and better organization of the army.

NEW YORK LEGISLATURE.

The Legislature of the State of New York commenced its session on Tuesday, Jan. 5. Wm. C. Hasbrouck was chosen Speaker of the House; Philander B. Prindle, Clerk; Daniel B. Davis, Sergeant-at-Arms; and Asa W. Carpenter, Door-keeper—all Whigs.

Governor Young's Message is a model; brief, but comprehensive—giving his views in a form in which they will be understood and secure attention. Exception is taken to some parts of the new Constitution; and the revival of the Court of Chancery, in a new shape, is hinted at.

DECREASE OF CRIME.—The Tribune says that Judge Parsons of Philadelphia, in a recent charge to the Grand Jury, states the gratifying fact, that there has been a great diminution of crime in the city and county of Philadelphia during the past year.

FATAL ACCIDENT FROM GUN COTTON.—A boy named Lewis Malisee was killed at Pittsburgh on the 6th, by the accidental discharge of a pistol in the hands of G. W. Fenner, a private in the Stockton artillerists.

SUMMARY.

The editor of the N. Y. Tribune, writing from Albany, says that Gov. Young looks quite broken in health and constitution. He spends some two or three hours daily in the Executive Chamber, where he appears cheerful, and often animated, but evidently by an effort.

Died, in Spanish Town, on Thursday, a black man named John Crawford Ricketts, at the extraordinary age of one hundred and forty-two years, and what may be considered as very unusual, he was in good health till within about two weeks of his death.

The New Orleans La Patria says—According to information given us by a friend in this city, who has seen a letter from San Luis de Potosi, written by an officer of the Mexican Army, "Gen. Santa Anna has administered an oath to all the officers of his troops not to take the life of American soldiers who may fall into their power, but to make them prisoners, to be sent into the interior, where a depot for prisoners is under preparation."

One victory has been gained, if the Methodist Protestant tells the truth. According to that paper, the Harpers of New York have come to a full stop, having determined not even to complete the publication of some French novels which they had commenced.

The Truxton News says that the Postmaster General, Cave Johnson, refused to sanction the action of the Board of Directors in suspending the Sunday morning mail line between New York and Philadelphia, and that it will be continued.

We see it stated that the City Court of New London, Conn., has lately imposed a fine of one dollar and costs, twenty-three dollars and thirteen cents, on Gen. A. W. Riley, the well known advocate of Temperance, for obstructing the side-walks of that city by delivering a temperance lecture in the street.

Newport, R. I., is to become a city. At a town-meeting on Tuesday evening, the inhabitants accepted a draft of a charter, and voted to petition the General Assembly for an act of incorporation.

A reporter of a London paper says—"I once had occasion to report, that a certain noble lord was confined to the house with a violent cold—next morning I found his lordship represented to 'be confined with a violent cold.' In the same way, on occasion of a recent entertainment, I had said that the first point of attraction was her ladyship's looks, this compliment was transferred by the printer to her 'ladyship's looks.'"

A New Orleans letter writer says—"For many years strangers have been struck by the appearance of a very old and decrepit-looking man, perfectly blind, supporting himself by a cane, and led carefully along by a negro boy, and looking like an object of charity. This man was Judge Francois Xavier Martin, one of the richest men in New Orleans."

The Railroad to the Pacific, as projected by Mr. Whitney, was thoroughly endorsed and recommended by a large public meeting at the Chinese Museum, in Philadelphia, at which Mayor Swift presided, aided by many of the prominent merchants and others of the city.

A shrewd old gentleman once said to his daughter: 'Be sure, my dear, that you never marry a poor man; but remember, the poorest man in the world is one that has money, and nothing else.'

It is stated that when the British iron steamer was attacked by the batteries of the Argentine republic, the splinters of iron flew more destructively than those of vessels of wood.

The people of Hayti have adopted a new constitution which provides that no white man shall hold real estate, or become a citizen of that republic.

The telegraph rates between Washington and Baltimore have been reduced to less than one cent per word, by order of Government.

In 1820, the whole product of the Pennsylvania anthracite mines was 365 tons. It is now 2,300,500 tons.

We learn from the Onondaga Standard, that petitions are in circulation for the incorporation of Syracuse as a city, to include the neighboring village of Salina, and perhaps Geddes. The population of the district proposed to be embraced in the city is about 12,500, and the name they propose to give it is Salina, as much more appropriate than Syracuse, which signifies a Marsh, while Salina indicates a Salt Spring, or a place where salt water is concealed in the earth.

The Rochester Democrat says that Rev. Bernard O'Reilly, pastor of St. Patrick's Church, left this city on Tuesday for Matamoros, where his brother, recently deceased, has left him, by will, an estate valued at \$100,000. The deceased brother was a merchant, and had resided some fifteen years in Matamoros.

According to the Constitution of the recent Convention in Wisconsin, property owned by the wife at the time of her marriage, and that which may fall to her after marriage, is placed beyond the control of the husband, and exempted from his debts. Forty acres of land, or a town or city lot, being the homestead of a family, and in either case not exceeding \$1,000 in value, is exempted from forced sale for debts.

The whole number of inhabitants in Massachusetts in 1840 was 737,700. The number of Births in the State in 1845 was 16,485; of Marriages 4,263; of Deaths 9,360. Excess of Births over Deaths, 7,136.

Two fishing vessels, the 'Gen. Scott' and the 'Canton,' which sailed from Gloucester about the 19th of November last, are supposed to have been lost, with their crews, in the gale of the 26th.

The Wisconsin Convention has decided that the Homestead of a family shall not be liable to be sold on execution for any debt hereafter contracted.

The commerce of the Mississippi Valley is set down at \$200,000,000 annually, and is rapidly increasing.

Gov. Edwards, of Missouri, in his recent annual message to the Legislature of that State, now in session, states that the people generally are not very prosperous; and attributes the fact to a general lack of education, and a want of more skill and science, and better instruments of husbandry, forgetting slavery altogether.

The Worcester Transcript states that Elijah Waters, Esq., of Millbury, Mass., who died but a few days since, left a bequest of \$5,000 to the Congregational Church in that place; and to the Parsonage \$1,500 more; to the American Bible Society \$1,500; to the A. B. Foreign Missions \$1,000; and to the Home Missionary Society \$1,000.

The Baltimore Visitor says that the debate on Slavery before the Murray Institute is still progressing and growing in spirit, with new speakers and a decided increase in the number of listeners. It was adjourned over, on Wednesday evening, for the fourth time, by desire of the audience. The question of Slavery has been up before two other Lyceums this week, showing that it is the question of the season.

Mr. Gould, conductor of Adams' Express, has received the following testimonials for his noble conduct at the wreck of the Atlantic—Adams & Co., presented him with a gold watch, worth \$130, on his return from the scene—the brokers and merchants have given him \$325—one of the Norwich banks gave him \$50—a firm in Philadelphia gave him \$25—and a valuable gold chain was presented to him by a gentleman in New York.

Three young men at Collensburgh, Penn., undertook to drink rum on a wager. One was to drink against the other two. While finishing the third quart, the man who drank the double dose sunk down under its deadly influence, and in a few days died.

A mine of Bituminous Coal has been discovered at Guerrero, a city on the left bank of the river Salado, twelve miles from the Rio Grande, by Lt. Tilden. Mexico, it seems, has coal, as well as gold, silver and copper mines.

A large number of printers in Philadelphia have given up the business of type sticking for man sticking. There were thirteen in one company, four in another, besides several other companies which got their share.

It is stated that a weekly paper, to be called the Cotemporaneo, is to be established at Rome, under the immediate sanction of the Pope, to be especially devoted to questions of trade, industry and political economy.

A Mobile paper states that the introduction of the Arabian camel on the prairies of the West is suggested, and adds, it would greatly facilitate the intercourse between Missouri, Santa Fe and California.

The Baptists in the State of New York, in the several places where they have appropriated money for Home Missions during the last 39 years, have baptized 9,800 on a profession of faith.

A newly invented brick machine has been patented by a Cincinnati mechanic, which presses brick by a cylinder like a printing machine, and it can turn out with the aid of five men 40,000 smooth surface bricks of the first quality per day.

The Prize Money accruing from the various prizes taken at Tobacco and Tampico, amounts to \$220,000, of which the government gets one half, and the officers and seamen the other.

The Printers of Lowell are to celebrate Franklin's birth-day, by a supper, and extend an invitation to some of their neighbors to participate with them.

In the new penal code for the eastern provinces of Prussia, which is to be presented to the States next session, corporeal punishment is entirely abolished.

A bullet which was fired at a mark by a young man at Lee, Mass., passed through the target and entered a house a quarter of a mile distant, and lodged in a watch in the breast pocket of one of the inmates.

Thirty-five ministers of the Northern Methodist Episcopal Church in the United States have departed this life during the past year.

Mark H. Parkenson has been arrested at New Orleans on the charge of holding treasonable intercourse with the Mexicans.

Rev. Dr. Cogswell, of Gilmanston, N. H., has been appointed editor of the New England Historical and Genealogical Register, which is to be published by the New England Historical and Genealogical Society of Boston.

A gentleman of Pittsburgh, Pa., has offered himself as one of twenty to subscribe \$25,000 for a hospital in that city.

The Senate of Mississippi has passed an act to permit a blind man to sell whiskey without license.

During the last three months there have been sold by Colporteurs in France, 33,000 copies of the Scriptures.

The Holidaysburg, Register gives an account of a serious accident which occurred on the Sunday previous at Duncanville. The roof of the Baptist Meeting-house was entirely lifted off, and the western gable-end blown in, severely injuring four individuals who were in the gallery, and several others slightly.

John Mitchel, of Mill Creek township, Hamilton county, raised during the last season eighty-two pumpkins from one seed, fifty-four of them averaged 20 pounds each—aggregate about 1,500 pounds.

A negro belonging to H. T. Broft, Gainesville, Sumpter county, Ala., being at work on the ferry road at that place, became unruly. The overseer tried to tie him, and the negro resisting, both in the scuffle fell into the river. The negro was drowned and the overseer with difficulty saved.

A bill is now pending in the Senate of Indiana for the calling of a Convention to revise the Constitution of that State.

The Honolulu (Sandwich Islands) Friend states that while the American, of Sag Harbor, was cruising, June 4, lat. 52 1-2° lon. 155° W. a boat, three-quarters of a mile from the ship, was run over by a whale, and two seamen only were saved. The following were lost: Capt. Wm. Pierson, of Bridgehampton, L. I.; David R. Conklin, boat-steerer, of East Hampton, L. I.; Franklin R. Bennett, seaman, of Sag Harbor, and Solomon Carman, of New York city. After the accident, the crew forward refused to lower any more for whales, and the acting Master was compelled to visit the Sandwich Islands. The American arrived at Lahaina on the 7th, and there 8 of the men were put into irons by the U. S. consul, because they would not do duty; and by advice of the Consul at Lahaina, Capt. Page took the American to Honolulu.

A friend from Boston says that the venerable Mr. Adams is exceedingly anxious to reach Washington, and so much so, that his physician finds it difficult to keep his patient quiet. It is supposed in that city, that Mr. A. intends making a farewell speech in the House of Representatives, before he retires from public life, and this he had designed to do, had not his present sickness detained him from Washington. Like Lord Chatham, perhaps he is anxious to finish his earthly career when in the actual discharge of his public functions.

A correspondent of the New York Tribune, writing from Albany, says, "The New Excise Law, I now think, will not be repealed, though some modification of it, to render its enforcement more general and certain, is quite probable. I think the city of New York will be brought within the scope of its operation if the law stands. Both License and Anti-License men generally say, if the Law is to continue in being, it ought to operate everywhere alike.

A very important memorial, to be presented to Congress, on the subject of immigrant passenger vessels, has been adopted by the Board of Aldermen, and will be forthwith transmitted to Washington. It urges the passage of a law, limiting the number of passengers to each vessel to two for every ten tons, and compelling owners to allow each sufficient space for health and ventilation, and also that each vessel carrying passengers shall have a surgeon.

A clerk in the Post-Office at Lyons, N. Y., has been arrested at Fort Covington, Franklin county, on a charge of robbing the Post-office. He has been fully committed for trial by Judge Conklin, at Auburn.

They have had a great Freshet in Ohio since the first of January, which has carried away bridges and mills, and destroyed a great amount of property. Several lives have been lost.

The Buffalo papers speak of an application to be made to the Legislature to erect a new county composed of the towns of Hanover, Sheridan, Pomfret, Villanova, and Arkwright in the county of Chautauque; Perrysburg, Persia and Dayton in the county of Cattaraugus; and Collins, Evans and Brandt, in the county of Erie.

Review of New York Market.

MONDAY, JAN. 11. FLOUR AND MEAL—Genesee \$5 56 Michigan 5 37 Jersey Meal 3 87 Bag Meal 1 37 a 1 62 Rye Flour 4 50 Buckwheat 5 50 in bbls; 30s a 21s in bags. GRAIN—Genesee \$1 15 Corn 71 a 82cts Rye 86c Oats 43a 44c. PROVISIONS—Prime Pork 9 25 a \$11 Mess 13 50 Butter in good demand at 12 for common, 15 a 16 for good, and 16 to 20 for choice dairies Cheese 63 a 74.

MARRIED.

In Westbury, R. I., Dec. 23d, by Eld. Daniel Coon, MR. HENRY HORTON, of Voluntown, Conn., and Miss SARAH ANN BAGGS, of Westbury. In Genesee, N. Y., Dec. 6th, by Eld. J. L. SCOTT, MR. ERAS KENYON, Jr., of Genesee, and Miss COMFORT KENYON, of Hopkinton, R. I. Also, by the same in Genesee, Dec. 6th, Mr. WM. A. LANGWORTHY, and Miss LUCY ANN UNDERHILL, all of Genesee. Also, by the same, Dec. 17th, in Ceres, Pa., Mr. CORE WILLSON, of Bolivar, N. Y., and Miss ORCELIA SANDFORD, of Ceres. Also, by the same, in Ceres, Nov. 12th, Mr. SETH ROBINSON, of Union, Tioga Co., Pa., and Miss SALLY ANN PALMER, of Ceres, McKean Co., Pa. Also, by the same, in Eldridge, Nov. 12th, Mr. NATHAN PALMER, of Ceres, Pa., and Miss SALLY ANN WRIGHT, of Eldridge, Pa. In Genesee, Allegheny Co., N. Y., Dec. 31st, 1846, by John Edwards, Esq., ASHLEY G. PACKARD, of Tioga Co., N. Y., and VIRTUE V. CHANDALL, daughter of Matthew M. Chandall, of the former place. In Stowacek Township, N. J., on the 31st ult., by Elder Samuel Davison, Mr. JACOB D. RUSSEL to Miss ESTHER BOYER. On the 2d inst., by Eld. Nathan V. Hull, Mr. RILEY BURDICK, to Miss BETSEY M. BALMISTE, all of Alfred.

DIED.

On Wednesday, Jan. 6th, after a short and severe illness, HANNAH, wife of Charles S. Benson, in the 30th year of her age. Her remains were deposited in Greenwood Cemetery. "Thus died lamented, in the strength of life, A valued mother and a faithful wife. Called not away when time had loosed each hold On the fond heart; and each desire grew cold; But when to 'part' from us our kind, She left fast bound as charity can bind; Not when the ill of age, its pain, its care, The drooping spirit for its fate prepare; And each affection failing, leaves the heart Loosed from life's charm and willing to depart; But all her ties the strong invader broke, In all their strength by one tremendous stroke." At West Edmeston, Otsego Co., N. Y., at the residence of her brother, on the 4th inst., ELIZA G. CLARKE, wife of Eneas Clarke, of Hounsfield, Jefferson Co., and daughter of David and Esther Palmer, in the 42d year of her age. Sister Clarke embraced religion in early life, and became a member of the 1st Seventh-day Baptist Church of Brookfield, of which she remained a member until she was called to leave the church militant, and join the church triumphant. Her last sickness, which was consumption, she bore with Christian patience and fortitude, and died in the triumph of faith. She has left a husband and four children to mourn their loss. At his residence in Westbury, R. I., on the 23d ult., Mr. JONATHAN NASH, aged 83 years. He left a family of ten children to mourn the loss of an affectionate father. Genesee, N. Y., of croup, JULIETT, only daughter of Edon P. and Huldah E. Burdick, aged 3 years, 3 months, and 24 days.

LETTERS.

Daniel Coon, Joshua Clarke, Charles M. Lewis, John Edwards, Wm Utter, John D Collins, James L. Scott, D E Maxson, Maxson Green, N V Hull, (just as we go to press—will write) RECEIPTS. Alfred—F Hamilton, Samuel Pierce, Albert Potter, \$2 each DeRuyter—Jared Sullivan \$2, Eliphaz Johnson \$1 Leonardville—Benj West \$2, Asa Lanphier \$1 Almond—Jesse Telfer, Jesse Telfer Jr, \$1 each Oselie—Dudley Telfer \$1 Lowell—Hiram Sherman \$2 Unadilla Falls—Benj Sutton \$1 Hopkinton, E I—Laurie Clark \$2 30 Richburg—Thomas E Babcock \$2 Independence—Samuel Rider \$2 Clarvoe—Ann Greenman \$2

PROSPECTUS OF THE NATIONAL ERA.

To be published at THE CITY OF WASHINGTON, DISTRICT OF COLUMBIA. The cause of Human Freedom calls for the establishment at the seat of the National Government of a Newspaper devoted to the support of its claims, and the present state of Public Sentiment are peculiarly propitious to such an undertaking.

The publication of an Anti-Slavery paper entitled "The National Era," will be accordingly commenced in the City of Washington, District of Columbia, on the first of January, 1847. It will be edited by G. BAILEY, Jr., assisted by A. A. Phelps, and J. G. Whittier, Corresponding Editors. While due attention will be paid to current events, Congressional Proceedings, General Politics and Literature, the great aim of the paper will be a complete discussion of the Question of Slavery, and an exhibition of the duties of the Citizen in relation to it—especially will it explain and advocate the leading principles and measures of the Liberty Party—seeking to do this, not in the spirit of Party, but in the love of Truth—not for the triumph of Party, but for the establishment of Truth.

The Journal will be printed weekly, on a mammoth sheet, of the finest quality, in handsome type, at the rate of Two Dollars a year, always in advance. This will be invariably adhered to.

All necessary arrangements have been made for giving stability to this important enterprise, and it is hoped that it may command the warm sympathy and prompt support of the friends of Liberty throughout the country.

Subscriptions may be forwarded to William Harned, No. 5 Spruce-st., New York City, or to the Publisher of the National Era, Washington.

BEALES' DAGUERRIAN GALLERIES.

MR. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Gallery, at Nos. 156 and 175 Broadway, New-York. Having adopted the latest improvements, he has reduced his prices one-half, and guarantees to take pictures equal to any in the city, in any position or dress, and with any desirable shade or color. Gold lockets of all descriptions constantly on hand. Attendance from eight in the morning until sunset.

DAGUERRIAN GALLERY.

GURNEY'S PREMIUM DAGUERRIAN GALLERY, 189 Broadway, opposite Jones-st., and two doors below the Franklin House, New-York, being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving satisfaction.

As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerreotype. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses.

DE RUYTER INSTITUTE.

The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS. DE RUYTER, Nov. 1, 1846.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction. W. C. KENYON, Principals, IRA SAYLES, Principals. Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past year, which has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students 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 mental, 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 being made only in cases where students prepared to enter classes already in operation, can be admitted at any time in the term.

Table with columns for Expenses and Extras per Term. Expenses: Board, per week, \$1 00; Room-rent, per term, \$3 50; Tuition, per term, \$5 50; Incidental expenses, per term, \$2 50. Extras per Term: Piano Forte, \$10 00; Oil Painting, 2 00; Drawing, 2 00. Total: \$25 00.

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 paid in advance, at the commencement of each term; either by cash payment, or satisfactory arrangements for the payment of the same. SAMUEL RUSSELL, President of the Board of Trustees. ALBANY, June 23, 1846.

Miscellaneous.

TREATMENT OF SCHOLARS.

BY DR. S. B. WOODWARD.

Children under eight years of age should not usually be confined to the school-room more than one hour at a time, nor more than four hours in a day.

Intensity should be carefully avoided—it leads directly to disease of the brain, which often, probably, arises from this cause.

If a child exhibits any symptoms of precocity, it should be immediately taken from books, and permitted to ramble and play in the open air, or engage in manual labor, and such amusements as will give rest to the mind, and health and vigor to the body.

The recess of school, for the children of eight years and under, should be long; the play active, and even noisy—(for the lungs acquire strength by exercise, as well as the muscles)—and every child should be required to unite in the sports of play-time.

Fifteen minutes is a short time for recess; half an hour is better, particularly in summer. During the recess, the school-room ought to be thrown open in warm weather, and the windows dropped a little way in the cold weather, so as thoroughly to ventilate the apartments.

In school regulations, regard is usually paid to mental and moral improvement only. We forget that we have bodies—the preservation and training of which are not less necessary to the young, than the acquisition of knowledge.

It is of little use to make great acquirements, if in doing so, we sow the seeds of disease, which will destroy the happiness and usefulness of life.

THE CONSEQUENCES OF SMOKING.

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years observations, that Dr. Laycock had become fully aware of the great changes induced in the system by the abuse of tobacco, and of the varied and obscure forms of disease to which, especially excessive smoking gave origin.

The first morbid result is an inflammatory condition of the mucous membrane of the lips and tongue; then the tonsils and pharynx suffer, the mucous membrane becoming dry and congested. If the thorax be examined well, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous.

Descending down the alimentary canal, we come to the stomach, where the results, in extreme cases, are symptoms of gastritis. Pain, tenderness, and a constant sensation of sickness, and a desire to expectorate, belong to this affection.

The action of the heart and lungs is impaired by the influence of the narcotic on the nervous system; but a morbid state of the larynx, trachea, and lungs, results from the direct action of the smoke. The voice is observed to be rendered hoarser, and with a deeper tone.

Another form is a slight tickling low down in the pharynx or trachea; and the patient coughs, or rather hawks up, a grumous looking blood. It is so alarming as to be mistakeable for pulmonary hæmoptysis.

On the brain the use of tobacco appears to diminish the rapidity of the cerebral action, and check the flow of ideas through the mind. It differs from opium and henbane, and rather excites to wakefulness, like green tea, than compels to sleep; induces a dreaminess which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and an irritability of temper.

Dr. Wright, of Birmingham, in a communication to the author, fully corroborates his opinions; and both agree that smoking produces gastric disorders, coughs, and inflammatory affections of the larynx and pharynx, diseases of the heart, and lowness of spirits; and, in short, is very injurious to the respiratory, circulating, alimentary, and nervous system.

THE RIGHT SORT OF STUFF.

The Boston Traveler says: Some fifteen years ago two strangers met on Charleston bridge. One was a young man fresh and green from the country, with his wardrobe in a bundle under his arm, and the other a resident of the city.

Country Lad.—"Sir, do you know any place where I can get anything to do?"

Citizen.—"I don't know that I do. What sort of employment are you seeking for?"

Country Lad.—"Well, I'm not particular. I calculated on teaching school, when I left home; but they told me back here, that they thought I couldn't get one about here. Do you know of any stables where they want a hand?"

It was not long after this casual interview that the young man sought out his adviser, and thanked him for helping him to a place. He had found the place to which he had been recommended, and had then full employment in a retail grocer's store, in carting packages and doing jobs of different kinds.

So much for energy and perseverance, with a willingness to do any honest work for a living. Men of such sort of stuff, who, if they cannot at once do what they would, will do what they can, with the ordinary blessings of Providence, are quite sure to succeed in the world.

A MOTHER TO HER DAUGHTER ON MARRIAGE. You are now, my beloved child, about to leave those arms which have hitherto cherished you, and directed your every step, and at length conducted you to a safe, happy, and honorable protection, in the very bosom of love and honor.

You must now be no longer the flighty, inconsiderate, haughty, passionate girl, but ever, with reverence and delight, have the merit of your husband in view. Reflect how vast the sum of your obligations to the man who confers upon you independence, distinction, and above all, felicity.

Moderate, then, my beloved child, your private expenses, and proportion your general expenditures to the standard of his fortune, or rather his wishes. I fear not that, with your education and principles, you can ever forget the more sacred duties, so soon to be your sphere of action.

PHYSICAL LABOR.—They who are just commencing life can commit no greater error than that of considering themselves above their business. No matter what it may be, stick to it with closeness and perseverance, and endeavor to be foremost in your calling; this course will secure "golden opinions," and render you, in a short time, not only independent of the assistance of others, but of those vulgar and imbecile prejudices which are too prevalent in society and too often interposed as barriers and stumbling-blocks in the way of the weak-minded but upright of heart.

THE BLIND AND THE LAME.—In New Orleans there are two men in the humble walks of life, brothers in misfortune, who have been visited heavily by the hand of Providence. The one, says the Picayune, is lame and doomed to pass through life an unfortunate cripple—the other is compelled to grope his way through everlasting darkness, shut out forever from the light of heaven: In firing a salute on the 4th of July, by the premature discharge or the bursting of a cannon he was deprived of sight.

A CENSORIOUS SPIRIT.—Commonly, says Dr. Barrow, the best men are the most candid and gentle; and they are the most apt to blame others who deserve the most themselves; the sharpest tongues and the foulest lives do usually go together; they who are the strictest judges of their own, are the fairest interpreters of other men's actions, and they who will least pardon others, do not excuse themselves; they who are strangely acute in describing other men's faults, are stark blind in discovering their own.

OUR FRIENDS IN HEAVEN.—The expectation of loving my friends in Heaven, principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them, after this life is ended, I should number them in temporal things, and only love them as such. But I now delightfully converse with my godly friends, in a firm persuasion that I shall converse with them forever; and I take comfort in those that are dead or absent, as believing I shall shortly meet them in heaven; and I love them with a heavenly love, as the heirs of heaven, even with a love that shall there be perfected, and forever extended.

One hundred and fifty negroes were sold at Charleston, S. C. a few days since, for \$46,144. The plantation on which they were worked commanded only \$3,508.

A STORY WITH A MORAL.—When Charles the Second chartered the Royal Society, it is narrated of him that he was disposed to give the philosophers a royal, but at the same time a wholesome lecture. "Why is it, my lords and gentlemen," said he, "that if you fill a vessel with water to the very brim, so that it will not hold a single drop more, yet, putting a turbot into the water, it shall not overflow the vessel?"

Many were the sage conjectures—that the fish would drink as much water as compensated for his own bulk—that he condensed the water to that amount—that the air-bladder had something to do with the phenomena—and a hundred others, which were propounded and abandoned in their turn, much to the amusement of the 'merry monarch.' At length Mr. Wren (afterwards Sir Christopher) modestly asked, "But is your Majesty sure that such would be the case?"

THIS COUNTRY.—The London Quarterly for October, 1846, contains a review of "The Emigrant, by Sir F. B. Head," who was for two years Governor of Canada. It must be an interesting and amusing work. He says that in this country, Nature has not only outlined her works on a larger scale, but has painted the whole picture with brighter and more costly colors than she used in delineating and beautifying the old world.

PLAN FOR THE ABOLITION OF SLAVERY.—The Farmer and Mechanic says that the Hon. David Sears, of Boston, in a letter to the venerable Ex-President, John Quincy Adams, proposes the following mode for the abolition of slavery in the United States.—1st. That Commissioners be appointed by the President of the United States, and confirmed by the Senate, whose duty it shall be, under such conditions as Congress may determine, to purchase and emancipate slaves, being women and children, born prior to 1850, and held bound to service by any citizen of the United States, within such States of this Union as have not yet abolished slavery; and that annual appropriations be made by Congress for this purpose.

A PICTURE OF WAR.—The following paragraph is going the rounds of the papers. It presents in a strong and clear light the consummate folly and wickedness of ordinary warfare.—"A hundred thousand mad animals, whose heads are covered with hats, advance to kill or be killed by the like number of their fellow mortals covered with turbans. By this strange procedure they want, at best, to decide whether a tract of land to which none of them have any claim, shall belong to a certain man whom they call sultan, or to another whom they call czar, neither of whom ever saw or will see the spot so furiously contended for; and very few of those creatures who thus mutually butcher each other, ever beheld the animal for whom they cut each other's throats!"

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VARIETY.

It is said of Cuvier, that one day, while walking where Aeneas is said to have walked, a certain repulsive personage met him and demanded of him worship. "No, I will not worship you," said Cuvier. "Yes, you must," said the horrible. "No, I will not," replied the other. "Then," said the demon, "if you will not, I will eat you." Cuvier eyed him deliberately; and instead of defying him, as no doubt he might have done, preferred falling back upon the natural history lessons of his mundane life, and said, "Horns and cloven feet, grammivorous. You eat me? Nonsense!"

Charity is a universal duty, which it is in every man's power sometimes to practice, since every degree of assistance given to another, on proper motives, in an act of charity; and there is scarcely any man in such a state of imbecility that he may not on some occasions benefit his neighbor. He that cannot relieve the poor may instruct the ignorant, and he that cannot attend the sick may reclaim the vicious. He that can give little assistance himself, may yet perform the duty of charity by inflaming the ardor of others, and recommending the petitions that he cannot grant, to those who have more to bestow.

A Message was sent in 1846, and received in 1845. Directly after the clock struck twelve, on the night of the 31st of December, 1845, the superintendent of Paddington signalled his brother at Slough, by the electric telegraph, that he wished him a happy new year; an answer was made, stating that the wish was premature, as a new year had not yet arrived! Such was indeed the fact, for time was matched against the telegraph; and beaten by half a minute. The distance being eighteen miles, the new year arrives at Slough one minute and forty seconds later than at Paddington.

Our daughters must learn the essential conditions on which health depends, and carefully conform to them. They must learn that if they would have a sound mind in a sound body, cheerful spirits with beautiful forms and blooming countenances, they must cease to worship at the shrine of Fashion, and follow the precepts of Reason and common sense; must breathe pure air, take free exercise, be satisfied with a simple, nutritious diet; and never be afraid to bear a part in the work of the kitchen, and the common affairs of the family.

As to some of the ends of civil government, all people are agreed.—That it is designed to protect our person and property, that it is designed to compel us to satisfy our wants, not by rapine, but by industry, that it is designed to compel us to decide our differences, not by the strong hand, but by arbitration, that it is designed to direct our whole force, as that of one man, against any other society which may offer us injury—these are propositions which will hardly be disputed.

A good lady, who had two children sick with the measles, wrote to a friend for the best remedy. The friend had just received a note from another lady, inquiring the way to make pickles. In the confusion the lady who inquired about the pickles received the remedy for the measles and the anxious mother of the sick children read with horror the following:—'Scald them three or four times in very hot vinegar, and sprinkle them well with salt, and in a few days they will be cured.'

Whitfield is reported to have said, that a man with the eloquence of an angel ought not to exceed forty minutes in the length of a sermon; and it is well known that Wesley seldom exceeded thirty. "I have almost always found," says another eminent preacher, "that the last fifteen minutes of a sermon an hour in length, was more than lost, both upon the speaker and the congregation."

Of all vices, take heed of drunkenness; other vices are but the fruits of disordered affections—this disorders, nay, banishes reason; other vices but impair the soul—this demolishes her two chief faculties, the understanding and the will; other vices make their own way—this makes way for all vices. He that is a drunkard, is qualified for all vice.

What a noble sentiment was that of John Adams, which he conveyed to his wife when public duties, for a time, separated him from his family. "The education of our children is never out of my mind. Train them up to virtue; habituate them to industry; activity and spirit. Make them consider every vice as shameful. Make them disdain to be destitute of any useful knowledge."

"The lark flyeth nearest to heaven, because she rises earliest of birds; and she sings as she soars, because the light of God's countenance is on her pathway, and his freedom in her wings. The Christian's soul should ever be like hers, should ever spring up to its Author, and go forth to its daily duties with faith and love."

"Are you agreed, gentlemen?" said the Clerk of the Court to the Jury at the late Ely assizes. "Is your verdict for plaintiff or defendant?" The foreman, a man of good property, answered, "I don't know what ye mean by plaintiff or defendant; but (pointing to a barrister), he emphatically exclaimed, 'that there man there is right.'"

It has to be observed in Moscow, that two workmen in advanced stages of pulmonary consumption were cured after a few months' employment in certain chemical works. During this time they had been almost constantly exposed to the influence of vapors charged with marine salt and sal-ammoniac.

A story is told of a worthy lad from "old Edgefield," who was recently doubting whether or not he should volunteer for Mexico. One of the flags waving in his eyes somewhat encouraged him. "Victory is a good thing," said he, "but why put 'Victory or Death?' Put it 'Victory or Cripple,' said he, and 'I'll go that!'"

No bars were to be tolerated on board the vessels which conveyed the soldiers to New Orleans from Pittsburgh, being forbidden by Regimental Orders No. 2, from Col. Wynkoop. The same orders advise the strictest caution in relation to "extra arms" in possession of the men. A Welsh paper says, that there is a man in Castledine, who resides and sleeps every night in a small room; upon straw laid upon the floor, with his wife, seven children, thirty ducks, forty hens and chickens, four owls, and six rabbits.

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