

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.

From the Christian Chronicle of Feb. 10.

SABBATH DISCUSSION.

MR. EDITOR:—Your correspondent "Indagator," does not seem to be fully able to appreciate my interpretation of the Sabbath law. The cause of his inability is quite apparent. His mind is entangled in the web of traditional interpretation. What is merely incidental, and entirely separated from the law, he persists in regarding as an essential part of it. The terms of the law are plain. The difficulties of its interpretation arise purely from human additions.

I wish he had been explicit in the statement of his opinions. He seems to doubt the validity of the Sabbath law; and is inclined to have me consider this as the primary question. He evidently wishes me to lead the way, allowing him the precious privilege of suggesting doubts and difficulties. "Indagator" has forced me to tarry a little longer on "this subordinate point." I do not hold, that although the law specified the seventh day, the Jew might observe any other day as well. I stated distinctly that he could keep no other day than the seventh, without sinning. The question is whether Saturday or Sunday is the "seventh day." His "wonder" is altogether gratuitous. He is desired to point out "the limitations and applications," which he seems to suppose determine the order of days, and I hereby, on that condition, promise to yield the point at once. "If our Saviour, standing triumphant over the rifled sepulchre, had said, 'Ye shall keep the first day holy, and labor the remaining six,' we should none of us think it indifferent what day of the week Christians observed." Certainly not. We think they should do just as the Lord said. Nor do I think that the sabbatic law tolerates indifference as to which day is to be observed. It says explicitly the "seventh day." It is the law that makes the week; and not the week that makes the law. Traditional interpretation has reversed the order of things. I "admit the division of time into weeks before the time of Moses." That an unbroken succession of weeks descended from the creation, is very doubtful. That this unbroken succession was any part of the law, I deny. If the division of time into weeks existed when the law was given, the law does not unalterably fix it. The law, and the division of time then existing, and incidentally settled, are independent of each other. "Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God." If, in the course of time, a change in the order became incidentally settled, so long as the terms of the law are complied with, no sin is incurred. The order in neither case is settled by law. They rest on the same authority, and one is as valid as the other.

What can be said of the validity of the law? This, according to "Indagator," is, after all, the question to be settled. "Are we bound to keep the weekly rest prescribed in the fourth commandment?" Why not place it in the same category with "circumcision; the festivals, sacrifices, and many other things?" With your permission, Mr. Editor, I will state "my deliberate view" of the matter. I "set up no new standard of morality." Bishop Butler's statement differs from mine only in words. In idea they are identical. I believe the fourth commandment to be essentially moral and permanent. In what lies the morality of a law? Why is the law which prohibits covetousness moral? Is it not that, "in itself, prior to any essential command," it is beneficial to mankind—possesses "essential utility?" The Lord himself says, "the Sabbath was made for man." The intelligence of the world reiterates the statement. It is a "duty, arising out of the nature of the case itself, prior to the external command." For anything I can see, it is "as clearly moral, as any law of the decalogue." This, according to "Bishop Butler's standard of morality."

Again, the difference between the law of the Sabbath, and the laws "Indagator" names, is wide and obvious. The Sabbath is not exclusively a Jewish institution. It was "made for man." Not simply the Jewish man. It existed before the Jew; and for a reason which had no exclusive connection with him. It was inserted in the Jewish code, just as all the other great moral principles contained in the decalogue were, because they were fundamental and useful. The recognitions and sanctions of the Sabbath in the New Testament, are a virtual adoption of it into Christianity. Circumcision and the institutions named are clearly, if not expressly, rejected. There are three or four words of great significance contained in the sabbatic law, which "Indagator" would do well to weigh. "The Sabbath of the Lord thy God." The rest of God. "The works were finished from the creation of the world." What has the "rest of God," or the creation of the world, to do with the Jew, more than with the Gentile? "Is He not the God of the Gentiles?"

But Mr. Editor, put the weekly Sabbath along with circumcision and Jewish festivals, and where is your Sabbath? On what authority do you enjoin the weekly observance of the Lord's Day? Where is the law? Where is even the example? "Where there is no law, there is no transgression." What if Christ did "stand, on the morning of the first day, over the rifled sepulchre?" Does it follow that we must observe the first day as a day of worship and of rest? May we not just as fairly conclude, that we must observe the day of his birth? This reason for keeping the first day is nowhere urged in the New Testament. We must go to the law, and its New Testament sanctions; or we have no day of worship and rest enforced by law. The whole matter lies, at our discretion. "Six days shalt thou labor, and do all thy work; and the seventh day is the Sabbath of the Lord thy God." In concluding, permit me to ask "Indagator," his reason for placing the sab-

batic law among the "laws of circumcision, Jewish festivals, sacrifices, and many other things." E. W. D.

From the Christian Chronicle of Feb. 24.

MR. EDITOR:—As I am sincerely anxious to reach the fundamental points of the sabbatic law, I shall willingly dismiss the question as to its interpretation, and proceed to that of its validity, as treated in the three closing paragraphs of "E. W. D.'s" last article. Our readers can now judge for themselves, whether that law fixes any particular day of the week as the Sabbath, where there is any; and by and by, perhaps, they will have made up their minds who is "entangled in the web of traditional interpretation."

My object in inviting him to consider this subject, was to enlist the ability with which he had discussed one or two important topics in your paper, in removing, if possible, the difficulties under which many earnest minds among us, as well as my own, labor in regard to the grounds on which the duty of the Sabbath is inculcated. And when he proposed to enter into a thorough investigation of the question, and intimated that he thought Scriptural justice had not been done the subject by others, I rejoiced, and hoped, as I still do, for light. If the fourth commandment is as obligatory on us as on the Jew, it is highly important that this should be clearly seen and deeply felt. If, on the other hand, the Scriptures teach no such thing, Baptists are the last people in the world who should uphold a professedly religious institution on the ground of mere usage and the tradition of the elders. The only hope of gaining a fair examination of this matter by Christians at the present day, depends on our cherished principle, that while we embrace whatever the Bible enjoins on us, we are at once to renounce whatever in religion the Bible does not countenance. In throwing in my mite to the elucidation of this subject, you, Mr. Editor, will give me credit, I hope, for more than a captious disposition to propose "doubts and difficulties." I wish to get at the clear, solid truth of the Gospel, and strongly do I believe that whoever shall develop this, will have done an indispensable and most important service to the cause of Christianity, and so of mankind.

Our obligations to keep the Sabbath must arise, I have thought, if at all, either from the nature of the case, independently of any precept, or from a command of God, addressed to us. In the former case, the duty would be a moral, in the latter a positive duty. It is, in fact, I believe, generally held to be both at once. "E. W. D." regards it as strictly a moral duty. But does he mean that it is one which men are equally bound to perform whether they have ever heard of such an appointment or not? Does he mean that the heathen are just as blameworthy for their neglect of the Sabbath, the existence of which was never whispered to them, as for the numerous moral delinquencies with which they are reproached in Rom. 1st, and elsewhere in God's Word? I can hardly believe it, and yet this is true of the remaining precepts of the decalogue and other parts of the Mosaic law, and is the very circumstance which renders them moral. Your correspondent, with a multitude, seems to me to draw from the indisputable fact that a certain portion of time for rest and the purposes of devotion, is essential to the well being of man, the illogical conclusion, that therefore we must keep holy just one day in seven. What would a man learn on this subject from the instructions of his own reason and conscience—the only source of moral obligation? Nothing more than that he ought to take time for bodily rest, and for strictly religious services; just as he ought to practice moderation in the indulgence of his lawful appetites, and the exertion of any of his powers. Perhaps he could no more tell exactly how much time should be set apart for those objects, than how much food would be conducive to his highest good. Suppose two men of equal moral culture, entirely ignorant of a Sabbath, reflecting on the necessity of rest and devotion for men; but one of them living a life of leisure among a light working people, and the other laboring hard himself, with much opportunity to observe the destructive tendency of long-continued toil, and it is quite conceivable that one of these men could think people morally bound to rest more or less than would meet the views of the other. Indeed, we have little idea, perhaps, how scanty the information which we could derive on such questions from the purely moral source. That man ought to take sufficient vacation from worldly labor, for rest and worship, is plainly obvious; but that any special day should be set apart for this purpose rather than a part of every day, much more than just one day in the week should be so consecrated, depends as plainly, to my mind, on the positive appointment of God. The "essential utility" of the Sabbath, therefore, as distinguished from a more or less frequent rest, is a thing by no means to be taken for granted. There is abundance of proof, no doubt, that it is better for men to rest one day in the week than to work the whole seven; but is there any that one day in six might not, for the majority, be better still? It will hardly be denied that six days of unintermitted labor with us, is enough to overtask the body and secularize even the spiritual mind. But is it not the moral duty of every man, Providence permitting, to sequester from him in bodily and spiritual health, Sabbath or no Sabbath? And if it were self-evident that one day in the seven is exactly the proportion which is essential for the purposes of rest, (which seems to have been the direct end of the Sabbath,) is it self-evident that the very same proportion is demanded for devotion?

These considerations are designed simply to show how little of purely moral authority there is for the observance of a hebdomadal holy rest, or, in other words, how little we should dream of duty in the matter, without a special revelation from God, and how free we are from

any positive obligation, except in so far as it may have pleased God to determine what part of our time shall be set apart for rest and worship.

And if the institution of the Sabbath be not strictly moral, it will hardly be contended that the fact of its incorporation in the Jewish system imposes it forever on all other people. That Jehovah, in giving minute laws to this nation, towards whom he sustained a unique relation, determined that they, an agricultural and pastoral people, whose labors were comparatively light, should observe a weekly rest, does not imply that others, say in our manufacturing towns and bustling cities, require no larger a relaxation. Does it not rather imply that if He were prescribing laws to such, he would, on the very principle which then guided him, enjoin a more frequent rest? Certainly I do not see that "E. W. D." has attempted the slightest proof that the law of the Sabbath is generally binding from its forming a part of the Jewish code. It was a fit and beautiful element of that wonderful constitution, designed for a quiet, stationary, rural, and not maritime people, and distinguishing them from all the nations of the earth.

But our Saviour has declared that "the Sabbath was made for man." The reliance placed on this single sentence to prove the intrinsic morality and indefectible obligation of the Sabbath, proves rather, *me jure*, the absence of truly valid Scriptural grounds, and the readiness with which men seize on any apparent support of a "foregone conclusion." For, according to this interpretation of the text, what ought to be the antithesis—the opposite error, which our Saviour would deny? Why, manifestly this—that the Sabbath was designed particularly for the Jews. Had this been the doctrine advanced by his accusers on this occasion, and if in reply to this he had said, "No; the Sabbath was made for man, not for the Jews alone," it might, perhaps, fairly have implied that the Sabbath was to be perpetual. But what is his meaning? Simply that the law concerning this day should not be so rigidly interpreted as to render it an occasion of distress and oppression to those who were bound by it—as if to meet the requirements of the Sabbath were the chief end of their being; because its very design was to promote their happiness. The same might have been said of the sabbatic year and other similar institutions while they remained in force. And here it is worthy of observation, that while our Lord was repeatedly charged with violating the Sabbath, he nowhere speaks of it as an ordinance of his kingdom, nor does he, in running over at different times the prominent points of the fundamental law of God, ever expressly mention or remotely hint at the duty of keeping the Sabbath. Where your correspondent finds the "recognitions and sanctions of the Sabbath" in the New Testament, unless it be in the (often apologetical) allusions of our Saviour to it, as a part and parcel of the existing Jewish economy, I am at a loss to conceive. And where, I would ask him, is circumcision or any other Jewish ceremony more "clearly rejected" in the New Testament, than the Sabbath in Colossians ii. 16, and Galatians iv. 10.

As to the alleged existence of the Sabbath before Moses, I am not prepared to allow the fact, nor if this were admitted, to receive the inferences which are deduced from it.

In conclusion, I would say, that my reason for placing the sabbatic law with the other Jewish laws, (if I were so to do,) might probably be the fact that God has placed it there, that it is not excepted in the general abrogation of the ancient economy by the new, but rather seems to be especially included among things which have become obsolete and vanished away.

INDAGATOR.

MINISTERIAL ACCOUNTS AT THE GREAT DAY.

A divine in the former part of the last age, preaching before an association of ministers, and in order to quicken their regard to the principle, end, and motive, from which they acted, pointed them to the last and awful day of judgment; and having brought in Christ the Judge as taking his place on the throne, he then by an elegant prosopopeia represented him as calling his ministers to an account, examining how they had preached, and with what views they had undertaken and discharged the work of the ministry. "What did you preach for?" "I preached, Lord, that I might keep a good living, that was left me by my father, of one hundred and fifty or two hundred pounds per annum, which, if I had not entered into orders, had been wholly lost as to me and my numerous family." Christ says to him, "Stand by, thou hast had thy reward." The question is put to another, "And what did you preach for?" He answered, "Lord, I was applauded as a learned man, and I preached to keep up the reputation of an excellent orator, and an ingenious preacher." Christ's answer to him likewise, was, "Stand by, thou also hast had thy reward." The Judge puts the question to a third, "And what did you preach for?" "Lord," said he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life which thou gavest me; nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar; but I preached in compassion to souls, and to please and honor thee; my design in preaching was, Lord, that I might win souls to thy blessed majesty." Upon this, the Judge called out, "Room, men; room, angels! Let this man come and sit with me on my throne, as I am set down with my Father on his throne; he has owned and honored me on earth, and I will own and honor him through all the ages of eternity." The result of all then was, that the ministers went home much affected, resolving that, through the help of God, they would mind the work of the ministry, more, and look better to their aims and ends than ever. [Gospel Treas.]

THE LORD'S PRAYER ILLUSTRATED.

"Our Father,"
By right of creation,
By bountiful provision,
By gracious adoption,
"Who art in Heaven,"
The throne of thy glory,
The portion of thy children,
The portion of thy angels,
"Hallowed be thy name,"
By the thoughts of our hearts,
By the words of our lips,
By the work of our hands,
"Thy kingdom come,"
Of providence to defend us,
Of grace to relieve us,
Of glory to crown us,
"Thy will be done on earth as it is in Heaven,"
Towards us, without resistance,
By us, without compulsion,
Universally, without exception,
Eternally, without declension,
"Give us this day our daily bread,"
Of necessity for our bodies,
Of eternal life for our souls,
"And forgive us our trespasses,"
Against the commands of thy law,
Against the grace of thy Gospel,
"As we forgive them that trespass against us,"
By defaming our characters,
By embezzling our property,
By abusing our persons,
"And lead us not into temptation, but deliver us from evil,"
Of overwhelming affliction,
Of worldly enticements,
Of Satan's devices,
Of error's seduction,
Of sinful affections,
"For thine is the kingdom, the power, and the glory, forever,"
Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all,
"AMEN,"
As it is in thy purposes,
So it is in thy promises,
So be it in our prayers,
So shall it be to thy praise.

OBLIGATION TO THE HEATHEN.

Such is the heading of an article in the February number of the Baptist Missionary Magazine. The writer takes for his text the words of Paul, "I am a debtor both to the Greeks and the barbarians, both to the wise and the unwise; so, as much as in me lies, I am ready to preach the gospel to you that are at Rome also." His object is to show that all Christians sustain the same relation to the heathen world as did the apostle, and that the only way to prove the sincerity of a Christian profession is by showing a readiness to labor for their salvation. The article concludes as follows:—

1. What do we do for the salvation of the heathen, is not to be regarded as charity.—We are their debtors. We cannot evade the obligation. Why, then, should we not conform our language and behavior to the fact? Is it charity to pay a debt? We owe it. Why treat it as if payment or non-payment were optional? Why regard this obligation as less binding than any other?
2. Let us be honest men, and pay our debt.—We cannot plead want of ability, for it is required of a man only according to what he hath. What right have we to contract other obligations that will interfere with our duty to the heathen? What right have we to live in a style that shall disable us from paying a debt long since contracted?
3. A day of settlement is approaching.—We must all appear before our original Creditor, and answer to the inquiry whether we have been honest debtors, and according to our ability, discharged our obligations. The heathen will be there to testify to the measure of our fidelity, and we shall be held responsible for every deficiency in our duty. How will stand the account of the present generation of Christians? Reader, are not you in arrears to the heathen?

CHRIST THE LIGHT OF LIFE.

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." [John 8: 12.]
God is light, and Christ is the "image of the invisible God;" God of God, Light of Light. . . . The visible light of the world is the sun, and Christ is the "Sun of Righteousness." One sun enlightens the whole world; so does one Christ, and there needs no more. . . . It is the happiness of those who follow Christ, that they "shall not walk in darkness." Follow Christ, and we shall follow him to heaven. [M. Henry.]
Lord, be it mine, like thine elect, to choose
The better part; like them to use
The means thy love hath given;
Be holiness my aim on earth,
That death be welcomed as a birth
To life and bliss in heaven! [Ep. Mant.]
Christ and the gospel are light, and there is no darkness at all in them; if you say, that you "know Christ" and his gospel, and yet keep not "Christ's commandments," but dearly hug your private darling corruptions, "you are liars, and the truth is not in you;" you have no acquaintance with the God of light, and the Gospel of light. [Cudworth.]
Christ "is the Light that lighteth every man that cometh into the world." "In His light shall we see light." Light to see and eschew the ways of sin; light to see and walk in the paths of truth. [Wagan.]
Let us be an example of godliness. Let us be a light to them that yet abide in darkness. Let not the name of God be evil spoken of through us. His name is holy. "We be unto the world," saith Christ, "because of offences; for it must needs be that offences come; but wo be unto that man by whom the offence cometh."

The light of God shines in the darkness of this world. It is the sweet incense and savor of God. Whosoever the breath thereof is received it bringeth life. [Bp. Jewel.]

Lord Jesus, thou Light of Truth and Sun of Righteousness, shed thy bright beams upon my heart, that I may know, and knowing, love thee. Help me, my strength, by whom I am sustained; shine upon me, my light, by whom alone I see; and quicken me, my life, by whom alone I live. For thou only art my help and my light, my life and my joy, my Lord and my God! [St. Augustine.]

SOWING AND REAPING AND SOWING AGAIN.

Nearly thirty years ago, a young woman called on the pastor of a church in Buckinghamshire, to talk with him respecting her spiritual interests, and expressed a wish to be baptized. In the course of conversation, she stated that she had derived much benefit from an article she had read in the Baptist Magazine, which her parents were accustomed to take. On inquiry, the minister found, to her surprise as well as his own, that it was a piece which he had himself written, when he was a very young man and resided in another county. The young woman has been for many years a respectable member of a Baptist church in the metropolis. The young minister was encouraged, and determined to write again.

Some time afterwards he went with a chapel case to a part of the country in which he had never been before, and visited a city where he had reason to suppose he was quite unknown. Arriving on Monday evening, he inquired for the principal Baptist chapel, intending to see if there were any service. In the vestry there was a prayer meeting, and as he entered, some sentences with which he was acquainted met his ear. At the close of the service he introduced himself to the pastor. When he had mentioned the name of the town from which he came, the minister, repeating it, asked, "Is there not a piece of yours in the Baptist Magazine this month? And have I not just been reading it?" "You have, sir," was the answer. A cordial welcome was immediately given; the stranger was hospitably entertained, and generously assisted in his undertaking.

The same minister, though not now a young man, has written more for the Baptist Magazine the last eight or nine years than any other individual. [Lon. Bap. Mag.]

THE CLOUD ON THE SAINT'S DEATH-BED.—The last hours of some men, eminent in piety and usefulness, as they were in talents and labors through life, have been overcast with gloom that prevented by-standers from recognizing the glories of their departure. But the orb setting behind a bank of dense black clouds, is himself beyond their reach. They effect not its brightness, but merely our view of it. While to us he seems to sink in darkness that extinguishes his beams, he is really rising in other skies, gladdening the sight of other observers, and clothed in splendors, as if the Almighty had afresh, or for the first time, robed him in the reflection of his own divine effulgence. "We walk by faith, not by sight;" and when a man's life has testified that his heart is right with Christ, we know that his safety for glorification is in Christ's hands, though his enemies be; in malice, loading him with anathemas, or be, by morbid influence from what is animal or what is mental, be writing volumes of bitter things against himself, at the crisis of his leaving the body. [Dr. Urwick.]

THE EMPEROR ALEXANDER OF RUSSIA.—When on the eve of his journey to Taganrog, where he died, the Emperor Alexander said to a benevolent English gentleman, whom he had for years honored with his confidence, "Do you think that any man, however exalted in station or distinguished for philanthropy, can be safe in resting on any other ground for salvation but a humble reliance on the perfect, all-sufficient atonement of his crucified Redeemer?" "Certainly not, sire," was the unhesitating reply. "That is my opinion," said the Emperor; "and I try daily to realize it. I have no other hope; it is my only comfort." [Puritan.]

PEACE IN VIEW OF DEATH.—When I am dead and forgotten: the world will be as it is; the same succession and varieties of seasons, the same revolutions of heaven, the same changes of earth and sea, the like occurrence of natural events and human affairs. It is not in my power to alter the course of things, or to prevent what must be. What should I do, but quietly take my part of the present, and humbly leave the care of the future to that all-wise Providence, which ordereth all things, even the most cross events, according to his most holy and just purposes? [Bishop Hall.]

There is no trait in the human character so potential for weal or woe as firmness of purpose. It is wonderful to see what miracles a resolute and undying spirit will achieve. "Before its irresistible energy the most formidable obstacles become as cobweb barriers in its path." Difficulties, the terror of which causes the pampered sons of luxury to shrink back with dismay, provokes from the man of lofty determination only a smile. The whole history of our race—all nature indeed—seems with examples to show what wonders may be accomplished by resolute perseverance and patient toil.

It has been beautifully said, that the veil which covers the face of futurity is woven by the hand of Mercy; yet how often do we desire to tear aside the veil and to gaze upon the countenance, even though we know not whether it shall be in gladness or grief. What a blessing it is that such efforts are unavailing! For misfortunes themselves are more easily endured than the thick shadows they cast before them; and happiness is never so complete as when it comes at the moment we are least expecting it.

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SUPPORT OF THE MINISTRY.

Many good people are exceedingly afraid of what they are pleased to call a "hiring clergy." The practice, which has become almost universal, of paying ministers a stipulated salary, they regard as a crying sin of the age. Of course they look with suspicion upon the man who will consent to receive such a salary, and stand ready to disfellowship him entirely the moment he claims it as his right. Now there can be no doubt that the ministry has often been degraded by men of mercenary views, who have sought only "the loaves and fishes," and have cared little for the welfare of the flock of Christ. For this reason we are disposed to look very charitably upon those who are afraid of paying ministers. Indeed, if they were consistent with themselves, we should be quite inclined to exculpate them from blame altogether. But in many cases they are not consistent with themselves; for while they cry out against supporting the ministry, they are most prompt in finding fault if the work of the ministry is not faithfully done. Until they mend in this respect, they ought to be slow to condemn their brethren who practically acknowledge that the laborer is worthy of his hire, in the ministry as well as in any other department of service.

It is difficult to see how any man, who understands the nature and responsibility of the minister's work, can question his claim to a support. The true minister is commissioned by Christ himself to preach the Gospel to men. In order that he may do this so as to accomplish the object of his appointment, and be prepared to give a good account of himself at last, it is necessary that his best powers be expended in the most free and judicious way. He is not merely to entertain Christian congregations with an occasional hour of religious declamation. That were comparatively an easy task. But he is to make himself familiar with "things hard to be understood," and study to present them in the most acceptable and effective manner. The Bible, that treasury of things new and old, must be made his own before he can bring forth from it in due season a portion for each. The various helps which study affords must be obtained. In short, whatever will aid him to present and enforce the truths of religion, he is as much bound to seek as he is to speak of the first elements of Christian doctrine when opportunities offer. Nor is his duty limited to preaching the truth. He is bound to make himself familiar with the condition and wants of those to whom he preaches, in order that he may adapt his instruction to them. Their private habits, as well as their public acts—their Christian experience, as well as their social arrangements—their various afflictions, as well as their joys—must be familiar to him, in order that he may successfully labor and watch for their souls. The Sabbath school, the prayer meeting, the protracted season of worship, and the general interests of religion beyond the circuit of his own congregation, must be thought upon and attended to, each in its appropriate time, and all with reference to the great end of saving souls. It was in view of such labors, that an apostle once exclaimed, "Who is sufficient for these things?" Every minister of the gospel, who feels the importance of his calling, will often adopt the same language. And while such a weight of responsibility rests upon him, is it reasonable or just to add to his load by imposing the necessity of attending to some other business for the temporal support of himself and those connected with him?

Those who rightly estimate the intrinsic value of the minister's work, will be slow to deny his claims to a competent support. It is an old axiom in morals, that virtue is the basis of all human happiness. And who needs to be told, that the influence of the Christian ministry has always been on the side of virtue, and a most powerful means of promoting it? Wicked men may declaim as much as they please about the intrigues and quarrels of ministers; but they are compelled in the end to acknowledge, that a great portion of the civilization and intellectual refinement which have purified the morals of mankind, have been inseparably connected with the faithful ministry of the gospel—that gospel whose revelations affect the heart, whose precepts arouse the conscience, and whose principles are the best safe-guards of human society. But the influence of the ministry is not confined to this world; it has reference also to the world which is to come. Its value in view of that world cannot be portrayed. It is sufficient to say, in the language of inspiration, that it hath "pleased God by the foolishness of preaching to save them that believe." God has thus placed honor upon the ministry. Let not those who profess to fear Him dishonor it, by low and unworthy estimates of its intrinsic value, or by refusing to bear a part in its support.

The testimony of the Scriptures in relation to the minister's claim to a support, is sufficiently explicit to settle this question. They lay down the broad principle, that "the laborer is worthy of his hire." Of course, if he is called to labor in the ministry, he has a right to expect a supply of his temporal wants from those for whom he labors. The Apostle Paul—who in some instances boasted that his own hands had

ministered to his necessities, and whose testimony is the more valuable on that account—says explicitly in regard to the right of the ministry, "If we have sown unto you spiritual things, is it a great thing that we should reap your carnal things? Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Such is the testimony of Scripture. If no evidence could be derived from the circumstances of the case, this ought to end the controversy in the mind of every consistent Christian.

From the foregoing it will be seen, that we have no sympathy with the notion that the work of the minister need not employ much of his time, and that the money given him is a sort of charity. No minister can magnify his office without giving to it his chief energies. If he does give his energies to this work, by request of his brethren, he is as truly entitled to a competent remuneration as if he served them in any other capacity. It may be expedient, and doubtless is in some cases duty, to waive this claim out of regard to peculiar circumstances, even as the apostle Paul did at Corinth. But we believe that in most cases the interests of both minister and people would be promoted by a faithful exposition of the claims and duties of each in respect to support.

SIGNS OF THE TIMES.

The sacred volume authorizes us to expect that the kingdom of Christ will become universal. The leaven hid in the measure of meal impregnating the whole mass; the grain of mustard seed producing a tree to be inhabited by the fowls of heaven; the handful of corn, scattered on the mountain top, producing a crop as vast and majestic as the forests of Lebanon; are figures employed to illustrate the small beginning and prolific results of the gospel of Christ. Prophecy, with inspired tongue, speaks too in strains of heavenly eloquence, assuring us that the gathering of the nations shall be to the great Shiloh—that the earth shall as certainly be filled with the knowledge of the blessed God and his Christ, as the waters cover the sea—that all the potentates of the earth shall bow before the King of Zion, and that all the kingdoms and nations among men shall merge in the kingdom of the Redeemer. All Christians are looking with intense desire for an event so glorious, and fraught with the happiest results to the human family. There is a voice issuing from the sanctuary of the Lord; it is the voice of prayer, "thy kingdom come." It finds its way to the eternal throne; the ear of the Almighty hears it; it is the most grateful portion in the "golden vials full of odors" which perfume the temple above. Nothing but the full realization of this object will be a compensation to the Saviour, or satisfy his benevolent heart. Oh! what intense agonies he bore!—what groans he uttered, which made the earth's pillars tremble, and the heavens gather blackness! How kind must that heart be, which voluntarily offered its richest blood, and endured the keenest sorrows of the cross! For what purpose was all this endured, but that he might lay a foundation for a kingdom—a kingdom peculiar in its nature and extent, consisting of redeemed souls, and subjects equivalent in number to the incalculable cost? Perhaps, if we look around us, we may discover indications that the time is at hand for the age of wonders to commence, which is to run on for a thousand years, and in which the mighty march of knowledge, purity, and love, shall astonish all worlds, and the consummation of which will occasion one universal burst of triumph and praise, "Hallelujah, for the Lord God omnipotent reigneth." It is true the present state of the church wears in some respects a painful aspect, as there is much disunion, want of confidence, and impurity, both in doctrine and practice. But may we not suppose that this falling away is among the harbingers of a better day? May we not imagine, that this will eventually bring on a time of trial and purification? The Lord is still the purifier of his people. He will bring them through the fire, and purify them as gold and silver are purified in the furnace; it may be the fire of persecution, or a national calamity. The present state of things may wake up the truly godly to a strict inward and personal scrutiny. It may lead them to more earnest prayer for themselves and others, and compel them to cut off, with holy indignation, those unseemly excrescences which give the ungodly an unfavorable impression of the Christian religion. When the church is purified—when she is dressed in her own beautiful attire—she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners." It may be well to inquire, whether the present state of the world does not indicate an important and glorious era approaching? The thirst for knowledge, especially among the young—the real acquisition of it through the numerous facilities afforded—the new openings for missionary enterprise, calling upon the church to send forth laborers into the "field white for the harvest"—the unparalleled disposition of men to encourage missionary operations—the progress of temperance, and of temperance societies—all these induce the hope that the Lord is on his way, and preparing materials for the completion of his temple, the head stone of which is to be brought forth and laid "with shoutings of grace, grace unto it."

It appears that the great adversary is apprehensive of the overthrow of his empire. Is he not fighting hard to prevent it? Popery, infidelity in all its shapes, superstition, error, discord, and corruption in the church, the pride and show of the world—all these he is summing up to his execution. He is mustering all his agencies to subvert his projects. By all the knowledge he has acquired during thousands

of ages, he is laboring to effect the ruin of Christ's kingdom. He is continually reconnoitering, arranging, disciplining his army, and attacking the city of our God. How restless is this infernal foe—how determined not to give up his object, but confident that he will conquer, or die in the conflict! So let it be. We have nothing to fear. The angel has received his commission from the celestial court, age ago, to bind him with a chain which demons cannot break, and shut him up in his prison for a thousand years. The time for his confinement is at hand, manifested by his extra struggles for the mastery. The disciples of the Redeemer must not be passive, for 'he that is not with him is against him; he that gathereth not with him scattereth abroad.' Let every man do his duty; let the soldier of the cross gird himself to the fight; let all the army of the living God form one well-disciplined and mighty phalanx, and go forth in the strength of the Lord, from conquering to conquer, until the blessed Redeemer shall reign from pole to pole. W.—R. SALEM, N. J., January 16, 1847.

EQUAL RIGHTS IN NEW JERSEY.

Bro. David Dunn, of New Market, has sent us an account of the action upon our Bill in the Legislature of New Jersey. But as we have already published the facts, we shall now only give the closing paragraph of his letter:—

'In view of the decision of the Legislature, an honorable Senator said to me: "I regret this result exceedingly; but you must persevere, and hope on. I could not have believed, that in this enlightened age, and in the Legislature of the State of New Jersey, so many as twenty-two persons could have been found to vote against so just a measure." From this it appears that there are some who see the justice of our cause, and feel the reproach which must necessarily fall upon the State while she refuses to grant equal rights to all. I have inquired the reason why our claim was not regarded, and justice awarded to us, but no one has given me a reason. I have heard indirectly, however, of several reasons assigned, which are about like this: "Your people are forever lecturing upon the subject of the Sabbath, and presenting its claims wherever they can find an opportunity. You are also sowing your tracts upon the subject throughout the length and breadth of the land. You are too officious in this business. If our minds get at ease in reference to the matter, it is again urged upon us, either directly or indirectly, whenever we come in contact with you, so that we are continually disturbed. It would be much better for you to drop your Jewish notions, and unite with the Christian world in the observance of Sunday." Such is the logic used by our opponents. It may suit them; but for myself, I say, "to the law and to the testimony," and to the Constitution of the State, I will steadily adhere, any civil statute to the contrary notwithstanding. I will continue to urge upon my fellow citizens their obligation to render strict and impartial justice to all.'

REPLY TO "W—R" ON TEMPERANCE.

The proof of the position assumed by "W—r," that the principles of total abstinence are not inculcated in the Bible, consists of two quotations from Scripture. The first relates to the circumstance at the marriage feast; the second, to the direction of Paul to Timothy in case of infirmity, which, as it prescribes wine as a medicine only, cannot be considered in point in this discussion. The sum of proof, then, is in the fact that Christ did, on a certain occasion, make wine of the richest kind at a marriage feast. To my brother, this may seem sufficient to sustain his position. Were he to assume also, that the Scriptures would warrant him in taking corn from his neighbor's field without permission, he would have equally as good a warrant; but would he feel justified in the act? No; nor would he feel justified in drinking wine, for he says that no man, understanding the nature of alcohol, would defend the use of it, unless he was bent on his own destruction. The fact that Christ, in order to display his divinity, turned water into wine, affords no warrant for its improper use. If it does, then Christ willingly inflicted an injury on mankind, or else he was ignorant of the effects of the use of wine as a beverage. I have no inclination to undertake a full explanation of this text, so long as my brother uses it to justify what he acknowledges to be wrong. But there are serious objections to such a use of Scripture by Christians, for it is in fact charging them with error; and whenever the drunkard is allowed to appeal to the Bible for defense of his practice, it adds to the amount he has already acquired of disrespect for God and his Word, for every drinker of alcohol feels an inward consciousness that he does wrong.

The dilemma in which "W—r" finds himself when asked to show chapter and verse against the use of alcohol as a beverage, is truly unpleasant, and probably appreciated by but a few, as but a few probably have ever been thus situated. My brother objects to the use made of texts quoted in reply to his first article, because he thinks they forbid eating as well as drinking. I believe but one of them alludes to eating, Romans 14: 21—"It is not good to eat flesh, or drink wine, or any thing whereby thy brother stumbleth, or is offended, or made weak." In this passage the use of meat and wine are forbidden with a qualification, that is, when such use offends a brother. In no other sense is the use of meats forbidden. But in the other passages quoted, the use of wine is unqualifiedly forbidden; a proper use of which passages, it is hoped, will relieve my friend from the unhappy dilemma in which he has heretofore found himself placed.

The other inducements held out to the drunkard by "W—r" are praise-worthy, and all must

feel their force, when shown to be in accordance with the Word of God, and never fully till then; hence the importance of searching the Scriptures for a sanction of total abstinence.

When my brother shall make himself the fortunate discoverer of the line of demarcation between moderate drinking and drunkenness, point out the exact quantity that must be drunk, the number of steps a man must deviate from a line in walking from the grog shop, and the amount of misery he must suffer, before he can be called a drunkard, then may the point be yielded, that when God denounces drunkenness, he does as really denounce its incipient stages as its fuller development. Till that discovery is made, it doth appear that the denunciation reaches the man who is a little drunk, as well as him who is very drunk. It is well to be "temperate in the temperance cause," and also consistent in a consistent cause, lest it suffer reproach. D. E. M. MYSTIC BRIDGE, Ct. Feb. 23d, 1847.

DEATH OF MRS. DEVAN.—The New York Recorder publishes a long letter from Dr. Devan, dated at Canton in October last, and giving an account of the death of his wife. On Sunday, October 11th, Messrs. Dean, Percy, and Clifton, having recently arrived, the Lord's Supper was administered to all the Baptists, native and foreign, in Canton. Mrs. Devan, who had been indisposed for a few days previously, left her sick-room to be present. On the following day symptoms of abdominal inflammation made their appearance, which resisted all the means that medical counsel could devise. She died on the following Sunday, Oct. 18th. She was the first female missionary that ever carried the word of salvation to those of her own sex at Canton, on which account she endured many an hour of bodily peril and inconvenience. During her sickness she was asked if she regretted having come to the missionary field. Her reply was, "Oh dear, no; nor that I came to Canton city." When told that her recovery was very doubtful, she replied, "It does not excite me; I am very willing either to live or to die, as the Lord may please." Her only message to her friends was, "Tell them that my trust was in Jesus." Mr. Devan says she "made but two stipulations: first, that I would have no biography of her published; and second, that I would not have her remains conveyed to America. Her humility of soul recoiled from the fulsome vanity of appearing before the public, and her devotion to the cause of the heathen would not allow that even her remains should be taken away from the mission field."

FRUIT OF MISSIONARY LABOR.—Rev. E. L. Abbott, a Baptist Missionary, after laboring several years in Artacan, returned to this country, bereaved of his companion, and with health impaired by a debilitating climate. Some might suppose this circumstance an indication that he had better have remained in his native country. But God has testified to the usefulness of his labors by permitting him to baptize some seven hundred converts from paganism, of whom about three hundred have already passed into eternity with a good hope of heaven through Jesus Christ. Let those who shrink from the missionary work because of its sacrifices and dangers, consider this fact. In what way could a life be spent so as to give greater satisfaction in a dying day?

CLOSING SHOP ON SUNDAY.—A meeting of apothecaries was recently held in Boston to discuss the propriety of closing their shops on Sunday, at least during the hours of public worship. The proposition seems not to be favorably received by the Boston press. One paper opposes it, because accidents and sudden attacks of disease are often occurring, in which immediate access to an apothecary is necessary for the preservation of life. Another thinks that if this system is carried out, the next proposition will be to dispense with the labor of attending upon the sick on Sunday.

CHRISTMAS.—The following paragraph is taken from a long article in the Christian Watchman upon the subject of Christmas. If the same kind of reasoning were applied to the day commonly set apart to celebrate the resurrection of Christ, it would lead to a like result. Several writers have labored—and with success, as some think—to prove that the custom of celebrating the day of Christ's nativity is of equal age and equal authority with the custom of observing the "Lord's day." We should like to see this position refuted by some one of those who reject the former while they celebrate the latter.

"If the keeping of Christmas were a religious duty, or a duty in any sense, the day would not have been left to uncertainty. But in the absence of any information in the Scriptures on that point, or of any command, or even hint, respecting the observance of such an anniversary, we may safely conclude that while it is our duty to believe in Christ, and love, honor, and serve him, and to be baptized into the likeness of his death, it is not our duty to celebrate any fancied anniversary of his birth, even though such has been the custom from remote antiquity. Especially we are justified in setting aside a custom which is of heathen origin, which fixes on a day of mere arbitrary appointment, to accommodate the customs of nominally Christian Rome to those of Pagan Rome, and which comes down from the dark and corrupt days of Christianity, in connection with customs entirely incongruous with the spirit which ought to characterize the observance of such an occasion."

REVIVAL IN PRESTON.

Preston, N. Y., Feb. 9, 1847.

To the Editor of the Sabbath Recorder:—

Presuming that a few words relative to our present religious condition would be interesting to you and the readers of the Recorder generally, I hasten to inform you, that we have been enjoying an interesting season of revival for some three weeks past, the interest of which is still progressing. Eld. Joshua Clark has been laboring with us, preaching nearly every evening, and we have held prayer meetings daily, and under the blessing of God, we have realized precious results. Many backsliders have been reclaimed, the church generally revived, and sinners converted. Brother Clark has administered the ordinance of baptism to five penitent believers, and in all fifteen have been added to the church. Last sixth-day and Sabbath came covenant-meeting and communion; when we enjoyed a precious season. May God carry on his work of grace to perfection in all our hearts. Brethren, pray for us. Yours affectionately,

CLARK ROGERS.

THE RUMSELLERS DEFEATED.—The New York Tribune says that the U. S. Supreme Court adjourned on Friday, having previously decided, in the famous License Case, that the States have a right to regulate the trade in and sale of ardent spirits. Thus the law of New Hampshire, which controls the power over licenses generally, and the law of Massachusetts, which forbids the sale of any smaller quantity of liquor than twenty-eight gallons, and the law of Rhode Island, limiting the sale to ten gallons, are all affirmed by the Court. This decision is important in view of the recent action of some of the States whereby the traffic is greatly restricted. It cuts off the last hope of the rum-sellers.

BIBLES FOR SLAVES.—Rev. E. N. Kirk, of Boston, has made a donation in aid of a fund for distributing Bibles among the Slaves of the South. He says that no man or body of men has a right to prevent any human being from reading the Word of God. The fact that there are laws enacted against it, whether in Rome, Mecca, or Charleston, in no way affects the duty of every human being to do all in his power to communicate the Bible to every other human being. He would therefore encourage the American Bible Society in the work of distribution among the Slaves.

BIBLES FOR SLAVES.—Among the communications presented to the Board of Managers of the American Bible Society at their last meeting, were two circulars urging the distribution of the Scriptures among the slaves at the South, and also three letters from pastors who had received like circulars, inquiring as to the practicability of such distribution. These documents were assigned to a judicious committee, to report as to what can be and what cannot be done in this matter.

BAPTISTS IN THE U. S.—There are in the United States 7,883 regular Baptist churches, with 5,751 ordained ministers, 1,065 licensed preachers, and 655,536 communicants. Including the Anti-Mission, Seventh-Day, Free-Will Baptists, &c., there are 13,624 churches, 8,287 ordained preachers, and 1,000,719 communicants. The regular Baptists have 14 colleges, 8 theological schools, 20 weekly newspapers, 11 monthly and quarterly periodicals.

THE NORTH BRITISH REVIEW for February has been republished by Leonard Scott & Co. at No. 112 Fulton-st. The following are the titles of the principal articles: "Morell's Modern Philosophy," "Kitt's Lost Senses," "Cowley," "Modern Painters," "The Anglo-Normans," "Watt and Cavendish," "State of Ireland." All the articles are of a high order; the last is peculiarly adapted to the present time, and will be eagerly read.

THE LIEUTENANT GENERAL.—Soon after the adjournment of Congress, Thomas H. Benton wrote to the President, offering to accept the post of Lieutenant General, to which he had been appointed, on condition that he could have conferred upon him the powers which he deemed necessary to success; and these would be both military and diplomatic—the command of army, and authority to sign preliminaries of peace based upon terms previously approved by the Executive. The President has declined this condition, on the ground that he has no authority to designate a junior Major General to the chief command of the army in the field. Thus ends the controversy about a Lieutenant General.

NEWS FROM MEXICO.—Various conflicting reports from the seat of war have reached New York during the past week. One day it was rumored that Gen. Taylor had fought and conquered Santa Anna; and on the strength of the rumor thousands of extra newspapers were sold. On the following day this rumor was denied, and extras circulated almost as extensively as before. Under such circumstances, we deem it not advisable to publish the accounts of the pretended battles at present. General Scott is now making all preparations to attack the castle at Vera Cruz, and General Taylor is occupied in watching the movements of the enemy in the vicinity of Monterey and Saltillo.

FIGHT IN traders, from Mo., on the of a battle b and the Mex Pasq. del. No lows Col. Donip country, the Get. Wool at fifty miles of a body of Me black flag. D interpreter to answer was a render. Col to think of the asked, formed time ordered formed, to be did: The Me not return: The Mexican several Ameri a little more men to fire, effect. The from our un ranks, and se killed on the hundred men v port that there. None of the were wounded. There has been the American fever of a typh daily. Out of was not 300 m ever, a portion mountains, but Santa Fe. Do more healthy. Nothing has a hundred and left Santa Fe. encamped on the supply of provis last company th probably nearly ished. Nine me Creek, who we panies that starte LATER—A M ed St. Louis on Col. Doniphan of December, and ance. The mili 25th; and defea tains. He also formed a conspir Santa Fe on Ch ment among the soldiers while the fandango, but t hears our cabell of the plot. Th from the dance, the scheme conce THE WILL of Cooper, of the P M. E. Church, w cently, left a will ing mine closely states that he was in 1763, and at the istry. He left p manner he shou upon his tomb, b be interred in t Church, Philadel he leaves the Cor the purchase of Church during the Book Concern, in to be used in p ground rents of \$5,000, he devise preachers and the ous Methodist Chu He gives to each whose name is El out a middle nam the sum of \$100 person, the child tances, who are him, with or w names, a near oca tions are given a of the Bibles, and them by "his" exte be as nearly like bury, in his will, as may be. After a property to variou nephews and nieces, James Smith, Peter Cooper of Kent Co Executors. It is a his estate is from \$1 BAPTIST MISSION icle says that rec sionaries in Asia the joy is mingl while, blessed in ish by death. The Rev. Mr. H says, that he had natives, and that the administration of Mrs. Mason of th removed by the a trace into the p Mrs. Vinton had to take a trip to Col by her husband, measure, restored, and to return to their Mr. Bennett, N. Y., has been Mrs. Bennett, th then, thro Wade, her race m It may

General Intelligence.

SUMMARY.

FIGHT IN NEW MEXICO.—A company of traders from Santa Fe reached Independence, Mo., on the 15th of Feb., bringing intelligence of a battle between Col. Doniphan's regiment and the Mexicans, about fifty miles above El Paso del Norte. The particulars are as follows:—

Col. Doniphan was on his march down the country, either intending or expecting to join Gen. Wool at Chihuahua. When within about fifty miles of El Paso del Norte, they observed a body of Mexicans approaching them with a black flag. Doniphan halted, and sent out an interpreter to know what was meant by it. The answer was a demand for an unconditional surrender. Col. Doniphan asked fifteen minutes to think of the matter, and in less than the time asked, formed his men in battle array, and at the time ordered his men, as soon as they were formed, to squat close to the ground, which they did: The Mexicans fired. Col. Doniphan did not return the fire, hoping to avoid a battle. The Mexicans fired again, which wounded several Americans. Col. Doniphan thinking it a little more serious than at first, ordered his men to fire, which they did with considerable effect. The Mexicans stood but the one fire from our unerring marksmen. They broke ranks, and scattered in confusion, leaving 30 killed on the field. Doniphan had about six hundred men with him at the time, and they report that there were twelve hundred Mexicans. None of the Americans were killed—seven were wounded.

There has been a great deal of sickness in the American army, which was very fatal—fever of a typhoid character, sweeping them off daily. Out of Price's whole regiment, there was not 300 men able to perform duty. However, a portion of his regiment was in the mountains, but this has reference to those in Santa Fe. Doniphan's regiment has been much more healthy.

Nothing has been seen or heard of the one hundred and twenty men, teamsters, that had left Santa Fe for the States last November, and encamped on the Arkansas with only ten days supply of provisions. They were seen by the last company that came in a few days ago—probably nearly the whole of them have perished. Nine men were frozen to death at Cow Creek, who were in advance of all the companies that started in the winter.

LATER.—A Mr. Coons, from Santa Fe, reached St. Louis on the 25th of Feb. He says that Col. Doniphan entered El Paso on the 28th of December, and took possession without resistance. The military force which he met on the 25th, and defeated, had scattered to the mountains. He also says that the Mexicans had formed a conspiracy to attack the Americans in Santa Fe on Christmas night. The arrangement among them was to attack the American soldiers while they were in attendance at the *fundanos*, but the Santa Fe women, whose hearts our *caballeros* have won, informed them of the plot. The men absented themselves from the dance, the guards were doubled, and the scheme consequently frustrated.

THE WILL OF A CLERGYMAN.—Rev. Mr. Cooper, of the Philadelphia Conference, of the M. E. Church, who died in Philadelphia recently, left a will in his own handwriting, covering nine closely-written pages, in which he states that he was born in Caroline County, Md. in 1763, and at the age of 21 entered the ministry. He left particular directions as to the manner he should be buried, the inscription upon his tomb, &c. He requests that he shall be interred in front of St. George's M. E. Church, Philadelphia, in consideration of which, he leaves the Corporation \$1,000, to be used in the purchase of wood for the poor of that Church during the winter. To the Methodist Book Concern, in New York, he leaves \$1,000, to be used in printing the Bible. Ten annual ground rents of \$30, the principal sum being \$5,000, he devises for the benefit of worn-out preachers and their families, and \$1,000 to various Methodist Churches in Philadelphia.

He gives to each of his nephews and nieces, whose name is Ezekiel Cooper, (with or without a middle name), named for and after him, the sum of \$100. To each and every child or person, the children of friends and acquaintances, who are named Ezekiel Cooper, after him, with or without middle or additional names, a neat octavo Bible. Particular directions are given as to the quality and description of the Bibles, and the inscription to be put upon them by his executors. He directs them to be as nearly like those given by Bishop Ashbury, in his will, to persons named after him, as may be. After specific devises of personal property to various persons, the residue of his property is directed to be divided between his nephews and nieces, and their children. Rev. James Smith, Peter L. Cooper and Ignatius T. Cooper of Kent Co., Delaware, are nominated Executors. It is supposed that the value of his estate is from \$150,000 to \$200,000.

BAPTIST MISSIONARIES.—The Christian Chronicle says that recent accounts from Baptist missionaries in Asia bring cheering tidings, and yet the joy is mingled with grief, for the little band, while blessed in their efforts, have been diminished by death.

The Rev. Mr. Haswell, Maulmain, Oct. 23d, says, that he had recently baptized twenty-three natives, and that six more were then asking for the administration of the ordinance.

Mrs. Mason, of the Tavoy mission, had been removed by death. Her last hours were brightened by the assured hope of a speedy entrance into the presence of the Lord.

Mrs. Vinton had been compelled by ill health to take a trip to Calcutta. She was accompanied by her husband. Her health had been, in a measure, restored, and they were expected soon to return to their labors at Maulmain.

Mr. Bennett, in a letter to his brother in Utica, N. Y., in the N. Y. Baptist Register, says that Mrs. Bennett had been quite unwell, though then improving in health. He says, "Mrs. Wade is confined to her house by erysipelas—her face much swollen, and one side nearly raw. It may terminate fatally."

A large and respectable meeting of delegates from the four counties of Monroe, Livingston, Ontario and Steuben, was held at West Bloomfield on the 4th instant, to take into consideration the subject of constructing a Railroad from Rochester to Corning, in Steuben county, to intersect at that point the New York and Erie and Blossburg Railroads. The distance from Rochester to New York via the proposed road is 62 miles less than by way of Albany. The length of the road from Rochester to Corning will be in the neighborhood of 80 miles—more than half of the distance is through the valleys of the Genesee, Honeoye and other streams, which water a country of surpassing fertility.

A negro woman at Williamsburgh, having recently declared herself to be the Messiah, induced the wife and sister of her master to believe her. They persuaded him also to become her disciple; when she announced, as a new revelation, that it was "Heaven's will that he should salute her with a holy kiss every morning!" This opened his eyes wider than ever, and he turned her out of doors; but the wife and sister were so bound by her spell that they followed her. On a hearing of the case before a Magistrate, the false prophetess was ordered to the Lunatic Asylum, and the wife and sister to the County Retreat for the Insane at Flushing.

About 65 of the sovereign people of Green Bay, recently arrested a chap, and after administering a coat of tar rode him on a rail out of the town for marrying a second wife when his first had only been dead five days. Thus, says the Republican, it is given to understand that the morals of the place must not be violated with impunity. This beautiful instance of what is called "the controlling force of public opinion," offers likewise a happy illustration of the difference between "individual freedom" and "general liberty."

By Galveston papers, received through an arrival at New Orleans, we learn that the weather in the vicinity of Houston, during the early part and middle of last month, was said to be the coldest ever experienced in that section of country. The extreme cold had been productive of much sickness in the interior counties—pleurisy, quinsy, and dangerous diseases prevailing to a great extent—and several of the oldest citizens have fallen victims.

Mr. G. H. Colton, editor of the American Review, was a few days ago assaulted in Barclay-st., on his way to dinner, by C. W. Webber, with a loaded cane. The cane was broken, when Mr. C. closed with Mr. W. and threw him to the ground, receiving however in the struggle several severe blows with the loaded fragment, which yet remained in the assailant's hand. The affair will doubtless be brought before a legal tribunal, when the motive of the assault and the facts connected with it will be divulged.

It is surprising to contemplate the vast cargoes which some of the steamboats on the Mississippi can carry. The Charles Carroll, on her recent trip from Cincinnati to New Orleans, carried 4,475 barrels pork, 1,273 barrels, 150 half-barrels, and 4,017 kegs lard, 713 barrels flour, 155 barrels beef, 400 barrels and 31 hhds. hams, 449 barrels whiskey, besides beeswax ginseng, corn, oats, hemp, rope, tobacco, 100 kegs pig's feet, butter, ale, &c.

The New Post Office Bill provides, among other things, for the payment of Postmasters as follows:—Pamphlets, magazines and newspapers, 50 per cent. Letters and packages, delivered, 7 do. On sums not exceeding \$100, 40 do. On sums not less than \$100 nor more than \$400, 33 1-2 do. On sums not less than \$400 nor more than \$2,400, 30 do. The franking privilege is extended to the Vice President and Members of Congress.

Among the acts of the New Jersey Legislature was one respecting landlords and tenants. It provides that a Justice of the Peace may, on affidavit of the landlord that the tenant holds over his term, or fails to pay his rent, inquire into the truth by trial, &c., of the charge, and issue a warrant to put the claimant in possession. It obviates the necessity of ejectment suits in small matters.

A child in Webster, Me., accidentally got a beech-nut fixed in his windpipe; an incision was made below the obstacle, which relieved the little fellow considerably. A thread was passed down the windpipe with a piece of sponge attached; and the beech-nut was thus pulled down and out through the wound. The boy is doing well.

In an action for malicious arrest, tried at Philadelphia a day or two since, Charles Hulse recovered of Joseph Pegg ten thousand dollars, being the whole amount of damage claimed. The arrest was made in Boston in 1843, in a claim of \$55,900. When the cause came on for trial in January, 1844, Pegg did not appear to prove his claim, and was non-suited.

It is stated as a singular, yet indisputable fact, that if we decide by numbers, Paganism must be pronounced to be the principal religion of the British empire. The numerical order of the four great religious distinctions in the empire is—first, Paganism; second, Mohammedanism; third, Protestantism; fourth, Romanism.

The New York Emigrant Society are making great preparations for the reception of emigrants in the coming spring. A gentleman, who is conversant with those matters, states that a whole colony, numbering fifteen thousand souls, will come from Switzerland in the month of May next, and settle down in the West.

A discovery is stated to have been made at Charlottensburgh, by which marble may be cast in moulds of any size, the marble being equal in quality to the purest Carrara marble. Several figures have already been cast of the size of life. The cost is stated to be one dollar a foot.

The U. S. Mails traveled last year: In the free States, 21,393,564 miles. In the slave States, 16,004,850 miles. The cost of transportation per mile in the free States was 53 cents; in the slave States, 95 cents, or nearly twice as much.

In Quebec, on the 9th ult., three brothers, named Boimeaux, French Canadians, died within two hours of each other. It is supposed they all took poison. Truth, sometimes, is stranger than fiction.

A bill has been reported in the Legislature of this State for appropriations for the public works under the amended Constitution, from funds on hand, and the anticipated surpluses for the current year, as follows:—

Table with 2 columns: Item and Amount. Items include Erie Enlargement (\$558,000), Genesee Valley (128,720), Black River (100,000), Oswego Canal (100,000), Oneida River (20,000).

Whether a man is 21 years of age, on his 22d birthday or the day previous, may seem to be a very simple question, but it has agitated some great minds. Chancellor Kent, and the late Chief Justice Swift have decided that a man becomes of age on the day previous to the anniversary of his birthday; so that a person born on the 28th of February, attains his majority on the 27th.

Rev. S. K. Lathrop, pastor of the Brattle-st. Church in Boston, lately remarked in the course of a very plain sermon, but it was agitated and engaged with a society, he promised to perform his duties to the best of his ability, and engaged to preach to the people, and not to the pews.

The Atrevida at New Orleans from Campeachy, 19th February, brings news that the British Royal Mail steamer Tweed, was lost on the 12th February northeast of Cardenas. Sixty persons were drowned. An expedition was sent from Campeachy to her assistance.

We saw recently, a recommendation written by an Irish friend of ours, in favor of a young gentleman who is an applicant for a commission in the army. Among other things he says:—"My friend, Mr. — is closely connected with the President, his father having fought a duel with one of the Polls!"

The Legislature of Wisconsin has ordered 300 copies of the Governor's Message to be printed in the Norwegian language. There are some thousands of the natives of Norway in that State, and excellent citizens they make.

Dr. Ryan, professor of chemistry, says that if Westminster Bridge, which is built of magnesia lime stone, were covered with water and sulphuric acid, it would be converted into epsom salts.

In some parts of the Grand Duchy of Hesse, the clergyman demands a quantity of oats from the bridegroom and bride, as a fee for the performance of the wedding ceremony.

A society has been established, having Lord Ashley at its head, for "the purpose of providing free reading-rooms for the laboring classes in the city of London."

The Susquehanna and Tide Water Canal Companies have passed a resolution permitting all provisions intended for the relief of the people of Ireland and Scotland, to pass their works free of toll.

The Washington correspondent of the N. Y. True Sun says, that 1,500 young men are now in that city, soliciting commissions in the new regiments about to be raised!

It is said that there is always a light in the sleeping-room of the King of the French, and that two pistols are placed on a table near his bed.

A correspondent of the Rochester Democrat says:—"On our way eastward we passed the longest train of cars on the Albany and Boston road that has ever crossed the track. It was composed of 122 cars, of an average length of 30 feet each, making a train of 3,700 feet, or nearly three-quarters of a mile long, and all drawn by one powerful engine."

The Legislature of Pennsylvania has passed a law providing that in sentencing convicts to the penitentiary of that State, the terms of imprisonment shall be so arranged that they shall not expire between the 15th of November and the 15th of the succeeding April.

Dr. Dan Footé of South New Berlin, Chango Co., whose abuse of his wife resulted in her death, and who fled in consequence, has been arrested and brought back.

The Board of Supervisors of Rensselaer Co. have fixed the salaries of Judge and Surrogates at \$1,200 each, \$2,100 if the Judge performs both the duties of Judge and Surrogate.)

The very handsome sum of \$50,000 has been raised during the past year, by private subscriptions, in aid of the University of Vermont at Burlington.

The bill providing for the meeting of the Legislature of Maryland but once in two years, instead of yearly, was passed by the House of Delegates by a vote of nearly two-thirds.

A Brahmin of high caste, was publicly baptized lately at Bernamipete, by the Rev. T. Lesel, of the London mission.

A thief was lately apprehended on board a ship in Sunderland harbor, by his wooden leg snapping in two and thus preventing his escape.

It is stated that more have perished by famine in poor Ireland, than those who fell by the cholera in that dreadful year of death.

At the latest dates, eggs were selling by retail in Liverpool, at 60 cents per dozen, and potatoes at 2 1-2 cents per lb.

The capital of Michigan is about to be removed from Detroit to Lansing, Ingraham county. The people of Halifax have contributed over \$2,200 for the relief of Ireland and Scotland. The Montreal Hibernia Benevolent Society have given \$1,000.

The New Orleans Chamber of Commerce has unanimously agreed to construct a Telegraph line from that city to Washington, and appropriated \$120,000 for its construction.

A gentleman by the name of Fox, with his wife and five children, were crossing Wildcat river, in Indiana, with a wagon and team, when the horses turned into deep water, drowning the five children and a female.

The Legislature of New Brunswick have granted £15,000 sterling to their suffering fellow subjects in Ireland.

The water was let into the Delaware division of the Pennsylvania Canal on Friday last, being a gain of six weeks on last year.

Gov. Toucey has appointed Friday, the 2d of April, to be observed as the day of fasting in Connecticut.

A bill has passed the Massachusetts Legislature to make New Bedford a city.

The New Orleans Times says: We find a fine instance of gallantry recorded of one of our officers, in the late disaster. Capt. Henrie of Texas, who was acting as interpreter and guide for Major Guines' detachment, made his escape the next day after the capture, on the latter's horse, and arrived at Saltillo with the intelligence. He dashed off in face of the whole Mexican guard, killed two who pursued him, and rode his horse, a noble animal, until he fell dead beneath him, completing the remainder of the distance on foot. This unlooked occurrence has, we are informed, created a great sensation in the army, and it is regretted the more on account of the influence it will have upon the Mexicans, whom it will incite to acts which they have not heretofore dared.

Mr. Sewall Short, of Lower Mystic, Ct., has a new plan of applying steam power to vessels. He places two cylinders, one on each side of the keelson, running entirely through the vessel from stem to stern, and opening into the water at both ends. Then he arranges floats or short pistons upon an endless chain passing through the cylinders, and returning along the side of the vessel, or over her deck, and running upon wheels fore and aft. The force of the steam is exerted upon the floats, which find ample resistance upon the water in the tubes. The power is on this plan applied at the bottom of the vessel, and in the direct line of her motion.

The brig Cumberland, Capt. Evans, from Philadelphia bound to Cienfuegos, went ashore on the 10th ult. on a reef, running out from Cayo Breton. Thomas Lewis, mate; James Campbell, cook; and Francis W. Hodgkins, seamen, were drowned. The captain and the rest of the crew succeeded in getting into Trinidad on the 14th. They were in a very suffering condition, but were comfortably provided for by the American Consul. The vessel is a total loss.

The New England Washingtonian publishes the residences of such members of the Massachusetts Legislature as board at any other than temperance houses. The result is summed up—Gov. Briggs, seven of the Council, thirty of the Senate, and one hundred and seventy-two of the House, board at temperance houses, or at home. Lieut. Gov. Reed, two of the Council, ten of the Senate, and seventy-six of the House, board at houses where intoxicating drinks are sold contrary to law and gospel.

The bill to provide for the commutation of the sentence of convicts where they have been convicted of murder in the first degree to imprisonment for life, upon the recommendation of the court and jury before whom the conviction was had to the Governor, has been rejected in the Senate of Pennsylvania—35 to 51.

It is calculated, that the 400 mechanics' institutions of Great Britain comprise 80,800 members, possess about 400,000 volumes of books, raise about £30,000 a year, and occasion the delivery of nearly 40,000 lectures.

It appears from late foreign papers, that the French Government has prohibited the manufacture and sale of Gun Cotton, and ordered the keepers of shooting galleries not to allow its use on their premises.

Mr. George Bigsby, of the High-st. Furnace, Providence, lately had his face dreadfully injured, and sight destroyed when "pouring," by the dashing up of the liquid iron, caused by water in the mould.

There have passed through the village of Angelica, N. Y., during the year ending on the first of January last, on their way to the Eastern market, 33,370 head of cattle. So says the Angelica Reporter.

The territory conquered by our troops in Mexico consists of six States, covering 822,962 square miles, with a population of 629,962 persons.

The American Baptist Missionary Union have raised during the year \$90,000, and sent out 11 new missionaries.

DEED. In Petersburg, Rensselaer Co., N. Y., Feb. 23d, Mrs. SARAH POTTER, widow of the late Stephen Potter, Esq., (whose obituary was inserted in the Recorder of April 30th, 1845), in the 85th year of her age. Mrs. P. was a native of the State of Rhode Island. In her youth, she remembered the Seventh-day Baptist Church in Hopkinton. She was one of the pioneer matrons in the early settlement of the land in which she is entombed. Her life has given satisfactory proof that hers was not a dead faith, but one that was productive of the fruits, graces, and hopes of the Gospel. She has now gone to meet the husband of her youth and companion of her toils, who recently left her shrouded in the gloom of widowhood. To those who knew her, eulogy would be useless; her worth and pious example are too well known to need a registry here. Suffice it to say, that the religion of Jesus, which was the object of her earnest attachment, was the solace of her advanced life, and shed its sweetest comforts upon her in death.

In Genesee, on the 29th ult., Mrs. SUSAN W. STILLMAN, wife of Orr Stillman, of Alfred, died, in the 31st year of her age. Sister Stillman was a member of the First Seventh-day Baptist Church of Alfred. She was one of those Christians of whom it can be said in truth, "She was an ornament to her profession." Precious in the sight of the Lord is the death of his saints.

In Brookfield, N. Y., on the 26th of February, ISAAC CLARKE, aged 44 years. He was a worthy and influential member of the First Seventh-day Baptist Church in Brookfield. His hopes of immortality and eternal life seemed to grow stronger as death approached.

In Adams, N. Y., on the 28th ult., ORSON C., son of Alva G. and Laura Green, aged seven months and five days.

"Thus blooming youth are snatched away By death's relentless hand," But their pure spirits soar on high, To join th' angelic band. G. M. L.

LETTERS. Nathan V. Hull, B. B. Tinsworth, D. Dunn, J. Clarke, S. Bugles, A. M. Covey, Wm P. Langworthy, G. A. Throop, Alfred R. Bennett, Charles Potter, Wm B. Maxson, Adams Township, C. M. Lewis, D. Olmsted, Wm Utter.

Table with 2 columns: Name and Amount. Includes T. S. Alberti, Plainfield, N. J. \$300; E. F. Randolph 300; Richard Woodson 200; Charles Gifford, Auburn 200; Chas Card, Troyburgh 200; George Garrett, New York 150; A. M. Covey, N. Brookfield 200; Orrin Bates, East Roxbury, Vt 200; H. C. Randall, Christiana, W. T 200; W. P. Langworthy, L. Genesee 100; John Tanner 100; Alfred Lee, Green's Corners 300; Alfred R. Bennett, Lowell 200; Geo. Armstrong, Adams 200; Nelson Babcock 200; Isaac Wright 200; J. Witter & D. Babcock, U Forks 200.

NOTICE TO CARRIAGE-MAKERS. THE subscriber, wishing to be relieved from the charge of the carriage business, is desirous of either letting his shops, or procuring some one to take charge of them, on advantageous conditions. As he has become proprietor of a new and valuable improvement in carriage springs and hangings, his shop will be capable of competing with any in this section of the country. Any person wishing to obtain the situation may address the subscriber at DeKuyter, N. Y. JOHN MAXSON.

VALUABLE REPLICATION! CARLOW'S DEFENSE OF THE SABBATH. THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged, by the omission of occasional repetitions. The Society ask for a general circulation. It is published in mailable covers at 15c, or five mason gilt back and side 30c, or full gilt 50c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DAQUERRIAN GALLERY. GURNEY'S PREMIUM DAQUERRIAN GALLERY, 189 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 in past success of giving entire satisfaction. As in every art and science, the progress of study and practice are necessary to success, so especially in the mechanical art that has progressed so rapidly as Daguerre's art, the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses. N. B. No charges made unless satisfaction is given. oct22 6m

FOREIGN PERIODICALS. REPUBLISHED BY LEONARD SCOTT & Co., NEW YORK. THE LONDON QUARTERLY REVIEW, THE EDINBURGH REVIEW, THE WESTMINSTER REVIEW, THE NORTH BRITISH REVIEW, AND BLACKWOOD'S EDINBURGH MAGAZINE.

THE above Periodicals are re-printed in New York, immediately on their arrival by the British steamer, in a beautiful clear type, on fine white paper, and are faithful copies of the originals—Blackwood's Magazine being an exact fac-simile of the Edinburgh edition.

The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, calmness and forbearance, not often found in works of a party character.

They embrace the views of the three great nations in England—Whig, Tory, and Radical—"Blackwood" and the "London Quarterly Review" are Tory; the "Edinburgh Review," "Whig"; and the "Westminster," Radical.

The prices of the Re-prints are less than one-third of those of the Foreign copies, and while they are equally well got up, they afford all that advantage to the American over the English reader.

TERMS. PAYMENT TO BE MADE IN ADVANCE. For any one of the four Reviews, \$3 00 per annum For any two, do. 5 00 " For any three, do. 7 00 " For all four of the Reviews, 8 00 " For Blackwood's Magazine, 3 00 " For Blackwood and the 4 Reviews, 10 00 "

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N. B. The Postage on all the Periodicals is reduced by the late Post Office law, to about one-third the former rates, making a very important saving in the expense to mail subscribers.

* * * In most of the large cities and towns in the United States lying on the principal Railroad and Steamboat routes, these periodicals will be delivered FREE OF POSTAGE.

NEWMAN'S ONLY PERIODICAL ON BOTANY! PROSPECTUS OF THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodelled, so as to differ from any thing ever before presented, combining four departments—Flora, Medical, Introductory, and Biographical. The first comprises the classification and description of each plant in history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of the plant when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the science from the earliest times, accounts of its discovery, and theory of the operation of medicine on the animal system. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system, from the Linnæan, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the edible mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnæus, and contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is of large octavo form, every number consisting of six plates and forty-eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion with a separate branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS. The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one, for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequalled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, containing 2280 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals. The first number is dated January, 1847. The publishers guaranty that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired. Competent agents wanted to circulate the work, through whom a very liberal discount will be made. All communications must be addressed (post paid) to the publishers, Lewis & Beown, 272 Pearl-st., N. Y., where subscriptions will be received, and agents supplied. Editors of newspapers and other periodicals giving gratis the prospectus three insertions each year, will, by forwarding the papers containing them, receive the same work gratis, as published. Jan. 10th, 1847.

Miscellaneous.

ADVERTISEMENT OF A LOST DAY.

BY MRS. L. H. SIOURNEY. Lost! lost! lost! A gem of countless price, Cut from the living rock, And graven in Paradise.

AWFUL DISCOVERY.

One serene evening, in the middle of August, 1775, Capt. Warrens, the master of the Greenland whale-ship, found himself becalmed among an immense number of icebergs, in about 77 degrees north latitude.

About midnight, the wind rose to a gale, accompanied by thick showers of snow, while a succession of tremendous thundering, grinding, and crashing noises, gave fearful evidence that the ice was in motion.

It was two miles beyond the entrance of this canal that a ship made its appearance about noon. The sun shone brightly at the time, and a gentle breeze blew from the north.

Capt. Warrens was so much excited that he immediately leaped into his boat, with several seamen, and rowed towards her.

Capt. Warrens and his seamen hurried from the spot without uttering a word. On entering the principal cabin the first object that met their attention was the dead body of a female reclining on a bed in an attitude of deep interest and attention.

Her countenance retained the freshness of life, and a contraction of her limbs showed that her form was inanimate. Seated on the floor was the corpse of an apparently young man, holding a steel in one hand and a flint in the other, as if in the act of striking fire upon some tinder which lay beside him.

mentioned, and returned to his own ship, and immediately steered to the southward, deeply impressed with the awful example which he had witnessed of the danger of navigating the Polar seas in high northern latitudes.

On returning to England he made various inquiries respecting vessels that had disappeared in an unknown way, and by comparing the results of those with information which was afforded by the written documents in his possession, he ascertained the name and history of the imprisoned ship and of her unfortunate master, and found that she had been frozen thirteen years previous to the discovery of her among the ice.

A QUACK DOCTOR.

In an excellent article in the last number of the ILLUSTRATED MAGAZINE, entitled, "England sixty years ago," the following tale is told of one of these itinerant worthies:—"On one occasion, a great, gawky, lumbering clothhopper thought he had devised a mode of turning the laugh against the doctor.

"On one occasion, a great, gawky, lumbering clothhopper thought he had devised a mode of turning the laugh against the doctor. He mounted the stage, and, on being questioned as to his disorder, said very gravely, 'Why, I'm a liar.' "Sad disorder, sir, but perfectly curable," said the doctor. "Well, but, (said the man), I've a worse nor that, I've lost my memory."

THE PROMPT GIRL.

The prompt girl rises with the lark in the morning. When the gray dawn steals in at her window, she springs from her bed, and in a very few minutes she is dressed, and prepared to make her appearance in the family, to assist her mother, if necessary; or, if not needed there, to go to her devotions and her study.

This good habit, our readers will perceive, must be of great advantage to the one who possesses it, as long as she lives. It is, however, within the reach of all. Only carry out the idea we have given of promptness one day, and then repeat it every day, and, in a little time, the habit is established.

A SISTER'S INFLUENCE.

He who has never known a sister's kind ministrations, nor felt his heart warm beneath her endearing smile and love-beaming eye, has been unfortunate indeed. It is not to be wondered if the fountain of pure feeling flow in his bosom but sluggishly, or if the gentler emotions of his nature be lost in the sterner attributes of manhood.

ENJOYMENT OF LIFE.—Two wealthy citizens of Boston, now considerably advanced in life, were lately conversing in regard to the period when they had best enjoyed themselves. "I will tell you," says one, "when I most enjoyed life; soon after I was twenty-one, I worked for Mr. —, laying stone wall, at twenty-five cents per day."

AN ADROIT ROBBER.—A French robber named Dore, once had the audacity, alone and unassisted, save by his own ingenuity, to stop a diligence full of passengers. He constructed several excellent men of straw, the size of life, and quite as natural—at least in the dark.

A PLEASANT PARLOR INMATE.—Miss Fuller, in her last letter communicated from Europe to the columns of the New York Tribune, mentions having become acquainted with Dr. Southwood Smith, the well-known philanthropist.

CONSUMPTION.—Hastings, in his work on consumption, furnishes some curious statistics. He says that among persons engaged in the different professions at Geneva, 114 fall victims to consumption out of 1,000. The average varies; in some professions it is higher than others; in the varnish painters it is as high as 37 in 1000.

PRECOXITY.—Probably the most extraordinary instance of Premature Genius, is found in the life of John Luis de Candiac, who was born 1719, at Candiac, in the diocese of Nismes, in France. It is recorded of this remarkable child, that from the cradle he began to learn his letters, and at the age of two years and a half knew them all.

NEVER GIVE A KICK FOR A HIT.—I learned a good lesson when I was a little girl, rejoined Mrs. Fairweather. One frosty morning I was looking out of the window into my father's barnyard, where stood many cows, oxen, and horses, waiting to drink.

The obedience of that man is much too delicate, who insists upon hearing the reasons of all laws before he will obey them. The legislator must be supposed to have given his sanction from the reason of the thing; but where we cannot discover the reason of it, the sanction is to be the only reason of our obedience.

VARIETY.

Caoutchouc (india rubber), becoming very smooth and viscous by the action of fire, has been proposed by an eminent English dentist as an excellent remedy, for filling hollow teeth, and alleviating the toothache proceeding from that defect.

The New York Medical Examiner says:—A young lady with whom we are acquainted gave birth lately to her first child. The little one was about a fortnight old, when we asked a lady how it and the young mother were.

Mrs. Romer, in her agreeable work called "A Pilgrimage to Egypt, Nubia and Palestine," having dined with an Egyptian potentate, remarks: "I never tasted a better turkey than he gave us; and upon complimenting him upon its great delicacy, I learned from him the Egyptian secret of rendering the flesh particularly tender.

A musical instrument, called a baryton, is exciting a great deal of interest in France. It is between a viola and a violoncello, and is played like the latter instrument. Its four strings are tuned octaves to the corresponding strings of the violin; and its compass is thus lower by a fourth than the viola, and higher by a fifth than the violoncello.

John Foster says, "I have observed the most ladies who have had what is considered as an education, have no idea of an education progressive through life. Having attained a certain measure of accomplishments, knowledge, manners, &c., they consider themselves as made up, and so take their station; they are pictures which, being quite finished, are now put in a frame—a gilded one if possible—and hung up in permanence of beauty!

It is stated that during Victoria's visit to Arundale Castle, (21 days,) the Dutchess of Sutherland, one of the maids of honor, put on no less than seventy new dresses! that she regularly changed her costume four times a day, and that she paid one of her female attendants five hundred dollars a year, who was called her combination maid, and who is solely occupied in harmonizing or combining her various articles of dress, so as to produce a new and happy effect.

How admirable, says Racine, is the simplicity of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of his executors, nor his judges. They report the facts, without adding a single reflection. They remark neither their Master's mildness when he was smitten, nor his constancy in his suffering, which they thus describe—"And they crucified Jesus."

When, upon mature deliberation, you are persuaded a thing is fit to be done, do it boldly; and do not affect privacy in it, or concern yourself at all with what impertinent censures or reflections the world will pass upon it. For, if the thing be not just and innocent, it ought not to be attempted at all, although ever so secretly. And if it be, you do very foolishly to stand in fear of those who will themselves do ill in censuring and condemning what you do well.

A white glove often conceals a dirty hand. Go into the country to hear the news of the town. Call me cousin but do not zeal without knowledge is like fire without light. Youth and white paper soon take an impression. Vows made in storms are forgotten in calms. The church is out of temper when charity is cold and zeal is hot. Envy shoots at others, and wounds herself.

They get volunteers rather oddly in South America. They send out a party in the night, who go to different houses on the roads, take the men from their beds, tie their hands, march them to town, put them into the calaboose and keep them seven years, during that time not being allowed to visit their families. This is the manner in which the Standing Army is kept up.

Poetry is the flour of literature—prose the corn, potatoes and meat; satire the aquortis; wit the spice and pepper; love letters are the honey and sugar; dunning letters are the emetics; and letters containing remittances are apple dumplings.

Some persons toil all their lives, and refuse the enjoyment which can only be relished when life is in its prime, that they may be rich when the power of enjoyment is over.

It is the custom with the New Zealand females to pet pigs, the same as European ladies fondle dogs and kittens.

Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for every thing; this he offers you inadvertently in his words. A man's greatest riches consists in his ability to live upon little with a contented mind.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

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

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

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage.

Regulations. 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.

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.

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.

Expenses. Board, per week, \$1 00 Room-rent, per term, 1 50 Tuition, per term, \$3 50 to 5 00 Incidental expenses, per term, 25

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 2 00 The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

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