| The Sablath Mecordex. |  |  |  | time; and they call me. Her voice, too, fat -Oh, I heard it then !" |
| :---: | :---: | :---: | :---: | :---: |
| From tho Christian Chronicl | pres | $\begin{aligned} & \text { as he calls, l know } n \\ & \text { is as remarkable for } \end{aligned}$ |  |  |
| SABbate discussion. | to the | comprehensiveness. <br> plete. It stands in |  | be mile e', |
| -[0ontinued from Recorider of April 2.$]$ | 兂 |  |  |  |
| rror:-Your correspondent | It is not; nor is any other moral law. The |  |  |  |
| self, and all our readers, may yet " | light of nature alone defines nothing thing. Its impressions lie at the |  | By fie dropind | lonely. Is this death, father ?' |
| We are not now quaite | "every wind" of circumstance. We "see from |  |  |  |
| ortant, as it determines the issu ion. In his sense, no law is | that it | $\begin{gathered} \text { com } \\ \text { fect } \end{gathered}$ |  | I stepped out into the night, anda stood long |
| moral; for law cannot b |  |  |  |  |
| the light of nature. The term includes the of verbal and authoritative precept. The | $\begin{aligned} & \text { sible- } \\ & \text { lat ther } \end{aligned}$ | $\overbrace{\text { pron }}^{\text {sro }}$ |  | el's excellent lady and her dau |
| batic law, is, in this respect, |  |  |  | we eift the cabin. |
| sitiation of every other moral law that God has estidished. When we call the crude coucep. | lis the moral basis of the law. |  |  |  |
| tions and intangibe impre |  |  |  |  |
| heathen minds, Iaws, we do not follow an exact mode of spech. Those are strange laws | 1 consid | for | ghost given up in ago |  |
| which are as variable, and as uncerta |  |  |  |  |
| wind. What | employments-in the same way that when a |  |  |  |
| Pagans? "Equity and kindness," they often | $\underset{\text { man sits down }}{\text { muppose God }}$ | nes |  | school-house. There, with simple rites, the |
| on these subjects is what they need. It is j , |  |  |  |  |
| what nature never furni |  |  |  |  |
| daik and unsatisfactory. Moral law is a everbal statement, describing a moral duty $A$ moral |  | $\left.\right\|_{\text {The pr }} ^{\text {The pr }} \text { with }$ |  |  |
| duty grows out of the nature |  |  |  |  |
| moral beings. | reference? Is. it not intended that we shall |  |  |  |
| ed in the nature and relations of | (think of Him? To think of God properly, is | hele |  | warm hearts gave beauty to their unshayen |
| "essential util | - |  | ol | faces, as they stood in reverent silence by the grave Ther murmured, and the bird |
| of |  |  |  |  |
| relation of moral beings, the meanin | explain the terms of the Sabbath law. The | Tand | Forest fuxema, |  |
|  |  |  | We had one long and w |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| the | dis |  |  |  |
|  |  |  |  |  |
| parrialy papabie to the mind |  |  |  | to the temple of God on ligh. [Jour. Com. |
| са |  | rested the seventh day," iil fact, not in inten- |  | the battue hield. |
| they are se |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | Strange the apostle | we |  |
| ve law |  | ness. The Sabbath was befors reason of the instiution has |  |  |
|  |  |  |  |  |
| mo | correspondent. These simple and comprehen- |  |  |  |
| not the less | $\left.\right\|_{\text {hut }} ^{\text {sive }}$ | ples | w |  |
| . ${ }^{\text {is }}$ distincti | human relatious; and are acknowledged to be |  |  |  |
|  |  |  |  |  |
|  | $\left.\right\|_{\mathrm{emi}} ^{\text {wit }}$ | baplist missions in china. |  |  |
|  | $\left.\right\|_{\text {whi }} ^{\text {whi }}$ | The New York Recorder publishes a letter | to linger, as if loving the quie |  |
|  | of God. The Apostle Paul deems it moral, | Kong, |  |  |
|  |  | taken. We agree with the editor of the |  | that bloody field will also be consecrated to hu- |
| what confused. Bishop, Andre | The remarks of "Indagator," on this subject, | Recorder, that it must be painful to our mis- |  |  |
|  |  | sionary brethren, as they l |  |  |
|  |  |  |  |  |
|  |  | faithul pictures of their observations, |  |  |
| given it "a local habitation and a name." | fru |  |  |  |
|  | Decalogue. | ory supported and rei |  |  |
| commanded. The one is founded in rectitude; | Reasoning here |  |  |  |
| that "Indagator" has correctly apprehended |  |  |  |  |
| f | he continues, "bring from the Decalogue, and |  |  |  |
| developed, would be found | the rest of the code, indififerenty, those efacts of the law which were of peretual orce." What |  |  |  |
| says, arise out of the case itself; prior to (apart |  |  |  |  |
| from) "external command." |  |  |  |  |
| The statements of "Indagator" are not con. | of | wit | paddle, to |  |
|  |  |  |  |  |
|  | teral injunctions "; and desires all to feel that | did |  |  |
|  | fur |  |  |  |
| visibe lines. He has all along insisted, that, a | Strange, then, that he gives so many "partic |  |  |  |
|  | and formal precepts," I had always supposed |  |  |  |
| purely by the lighto | particular | ment | gifted with a |  |
| as the only ground of moral obligation. The | "the exercise of the most enlightened" love. | of th | sometimes as if inspired; and she seems to be | 4 |
| ic law cannot be learned from |  |  |  | missionary collection, was met the following |
|  |  | consol |  |  |
| g , | particular and | of |  |  |
| perceive any of those | May a ask, what ceremonial observan culcated in the ten commandments ? | Jehovah | gotten. There were books and evidences of luxury and taste lying on the rude table in the | $0$ |
| $k$ knowtedede of those relations be obtained throuyh | The way in which he accounts for the solemn |  |  |  |
| unaiided understanding; or on |  |  |  | poor at home. © I will give $\mathcal{f}$ - to the poor of: |
| of the written word-conscie | given, will not bear examination. They were | or | the | a |
| stated that "the fourth commandment was as |  |  |  |  |
|  |  |  |  |  |
| d |  |  |  | miserable poor of I reland." " I will give $\mathrm{L}-$ |
| , | regarded by the Jew as "exclusively moral." |  |  |  |
| f moral.obigation,", This |  | to | H | "I do not mean that either,", was the reply, |
|  |  |  |  | ${ }^{\text {a }}$ |
|  |  |  |  |  |
| "Some duties," he, says, "grow so plainly | - |  |  |  |
| out of our moral relations that we feel, before | Christ") But what law? And in what sense? | b | ed | egree i |
|  |  |  |  |  |
|  | of life? "I was alive without the law once, |  |  | BELition |
| $f$ our moral rea | but when the commandment came, sin revired, | we oftener v |  | istian |
| on "essential ut | and I died." Could a law, no longer in force, | where the Son of God in agony cried, till the | $18 \mathrm{c}$ | comation |
|  |  |  |  |  |
| sential util | as to command universal consent. So acute a |  | d, and she spoke in that same deep, richly |  |
| Suggests and determines the duty. Indeed the | thi | we realize the import and bearing of his last |  |  |
| nich the forego | taken ground on this question, wit | command, and then feel no. more, and pray no | Father, I am cold |  |
| belongs, though it accords throu | sideration. I cannot quite adopt tis statement, | more, and do no more than we now do ? | and the old man lay down by, his dying child, | ${ }_{\text {dise }}$ |
|  |  |  |  |  |
| says he, "is the law of conscience; the pre. | which belong to the things that " remain. ${ }^{3}$ | ee, and sell:denial, and zeai, to take |  |  |
| n, whic | There were other thing | ion of all our hearts. Could we weep | d,", saia the old man", "doth the. |  |
|  |  |  |  |  |
| ail precepts. |  |  |  |  |
|  |  |  | see it, father; and its banks are green with |  |
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THE SABBATII RECORDER

The Sabbath Riecorder

## THE sABBATARLINS OR SEVEMTI-DAY BAPFISTS


 among them. He came from England to New-
port, R. I, in 1665 , and " brought with him the opinion, that the Con Commandments, as they
were delivered from Mount Sinai, were moral and inmutable, and that it was an anti-Christ-
ian power which changed the Sabbath from the ed the First-day Baptist Clurch in Newport, and soon won several members of that church
to his views. They continued to walk with the
church, however, for a time, until a difficulty arose in consequence of the hard things which
were said of them by their brethren, such as that the ten commandments, beirg given to the
Jews, were not binding upon the Gentiles, and that those who observed the seventh day were
gone from Christ to Moses. In November, 1671 , they came to an open separation, when Stephen
Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters, entered inte Seventh-day Baptist Church in America. Wil tor, which office he filled until his death in 1704 , by William Gibson, a minister from London, who continued to labor among them until he
died in 1717, at the age of 79 years. Joseph
Crandall had been his colleague for and was selected to succeed him. When he
died, in 1737, Joseph Maxson was chosen pastor, and discharged the duties of the office until
1743. He was followed by William Bliss, who served the church as pastor until his death, in
1808, at the age of 81 years. Henry Burdick succeeded him in the pastoral office, and occu-
pied that post until a few yeafs ago, when he has ordained several ministers, fro, this church home and abroad. It has also included among two of whom, Richard and Samuel Ward, Gov-
ernors of the State of Rhode Island, are well For more than thirty years after its organization, the Newport Church' included nearly al of Rhode Island and Connecticut; and its pas-
tors were accustomed to hold stated meeting modation of the widely-scattered members.
But in 1708, the brethren living in what wa then called Westerly, R. I., (comprehending all best to form another society. Accordingly they which had a succession of worthy pastors, behouses for the accommodation of the members i are seven churches in Rhode Island, and
The first Seventh-day Baptist Cfurch in New Jersey, was formed at Piscataway, about thirty
miles from the city of New York, in 1705. The circumstantce from which it originated, is some-
what singular and note-worthy. "About 1701, one Edmund Dunham, a member of the old first-
day Church in that town, admonished one Bonham, who was doing some servile work on Sun-
day. Bonham put him on proving that the first day of the week was holy by divine appoint-
ment. This set Dunham to examining the point, and the consequence was, that he rejected the
first day, and received the fourth commandment as moral, and therefore unchangeable. In a Mr. Dunhaik, formed a church, chose him as ordained. He served the church until his death Dunham, who died in 1777, in the 86th year of his age. Since then the church has enjoyed the church originated the one at Shiloh, about forty organized in 1737, and now embraces more members than the mother church. There are
four Seventh-d Baptist churches in New Jersey, llocated at Piscataway, Shiloh, Marlbo-
rough, and Plainfield.
In the State of New York, there are overthirty Seventh-day Baptist churches; the following
ketch of which, is arranged according to their geographical position. A church was organized
at Berlin, Renseselaer Co., about $t$ wenty-five miles from Albany, in 1780, which has gradually increased in numbers, and has established a
braich in Stephentown. It has also led to the formation of a churcha several miles north in the town of Petersburgh. From this neighborhood,
several families removed to Adams, Jefferson Co., and organized a church, from which an other has sincesprung up in the adjoining tow
of Honnsfield. A church was organized a froonsfifld, A church was organized a
Broida Madison Co., in 1797. As itincreas edin numbers, and gradually extended over natger territory, two other churches were forme
in the ame town, which are now in a flourishing
coñidition: Scattered around these churches in Central New York, are the churches at New-

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The following list of the churches, together of their organization, is taken from the minutes
 From the foregoing it will be seen, that there
re sixty-four churches connected with the
Conference, and that the number of communi. cants is above six thousand. The number
ordained ministers is fifty-ight, and of lieei
tates twenty-four. The following table, the number of communicants from year
year since 1807 , may be interesting in this co

answer to "questions for solutiox"
To the Eatior of the sabail. Reconter:-
Eld. Lang worthy's ' Questions for solution" ap aring received answers, to my knowledge, end you the following suggestions:-
" 1st. What are the means mostly yo be use
oo produce a revival of pure religion in th oproduce
churches 8 "
"
Let the teachers preach sound doctrine, trust ing in God, while themselves and.professed
lievers practice the teachings, "calling upon the name of the Lord," and a revival of " p
ligion" will surely follow. Let us try it.
"2d. What is the best plan for churches.
adopt in raising money for sustaining missionary adopt in raising money for sustainin,
and other benevolent operations? The simplest and most natural-that which
attended with the least ostentatious display Let individual members " lay by them in store," and at the proper time every one give as "God
hath prospered him," and if there is the genia warmth of "pure religion," there will be mistake but. what the rand of this amount is only forthcoming; and a want of this amo
a sure index of the state of religion.
If the amount is wanting, we must get up revival of "pure religion" as the first step t wards effective effort in any
prise. Get the church right, and the world will soon come
will prevail

## Brookrmin, prevail."

P. S. The 3d question belongs to others
nswer, though $I$ have an opinion
Another Thanglation of the New Test torians in Persia, in a letter dated November
 his edition of the New Testament.
NABBATH LEEISLATION.
ALbANY, May 4, 1847.
To the Editor of the Sabbath Recorder:-
Since I wrote last, the Bill for the protection

## of Sablath-keepers has assumed a variety

 the Bill reported by the Judiciary Committee (which has been published in the Recorder,moved that it be referred again to that Commit-
tee. He then drafted an entirely different Bill, which the Committee refused to adopt. What
the terms of that Bill were, I cannot ascertain,
as it is in the hands of Mr. Spencer, who is ab sent. The C
lowing Bill:-
Sec. 1. No person whose religious faith and
practice is to keep the seventh day of the week
as a day set apart by divine command as the
Sabhath of rest fro Sabbath of rest from labor, and dedicated to the
worship of God, shall be subject to perform
military duty or jury duty in a justicee's cour
Sec. 2. Any person who shall knowingly and
maliciously cause or procure any process issued from a justice's court, in a civil suit, to be serv-
ed on said day upon any such person, or who
shall so serve any such process, which shall be

## guilty of a misdemeanor, and upou conviction thereof, shall be subject to fine or imprisonment or both.

 Sec. 4. The Act entitled, "An Act in rela
tion to Seventh-day Baptists,", passed May 7
1839, is hereby repealed.














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\begin{aligned}
& \text { mand as the Sabbath of rest from labor, and } \\
& \text { dedicated to the woribhip of God, except in cases } \\
& \text { of the breach of the peace, or apprehension of }
\end{aligned}
$$

$$
\begin{aligned}
& \text { dedicated to the woriship of God, except in cases } \\
& \text { of the breach of the peace, or apprehension of } \\
& \text { persons charged with crime and midemeanor ; }
\end{aligned}
$$

$$
\begin{aligned}
& \text { practice is to keep such seventh day of the week } \\
& \text { as the 'Sabbath of frest from labor, and dediciated } \\
& \text { to the worship of God, shall be made returna- }
\end{aligned}
$$

$$
\begin{aligned}
& \text { to the worship of God, shall be made returna- } \\
& \text { ble on such seventh day of the week, except in } \\
& \text { cases of the breach of the peace, or appreben- } \\
& \text { sion of persons. chariged with crime and misde. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { meanor. } \\
& \text { Sec. 2. No Justice of the Peace shall know- } \\
& \text { ingly, where obiection is made, adjourn any civil }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ingly where objection is made, adjourn any civil } \\
& \text { suit or proceding to which any person is party } \\
& \text { whose religious faith and practice is to keep }
\end{aligned}
$$

$$
\begin{aligned}
& \text { whose religious faith and practice is to keep } \\
& \text { the seventh dion of the week, comonly called } \\
& \text { Saturday, as a day set apart by divine command }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Saturday, as a day set apart by divine command } \\
& \text { as the Sabbath of rest trom labor, and dedicated } \\
& \text { to tho worahio of End for trial or hearino on }
\end{aligned}
$$

$$
\begin{aligned}
& \text { as the Sabbath of rest from labor } \\
& \text { to the worship of God, for trial } \\
& \text { such seventh day of the week. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Mr. Balcom consented to these amendments, } \\
& \text { as it could be passed in no other form while so }
\end{aligned}
$$

$$
\begin{aligned}
& \text { af it could be passed in no other form while so } \\
& \text { few members were presen. } \\
& \text { The Bill was then returned to the Senate, and }
\end{aligned}
$$

$$
\begin{aligned}
& \text { The Bill was then returned the senate, anc } \\
& \text { referred again to the Judiciary Commitee. } \\
& \text { then conferred with the Committee, and ex }
\end{aligned}
$$

then conferred with te temented thate, they would

$$
\begin{aligned}
& \text { so modify the Bill that both Houses could agree. } \\
& \text { This morning Mr. Lester reported the Bill, con- }
\end{aligned}
$$

$$
\begin{aligned}
& \text { curring in the first amendment of the Assembly, } \\
& \text { and non-concurxing with the second. On con }
\end{aligned}
$$

$$
\begin{aligned}
& \text { and non-concurring with the second. On con- } \\
& \text { ferring with some of both Houses, it was thought }
\end{aligned}
$$








of the Bill, and will aid us still farther

THE Evangelical allince and THE sevevit-
DAY baPTISTS.
Several meetings were held in New York last week, for the purpose of forming an Evan-
gelical Alliance for the United States. A ques-
tion relative to the admission of Seventh-day tion relative to the admission of Seventh-day
Baptists came up at the first meeting, and was
discussed with considerable interest. The folowing report of the discussion is giveu in the
Y. Y. Tribune. We publish it to-day without
lo
comment, but may have something to say about
it hereafter:-
The proposed Constitution for the Alliance
was then taken up, and all that part of the
Preamble copied from the statement of the
Preamble copied from the statement of the
General Alliance, unanimously adopted. A
portion introduced. by the Committee who pre.
ate the Constitution, relating to the right a
uty of reading the Scriptures, the duty
veeping the Sabbath, forms of worship, difusio
Constitution should be be cossidened tad and vorted on on
The first thing in order, he said, was to form
the organization ; after that any peculiar de-
aration or modification of principles might

de. ${ }^{\text {donsti }}$
The Preamble and Constitution having been
approved, article by article, on the question of
is adoption as a whole, it was inquired if the
article in the preamble relating to the desecra-
ion of the Lords Dapay, owould not exclude the
Seronth-day Baptists from the Alliance? Inthis connection an interesting and prolonged
discussion arose as to whether the conscientious
keeping of the seventh instead of the first dayof the week should constitute a bar to member-
hip, and as to the mode in which, in case it
should not the fact that no such exclusion was
ntended should be expressed.
Rev. Mr. Krikk believed that a doctrinal basis
was necessary, and if the question of SlaveryRev. Mr. Krrk believed that a doctrinal basis
was necessary, and if the question of Slavery
hould come yup, he should take that ground;
was necessary, not as a Church creed, butasDr. Forsyтн recollected that when the
original language was adopted in Löndon, the
same question was raised by a Seventh-day
Baptist, and the Alliance refused to use any
"Lord's Day ." In In their view the expressio
waestion of language, but of principle. If
But each party regarded the other as departin
from the true way of the Lord, and could no
adopt each other's language. Moreover, thby the majority of Evanangelical Christians, an
could not be changed to suit extreme or excep
tiona cases.
Subsequently Dr. Fonswr. said that he did
not hold the idea that the Seventh-d day. BaptistsSubsequently Dr. Forssur said that he did
not hold the idea hiat the Seventh-dhe Baptist
saould not be admitte. He must object to
altering phraseology in respect to a verbal pro
position while the viewion of its subject held b
different pparties were diametrically opposed
should come in on such a basis as might bo
mutually agreed, provided it was the will of the
Alliance that othing should be said on th
question of the Sabbath, otherwise he shoulAliance that nothing should be said on the
question of the Sabbath, otherwise he should
not. The clause should be stricken out, or it
should stand wholly as it was.
Mr. Kur was averse to any explanatory
resolution or note, on the ground that there
could be no end to explanations of this kind.never to have come into the statement. Th
Alliance was formed to promote the greates
possible object, the Union of the Disciplespussible object, the Union of the Disciples o
Christ. This ought to be held as its objec.
without reference to others. At the meeting i
London, different branches of the Alliance haLondon, aiferent branches of the Alliance
different objects. The Scotch brethren desire
o attack Papacy; the English brethren als
ad their own purposes. Had thisto attack Papacy; the English brethren als
had their own purposes. Had this atricle no
been introduced no difference on this poin
would have been called out.would have been called out. He was averse
to explanatory resolutions on this article. Se.
side, he did not wish to commit himself to his
Baptist brethren on the point. He should fight
them in love till death upon it, as he shouldther brethren on other points, and did not wish
his sword arm to be disaled. If the Seventh-
day Baptists could come in as the article stands
e shomaking explanations of the article.
The Crant had objections to the fourth articl
as pecular objects for the Alliance as that re
lating to keeping the Sabbat... Profanity
adultery or Sabbath-breaking were not forbid
den any more than stealing. Ifden any more than stealing. If one was to be
specified by the Alliance, why not the other ?
If posible he should prefer to strike out the
article altogether.[At
which
sion "
sion "Lord's Day"
tists was resumed.]Rev. Mr. Kirk said that the Conference had
arrived at an important tsage of itt proceedings.
He was not fully prepared to act pretelyHe was not fully prepared to act maturely, and
would prefer, as the debate hitherto had beewould prefer, as the debate hitherto had, been
rather informal, that it should be continued inrather informal, that it should be continued in
an informal conversation, and that a committee
should be appointed to be instructed by suchshould be appointed to be instructe hoys such
conversation as to the sense of the house and
to mature a resolution properly expressive o
it. Possibly it might be found advisable. to
strike out the article, and to adopt the sectionwithout it. At prese
vote for any thing.
Dr. Lewis made
favor of the propriety of impressinge ar
ommandment as especially sacred.
Dr. Lansing was troubled by noth
the article in question, and wished
Dr. De Wirr made a statement of re
oposing the striking out of the article.
change. He would depreceate the going torth of
any thing which should imply that the Confer-
ence recognized any other day than the first day
of the week as the Christian.Sabbath. . Had the
phrase never appeared in the preamble it mightphrase never appoared in the preamble it might
very innocently have been left in silence. But
being there, to alter it would imply thet thebeing there, to alfer ben loft in silence. But imply that the
Conference did not regard the subiect with



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 "That wivies the Fraggitieal Alliaice almimis




 juew whini istop:
Texr-Book and Treasurx.--Such is the title

 hundred and fifty pages each. The first. part
contains Scripture texts arranged to illustrate nearly every religious subject of a practical nature which is likely to come up.in a Christian
family. The second part is designed to afford general view of the manners, customs, and
istory of the Jews and other nations mentioned in Scripture, and of the geography, natural his-
cory, and art of the ancients, together with a variety of other subjects recorded or referred to
in the sacred yolume. The book can not fail to be of great service to ministers of the Gospel, very class who desire to study the Holy ScripA Mormon Preacher.-The Christian SecEldery J. G. Adams, is figuring to some extent f preacher and play-actor. He was caricaturbaper a Mr. Estabrook in a scandalous little
Boston. The Mormon Eider provided himself with a cow-hide and at the first opportunity gave Mr. Estabrook a flogging. crowd of some three hundred persons wha "Gentlemen, I am J. G. Adams. "This per-
son, without the slightest provocation on my part, has wantonly assailed my mathanacter in a
aper of which he is the editor, and for this I paper of which he. I am going to play an en-.
have punished him.
gagement at the Providence theatre, and, please God, will return here on Sunday in season to

Baptists in Engundo.-The (English).Bapist Reporter, for 1846, furnishes reports of one housand five hundred and twenty-nine professed disciples of our Lord Jesus Christ were "buriwith him by baptism." of this number
seventy-five were teachers and one hundred and five scholaris in Baptist Sunday Schools. Ten rians; 147 Ep ; lians; 1 Quaker; 1 Jow 4 Unitarians; 1 Presbyterian minister; 1 Episcopalian; 7 Methodist, and 6 Independent Blackwoon's Magazine for April has been epublished by Leonard Scott \& Co. Among its articles we find a long review of call," "nd a pretty full account of "How The office of publication is removed to 79

- We have on hand a variety of communications, poetic and prosaic, which ahall
attention at as early a day as poseible.

| $\mathfrak{G n i c r a l}$ Intityence |  |  | Gen. Taylor's recent letter to Henry Clay, offering condolence for the death of his son, says: To o your son I felt bound by the strong <br>  familiar face, and those of McKee and Hardin, I can say with truth, that I feel no exultation in our success." <br> The residence of Solomon Danner, Chambersburgb, Ia., was burned to the ground on the 17 th ult. Three of his children were burned to death. Mrs. D., in trying to rescue her |  <br>  <br>  bastern association. $\qquad$ <br>  the forrum sabobang in in the tith montit, May 20: |
| :---: | :---: | :---: | :---: | :---: |
| WAR NEWS. <br> Important war news has been received within the past week. |  | Orleans aitter a voyage of, seventy-four days from Liverpool. According to the manifest there were 161 passengers on board at the time she started. Of this number 24 died at sea, and at least two-thirds of those who arrived were mere living skeletons. Some of them were so worn down by sicknoss and hunger, that they had not the strength to walk, and lad to be conveyed in vehicles to the Charity Hospital. ixty were admitted to this institution on the first day of their arrival, many of them so destitute of clothing <br> We learn from the Lynn (Mass.) News, that |  |  |
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|  | The Rochester, from Liverpiol for New York, on the morning of the 18th ult., struck on the north end of ‘ Black |  |  |  |
|  | , between Dublin and Wexford, within 12 miles of the |  |  |  |
|  | latter place, aud immediately filled. It is feared she will be a total loss. A greater part of |  |  |  |
|  | the Arklow, and the remainder were being saved by other boats. |  |  |  |
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|  | In Spain, at the Palace of the Escurial, is being performed, after the most approved |  |  |  |
|  | fashion, the farce of "Three weeks after Marriage," in which the most Catholic Queen and her royal husband take th\& principal parts. |  |  |  |
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|  | between them. It is difficult to tell what cause of quarrel, if any, exists; in this respect regal have no advantage over other matrimonialsquabbles. squabbles. |  |  |  |
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|  | Portugal is suffering as much as ever from bad government and defective institutions. TheQueen considers herself in personal danger in the Capital, while the Provinces are mostly in |  |  |  |
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|  | (possession of the rebels. M. Ronge is andergoing a month's im $^{\text {a }}$ |  |  |  |
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|  | A- bood deal of discussion and correspond- |  |  |  |
|  | enee has appeared in the paperi-s since the sail- |  |  |  |
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|  | (the inmates of Bellevue that they must get |  |  |  |
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|  | Blackwell's Island. There they would be ex- pected to labor as much as they had the strength, |  |  |  |
|  | and would be wholly deprived of liquor. On Tuesday afternoon, a steaimboat was got ready to carry them to their new home, when some 200 of them expressed a wish to be dismised |  |  |  |
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|  | into the street, rather than go to the island; and a large number, who were afraid that they could not obtain permission, scaled the fences, andgot off in that way. About four-fifths of them are foreigners. |  |  |  |
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|  | An atrocious attempt to murder was committed in Brooklyn one evening last week. As Mr. Alvah Hotchkiss was passing through Clin- |  |  |  |
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|  | ton-st., on his way home, he was knocked down, by a slug-shot, as is supposed, and his pockets rifled of their contents. When found; some |  |  |  |
|  | time afterward, he was insensible, his skull broken, and the brain exposed. He was 'not |  |  |  |
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|  | been arrested, although a large reward has been offered by the city authorities for his apprehension. |  |  |  |
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|  | (Saptain Tobin says that the battle ground of |  |  |  |
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|  | pended to some of the diagyams of the fieldwhich haye been published, says, "it is distinvuished in Mexican history for one of the bloodiest battles that was fought during the revolution of 1823 an ${ }^{2} 1824$.' |  |  |  |
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|  | The Water-Cure Establishment of Priessnitz at Grafenberg was visited during the last year |  |  |  |
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|  | by 1,022 patients. 6 . . these 555 were Germans 165 Russians and Poles, .127 Englishmen, 65 Hüngarians, 26 Danes;: 21 Americans, and 63 inhabitants of other countries. There were also present 14 physicians, part of them as patients and part as students of the cure. |  |  |  |
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|  | There are now four parties of engineers en gaged in surveys for the Hudson River Rail-road: The location is expected to be settled by |  |  |  |
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|  | .heilatier part of this month, from this ity to siood that the directors will, immediately after the location is settled, put this, the most import ant portion of the line, under contract. |  |  |  |
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|  | A correspondent of the Rochester Democrat, writing from Avon, May 3, says: $:$ The cry of "Winter-killed wheat, wont answer for in this vicinity, and inquired of farmers generally in reference to the subject, and the univerisal response is, that the crop gives indications as promising as last season. | vessels, and that it would be better to divert even more of them to the merchant service. |  |  |
|  |  |  |  | 6th. Gentlemen will not be allowed to visit ladies rooms; nor ladies the rooms of gentlemen, except in cases of sicknes, and then it must not be done without permission previously obtained from one of the Principals. |
|  |  | The Buffalo Express says that out of thirtynine persons enlisted by Captain Wilder, of Rochester, nine, or about one-fourth of the |  |  |
|  |  | whole, were shoe-makers. The very large arrival of this class of mechanics from Germany, |  |  |
|  | time since published, that three hundred and eighty bodies of human beings, who had died | and other countries, is fast depressing the wages of boot and shoe-makers, down to the European |  | To pimay ofietot Motioes |
|  |  |  | ACKNOWLEDGMENTS. <br> J. I. Tanner, Richmond, Va. $\$ 600$ pays to vol. 3 No. 52 |  |
|  | this |  |  |  |
|  |  |  |  | Academic Terma.Academic year for 1846-7 consists of three termi, as |
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| buyancy and activity. ${ }^{\text {b }}$. ${ }^{\text {a }}$ | As the Sunday train of the e etersurg rail. |  |  |  |
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|  | Carolina, the props gave away, and the mail and |  |  |  |
|  |  | bushels have recently been purchased nearSpringield, Ohio, at twenty-five cents per Springfield, Ohio, at twenty-five cents per | 隹 |  |
|  |  |  |  | term, it is very desirable that students purposing to attend instruction laid out for each class will require the entire term |
|  | crosed the bridge, and held the whole train of | bushel. | The frits suggestion we wish to make is, that a considera. ble number of new names ought to bo added to our list |  |
|  | .Oni of the national-school masters in Ireland, |  |  |  |
|  |  |  |  |  term, extraordirinies excepted <br> Students prepared to enter classee already, in opention |
|  | school children, this day he had not one. Half he said, are dead, and the remainder are unable to attend for want of buficient food and rament, on the roads to supportt a large family |  |  |  |
|  |  |  |  | can be admitted at any time in the term. Expenses. |
|  |  | The North American Lakes have been found o contain 1,700 cubic miles of water, or more than half the fresh water on the globe, cover- |  |  |
|  | Messry. Coo \& Brown, lawyers, received the large fee of eight thousand dollars, from the corporation of Memphis, Tennessee, for attending:to a recent suit. of that city before the Supreme Court at Nashiville, involving the right of city whiarfage. <br> On Friday or Saturday night, says the Times, between. 20 and 25 Negroes, belonging to dif fereit plantations in Kenton Co., Ky., across the river, left for parts unknown, via the State of Ohio. We learn that the aggregate amount of reward offered for their apprehension is over four thousand dollars. | ing a space of about not less surface than $40,-$draining a country of000 square miles. |  |  |
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|  |  | 000 square miles. <br> The word devil, said a certain minister, is |  |  |
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|  |  | Four hundred boys are now engaged at the Arsenal, at Watervleit, near Albany, in the preparation of cartide made a requition of a million of cartridges for each month; |  |  |
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THESABBATIURECORDER


