

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.

THE MAROONS OF THE WEST INDIES.

The West India Islands, during the last century, were troubled with a race of outlaws, whose existence is a curious corollary upon the working of the slave system. In all times and lands, one inevitable consequence of a legalized slavery is the constant tendency among the slaves to escape out of the pale of the society through which they are slaves, and thereby, as it frequently proves, to get beyond all laws whatsoever, the good as well as the bad. The timid suffer; and the bold, if they cannot throw off the yoke, fly from it as far as may be; and thus, by allowing freedom to none, the slave system generates a race of outlaws who subsist by war upon the body which has cast them out. It very rarely happens that a slaveholding country exists side by side with a free one, which may receive the refugee into its bosom, and under the guardianship of its institutions. Slavery, besides, in a productive point of view, is only worth keeping up in a thin population where labor is dear, or from the want of competition and the ease of acquiring land. Among populations like these, the superior land only is tilled; the mountains, marshes, and forests subsist as nature made them, offering a ready refuge and an impregnable fortress in which the fugitives may collect and grow apart.

In the beginning of the eighteenth century, almost every West India Island had its organized outlaws; hunters and robbers by turn, who, when game failed them, or prompted by revenge, stole into the cultivated flats, fired the canes, drove off the cattle, and often consumed their inroad with the massacre of the planter and his family. So dreadful a scourge were they, that the early West India records treat of nothing else. In the smaller islands, where the cover was less, they were hunted down and exterminated like so many wild beasts; in the larger, they lasted longer. In all alike they bore the same title of Maroons, which some derive from a native word signifying "wanderer," and others from "marrow," the Spanish name for the wild hog, on which they principally lived.

There is a very full and curious account of the Jamaica Maroons in the works of Dallas and Bryan Edwards—the one a soldier, and the other a civilian—who look at the subject very differently, yet agree in most of their details. The year 1793 was the end of a lengthy, troublesome warfare, stained with much bloodshed on both sides, in which the damage done by the Maroons was roughly reckoned at £240,000 sterling, besides a loss of from three to four thousand lives. For the next sixty years both parties lived at peace. A large tract was assigned to the Maroons, on which they hunted undisturbed, and where they built three small towns, or rather villages, the chief one called Trelawny Town. It would seem that a very few years of kindness, and attention to the introduction among them of humanizing habits, would have sufficed to absorb them peacefully among the free black population; but to take any trouble for a negro, never entered a planter's head in those days. The Maroons lived on hunting, as if in the middle of Africa—a kind of Pariahs, dreaded and neglected; and the planters lived on, heedless of the past and the coming peril, though Trelawny Town was only eighteen miles either way from the principal ports of Falmouth and Mondego Bay; and it needed but a three hours' march of the Maroons, as the event proved, to burn down half of the sugar plantations in the Island.

The slave emancipation act would have effectually dissolved this strange society, by destroying the causes which led to its existence; but it was destined to come to a more speedy and violent end. In 1794, the negro insurrection broke out in St. Domingo, and produced a great effect among the blacks throughout the West Indies. In the following year the Maroons were in full revolt. The war, which ensued lasted for a year and a half, and cost the Island, in direct expenditure, more than half a million sterling; and all the plantations were burned to ashes. Cultivation was at a stand, the courts of justice were shut up, the whole male white population was drafted into the militia, and the Island at large became one entire garrison. We have no intention to go into the details of this miserable conflict. The Maroons were not six hundred in number; the regular infantry employed against them alone amounted to fifteen hundred, with eight thousand militia; but the nature of the country and warfare made this disparity of numbers of little effect. From the precarious life which these savages had led, their powers of sight and hearing were incredibly acute; with their bare feet and hands they could climb trees and cliffs like monkeys; and their aim was deadly; it was a common thing among them to strike a dollar with a bullet at one hundred yards. The whole country was a mass of forest and underwood, impassable except to the Maroons, who cut narrow paths through it, known only to themselves, and would crawl for miles on hands and knees through the tracks made by the wild hogs, till, coming to an opening, their unerring muskets picked off the sentries; while the marksmen was unseen. Driven at length from their towns, they retreated to a range of narrow glens in the interior, walled in by cliffs two hundred feet high, in which they continued as safe as in a fortress, till the English, by cutting a road, were enabled to bring up their heavy guns, and throw shells with effect from the upper ground, when the Maroons escaped at night through the cordon of troops, broke into small parties, and carried fire and sword through the Island.

At last, in the month of September, a party of regulars, with a detachment of militia, set out on an expedition which no extremity could justify; they determined to send to Cuba for bloodhounds. The employment, according to Edwards, to which these dogs are generally put by

the Spaniards, is the pursuit of wild bullocks, which they slaughter for the hides; and the great use of the dogs is to drive the cattle from such heights and recesses in the mountainous parts of the country as are least accessible to the hunters. Much opposition was made to the plan, as cruel and dastardly, reviving the worst atrocities of the Spaniards, and disgraceful to the British troops; but at length, on the 14th of December, a Commissioner landed at Montego Bay with forty chasseurs, or Spanish hunters, and about a hundred dogs.

When these new allies were landed, the wild and formidable appearance of the men and dogs spread terror through the place. The streets were cleared, the doors were shut, not a negro ventured to stir forth, as the muzzled dogs, ferociously making at every object, and dragging forward the chasseurs, who with heavy rattling chains hardly held them in, proceeded onwards.

Dallas, in his history, gives the following account of their first appearance before the Commander-in-chief:—"Anxious to review the chasseurs, General Walpole left head quarters the morning after they were landed, before day-break, and arrived in a postchaise at Seven Rivers, accompanied by Colonel Skinner, whom he appointed to conduct the intended attack. Notice of his coming having preceded him, a parade of the chasseurs was ordered, and they were taken to a distance from the house, in order to be advanced when the General alighted. The Spaniards soon appeared at the end of a gentle acclivity, drawn out in a line containing upwards of forty men, with their dogs in front, and muzzled, and held by cotton ropes. On receiving the command, *fire*, they discharged their guns, and advanced as upon a real attack. This was intended to ascertain what effect would be produced on the dogs if engaged under the fire of the Maroons. The volley was no sooner discharged, than the dogs rushed forward with the greatest fury, amid the shouts of the Spaniards, who were dragged on by them with irresistible fury. Some of the dogs, maddened by the shouts of attack, while held back by the ropes, seized on the stocks of the guns in the hands of their keepers and tore pieces out of them. Their impetuosity was so great, that they were with difficulty stopped before they reached the General, who found it necessary to get expeditiously into the chaise from which he had alighted; and if the most strenuous exertions had not been made to stop them, they would most certainly have seized upon his horses."

This scene was well got up, and had its effect. General Walpole was ordered to advance on the 14th of January following, with his Spanish dogs in the rear. Their fame, however, had reached the Maroons, and the General had penetrated but a short way into the woods, when a supplication for mercy was brought from the enemy, and 200 of them soon after surrendered, on no other condition than a promise of their lives. "It is pleasing to observe," adds Edwards, "that not a drop of blood was spilt after the dogs arrived in the Island." Those who had actually borne arms were soon after transported to Halifax in North America, and ultimately to Sierra Leone, where it is believed their descendants are still to be found. A portion had sided throughout with the English. These have continued a separate people, for which their perfect acquaintance with the woods, and capacity of endurance completely fitted them; but partially civilized, and few in numbers, they differ in little from the rest of the free black population. In the British West Indies, the Maroons may be considered extinct.

HOW TO DROWN CONSCIENCE.

Of all means that can be used to put to sleep the voice of conscience, and destroy the moral sensibility of man, strong drink is the most effectual. In the history of crime we may trace its brutalizing influence to the deep draught. The effect is uniform. That which speaks within man to warn him against crime is most effectually silenced by it. Men are better prepared for murder, or crime, with a portion of alcohol in the stomach, than without it. They are less able to resist temptation to do wrong. It does not require the intoxicating draught—that is likely to stupefy the brain, and unnerve the arm. But the moderate cup is the most appropriate. That best puts to sleep the still small voice which it rouses the animal energies. If a man wishes to commit a murder, or any other crime, and finds himself too good to do it, too much of a man, he cannot in the wide world search out so demoralizing, so dehumanizing an agent as alcohol. He may ransack the three kingdoms of nature in vain. He shall perpetrate the conceived crime sooner by the aid of a cup of alcoholic drink, than by any thing else. He shall be a murderer more readily under its influence, than by any other aid.

LOVE YOUR CHILDREN WISELY.—Give them your hearts into their bosoms, but not reins on their necks. Love them, I say; but still be careful and maintain that just authority and pre-eminence that God hath given over them. A parent that hath lost his authority, is as salt that hath lost its savor; like the log sent from Jupiter, every frog in the family is apt to leap upon him. And remember it, fond parents, there is nothing in the world that renders you more vile, cheap, contemptible in the eyes even of your children themselves, when they begin to put forth the first buds of reason—nothing that lays your authority more in the dust, and exposes you to the foot and spurn of your child, than sinful indulgence. "A foolish man despiseth his mother." Prov. 15: 20. His mother's folly made him a fool; of a foolish child he at length grows up into a man; but "a foolish man," and this "foolish man despiseth his mother." If you are fathers, then take care of your honor; if mothers, be sure to carry it so as to preserve in your children that awful respect and reverence which they owe you. Gal. 1: 6; Heb. 21: 9.

THE MAGNETIC TELEGRAPH.

BY REV. J. J. LYONS.

Along the smooth and slender wires
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun.
No pearls or flashes, heard or seen,
Their wondrous flight betray,
And yet their words are quickly felt
In cities far away.
Nor summer's heat nor winter's hail
Can check their rapid course:
They meet, unmoved, the fierce wind's rage—
The rough way's sweeping force:
In the long night of rain and wrath,
As in the blaze of day,
They rush, with news of weal or woe,
To thousands far away.
But faster still than tidings borne
On that electric chord,
Rise the pure thoughts of him who loves
The Christian's life and Lord—
Of him who taught, in smiles and tears,
With fervent lips to pray,
Maintains bright converse, here on earth,
With bright worlds far away.
Aye, though no outward wish is breath'd,
Nor outward answer given,
The sighing of that human heart
Is known and felt in heaven.
Those long, frail wires, may bend and break,
Those sleepless heralds stray;
But faith's least word shall reach the throne
Of God, though far away.

THE FATE OF SHERIDAN.

The close of the career of this brilliant but unfortunate man offers a picture of melancholy interest, while at the same time it conveys a solemn warning:

Closely following the shipwreck of character, Sheridan lost his seat in Parliament. This was almost equivalent to a loss of his personal liberty, for he was no longer safe from arrest. From this time to his death, he gathered in the harvest of long years of indolence, extravagance, and vice. Disease was secretly wearing away his originally powerful constitution. His face, once so full of intelligence and beauty, had become deformed and bloated with intemperance. His old friends looked coldly upon him. Brilliant powers of conversation and fascinating address no longer characterized the faded wit and shattered debauchee. The Prince Regent, for whom he had so often sacrificed his interest and his honor, left him, "naked to his enemies." All the mortifications which could result from wounded pride and vanity, and the sense of decaying intellect, thickened upon him. His ruin was swift and sure. His creditors seized upon every thing which the pawnbrokers had not already taken. Even Reynolds' portrait of his first wife as Saint Cecilia passed from his possession. In the spring of 1815, he was arrested and carried to a sponging house, where he was retained for two or three days. His life sufficiently shows that his sense of shame was not quick, but he was deeply humiliated at his arrest, feeling it as "a profanation of his person." And now came the misery of his last scene.

His last illness soon followed. Even his dying bed was not free from the incursion of writs and sheriffs. He was arrested, and would have been taken away in his blankets, had not the physician threatened the officer with the consequence of committing murder. At last, on the seventh of July, 1816, in his sixty-fifth year, he died.

Then came the mockery of a splendid burial. Dukes, royal and noble, bishops, marquesses, earls, viscounts, right honorables, emulously swelled his funeral. "France," said a French Journalist at the time, "is the place for an author to live in, and England the place for him to die in." In the Poet's Corner in Westminster Abby, the only spot remaining unoccupied was reserved for the body of him whose death bed was not safe from the sheriff's writ. Tom Moore, in a fine strain of poetical indignation, published just after Sheridan's death, thus cuttingly refers to the noble Lords who honored the funeral:

"How proudly they can press to the funeral array
Of him who they shunned in his sickness and sorrow!
How balliffs may seize his last blanket to-day,
Whose pall shall be held by nobles to-morrow!"

TOLERATION.

"Who art thou, vain mortal, that dares intrude thyself between my God and me? If I have an account to settle with heaven, am I not competent to effect it myself? Can you be more interested than I am? or, if you are, why insult me, why denounce me—why publish me to the world as the vilest animal in existence? May I not possibly be right as well as you? If so, by what grant, either of Heaven or earth, can you be justified in assailing the purity of my motives? The great God of Heaven suffers me to enjoy liberty—suffers me to investigate freely, and without any fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of my nature, that I can only believe as my understanding directs me. Yet you—you, dust and ashes of the earth—arguing to yourself Heaven's power, would do what Heaven refuses to do—you would stay the progress of my mind—you would end all enquiry which did not exactly suit you—you would head me in the eyes of society, and send me prostrate long to eternal punishment! Away, from this mad, persecuting spirit! Intolerance! Intolerance!" [Benjamin Franklin.]

How to DESTROY a CHURCH.—"Refrain from attending conference and prayer-meetings, church-meetings, and the monthly concert. Read religious publications but little—the bible less. Be irregular in your attendance on public worship on the Sabbath, and regularly engaged in every (lawful) way to make money on week days. Enter your closet with unburdened heart, and retire confused by the rush of worldly thoughts through your mind. Converse not with your family on religion, or with any other. Pray not with your family. Those professors who observe these rules, will do more to destroy the church than Fourieriers, Jews, Universalists, and Deists." Reader, do you belong to this class?

CHARACTER IMPORTANT TO A YOUNG MAN.

An aged man may, as an individual, be eminently good or evil, but his character is constantly losing its importance in reference to the world. So far as the relations of life are concerned, he is constantly either voluntarily or involuntarily detaching himself from all around, and becoming an insulated being. He retires from the bar, the pulpit, the senate chamber, the exchange. He withdraws from business, and makes preparations to pass his hoards and lands into the hands of others. He has no powers now to be cultivated in which the world feels any interest; he has no passions to be restrained, from whose development the world would have anything to dread, he can form no plan stretching into future years; on which the world would look with either hope or fear. He will indeed be respected if he is virtuous, but he will not be feared if he is wicked; and whether one or the other, the weapon which strikes in favor of virtue or vice, will be like that in the hand of the aged Priam—

telum imbelles sine leat.

We may love him as a father, venerate him as a sage, honor him for his past services, or pity him on account of his infirmities; but we cease to rely on his arm in the defence of his country, or his eloquent voice in favor of a righteous cause; and we cease to dread him as a foe.

Not so, however, with a young man. Every thing is passing into his hands. The key of every ware-house, of every bank, and of every insurance office, every professor's chair, every deed, and every bond and mortgage; all the endowments of mind, of colleges and asylums; our libraries, our dwellings, our farms, our gardens; all the offices of the township and the nation; all the enterprises of national improvement, and all the plans of benevolence—fruits of many prayers of thoughtful wisdom—all these things are soon to be committed to young men. In every pulsation of the heart of a young man, therefore; in every plan he forms, in the development of every feeling and purpose, the community has the deepest interest. When the eye is dim with age, and the frame is weak and palsied, if there is anything that will kindle up that eye with momentary brilliancy, or inspire that frame, it is the hope that the coming generation will not be unworthy to receive a trust so dear to a departing Christian and patriot. So the aged patriarch Jacob, when he was borne down under a weight of years, and he felt that he was about to die, assembled his sons around him, and animated by the prospect before them, his departing soul was stirred within him. He pronounced his benediction in the language of the loftiest prophetic inspiration; committed to them the great interests of truth and of religion, and having made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered peacefully unto his people.

THE EARLIEST AND BEST EDUCATOR.

"What is wanting," said Napoleon, one day, to Madame Campan, "in order that the youth of France be well educated?" "Good mothers," was the reply. The Emperor was most forcibly struck with the answer. "Here," said he, is a system of education in one word." Let the mind of this parent be imbued with knowledge, and her children will imbibe from her the love of learning; let her heart be filled with the affection of God, and her children will receive from her the love of virtue and of noble deeds. How often has she planted germs which, in subsequent years, expanded and produced the fairest fruits of science and of wisdom! The culture of the religious affections, the development of the sense of duty and of the moral nature—this is the great business of life. And to whom has God entrusted the commencement of this solemn work? On whom does it devolve to call forth the infant man? Where is the influence that shall keep the young heart from fatal wanderings and errors? It is the mother to whom we look for the discharge of these momentous effects. If she neglects to do it, there remains no substitute—none to whom we can turn to excite, purify, and foster its immortal faculties. Who is that mother who thinks lightly of her influence on the minds of her children? Let her know that on her it may now be depending, whether a son is to pass through life ignorant of the world, of his duties as a man, a citizen, and a Christian, or be so educated as to be a blessing to his country, an honor to his race, and heir to a glorious immortality. [School Friend.]

SIMPLICITY IN THE PULPIT.

It is related of that good man, and distinguished divine, John Wesley, that on one occasion he addressed a body of children, at a Sunday School, for a quarter of an hour, in an interesting discourse, composed of *words of one syllable*—an excellent pattern, which might be profitably copied by preachers. How many clergymen in the pulpit, as well as lecturers in our Sabbath and other schools, are in the habit of addressing their audiences in language altogether unadapted to their capacity! And how many preachers deliver learned and well written discourses; which are unused to the time, the place, and the audience! We recollect of having, a number of years ago, heard a discourse preached before a body of some two or three hundred sailors, who were on the eve of proceeding to sea on a long cruise, and it was deemed advisable that they should listen to wise and pious monitions from the pulpit, before they embarked on their perilous voyage. But this sermon, instead of containing some excellent practical rules of piety and morality, which they could understand, and advice calculated to be of service to them here and hereafter, consisted of a learned, logical, and metaphysical exposition of the doctrines of the atonement, couched in language and embodying ideas incomprehensible to all who were not deeply versed in the theological subjects. Such a sermon was not calculated to benefit the hearers, or to increase

their love for religion. Our public speakers, generally, are sadly deficient in *simplicity*, and thus voluntarily dispense with a powerful aid.

Our Saviour spoke in parables—the multitudes which he addressed were composed of the masses of the people, and his words and his style were adapted to their comprehension. He enlisted their attention, and thus reached their hearts. The Sermon on the Mount and the Lord's Prayer are everlasting models of beauty, simplicity, and power, which should never be lost sight of. [Boston Journal.]

NO UNDER-GROUND RAILROAD TO HEAVEN.

The religion of Christ is a visible religion; His church a visible church; its members visible members. This visibility is an important feature of Christian piety, while its seat is in the heart, the vital and moving power there, there must be a profession, a manifestation. This grows not out of any authority or command, but from the very nature of the principle. It is here, and you cannot hide it; it goes forth, and will go forth. It is light, and you cannot make it dark; you may, indeed, light your candle and put it under a bushel; but if you put it on a candlestick, it will give light to all who are in the house. Such is its nature—the rays will flow from the centre, and it is folly to expect anything else. It follows, that if a person is a Christian, the world will find it out; if he have true faith in his heart, this faith will cause him to do something by which he will be exposed and known. There is, then, no such thing as having Christ's religion to ourselves—no going masked to heaven, no night passage there; no tunneled, underground road to that place. We are aware, there are those who love to talk about religion as something altogether between their own souls and God. They tell us that they do not put it on their foreheads, nor write it on their garments. And we ask, who does approve of ostentation in such matters? But we say, if it be so, always and every where a hidden thing, it is a dead thing. If you keep it thus a secret, it is because you are ashamed of it—ashamed to have it known. We infer this both from the nature of the principle, and from the teaching of the great Author. He that confesseth me before men, him will I confess. Here is the test: if you have it, you will show it; if you show it not, you have it not. If there is nothing seen, there is nothing inside. [Bible Repos.]

CHEERFULNESS.

The highest achievement of moral philosophy is, to rise above the cares, vexations, and disappointments of life; and the tendency of religion, resting upon a divine basis, buoy's the true Christian above the evils that surround him; and inspires him with moral fortitude and vigor to battle with every calamity, and to maintain an unruffled spirit amid the billows and conflicting currents which agitate the ocean of human existence. If the hurricane rages, instead of yielding to its fury, and giving way to despondency, he exerts every energy to ward off danger, and strives to look forward, indulging a soothing hope that the future will be less disastrous than the present. This method of encountering the evils to which every body in a greater or less degree is exposed, deprives disappointment of its sting, is an antidote to the poison of slander, and begets a spirit of cheerfulness which is essential to happiness. He is like the eagle which, when clouds overspread the earth, rises above them; to enjoy the sunshine. No matter how prosperous an individual may be in his pecuniary, domestic, and social relations—if he suffer his spirit to be discomposed by trifling annoyances, he is a stranger to enjoyment, and every day of his life is embittered by some petty cause of vexation, which his own morbid disposition magnifies into a serious calamity. On the other hand, overwhelming must be the misfortune, which can prostrate a man that has been disciplined to patient endurance, and has habituated himself to a uniform cheerfulness of mind.

WOMAN'S INFLUENCE.

How few the women who are disposed to turn to good account the influence they may acquire over men! Indeed, most women are incapable of doing so. Furnished by nature with no sympathies for man's higher aspirations, they shrink from purposes they cannot comprehend, and whose pursuit competes with their affection; and thus, as the bracelets of the Sabines slew Tarpeia, the love that should have adored, crushes him. Then of the few who naturally respond to man's loftier aims, most are too timid to encourage them. They conceive their soft dominion is put in jeopardy by the admission to his heart of such formidable competitors as ambition, general benevolence, or the like. They do not understand that lofty desires and a life of earnest action are the best allies of love. As the heart becomes noble, its love becomes nobler also; deeply and truly it cannot love, unless it aspires too. Thus, most women fail of their mission. They regard the love they waken as an end; they do not look upon it as a means to make man a nobler being. They were sent to make us not so much lovers, as heroes; and some such there are, of that rare order to which belonged Lady Elizabeth Hastings, of whom Congreve said, "to love her was a liberal education." [Bentley's Miscell.]

How to MAKE a CHURCH MISERABLE.—Keep out all agents—set your face against all contributions—complain of the extravagance of missions—aries—keep away from the monthly concert—let you should be called upon to give something for the support of missions—and the heart of such a church will soon become as unfeeling as a rock. It is a fact, worthy of being remembered, that those churches who give the most frequently, not only give the most in amount, but are the most benevolent—they love to give.

The Sabbath Recorder.

New York, June 29, 1849.

THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association held its session this year with the Church in Lincklaen, Chenango Co., N. Y., commencing on fourth-day, June 7, and closing on the following first-day. Nearly all of the ministers residing within the bounds of the Association were present, together with a considerable number of brethren from the various churches.

The Introductory Discourse was preached by Eld. Russell G. Burdick, from 1 Cor. 1: 10—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

After the discourse, the following officers were reported by a Committee, and elected by the Association, viz:—

Moderator—ELI S. BAILEY, of 2d Brookfield Church. Rec. Sec.—BPH. MAXSON, of 3d Brookfield Church. Asst. Rec. Sec.—J. B. WELLS, of DeRuyter Church.

State of the Churches.

The letters from the churches did not give a very flattering account of their condition. In a few instances, it is true, cheering revivals were reported; but in others there have been no revivals, while difficulties have served to distract and weaken them. One church reported serious trouble from secret societies and the peculiar views entertained by some in relation to Slavery.

Missionary Operations.

There are several feeble churches within the bounds of this Association needing constant aid from abroad, among which are the Otselic, Newport, and Diana churches. Two or three years ago, as the readers of the Recorder probably know, they were all supplied with preaching to a considerable extent by means raised through the Association, and paid in principally at a semi-annual meeting held for the special purpose of attending to missionary business.

Civil Protection of Sabbath-keepers.

It is doubtless known to most of our readers, that the churches in the State of New York have repeatedly petitioned the Legislature to extend to Sabbath-keepers the same privileges and immunities on the seventh day of the week as others enjoy on the first day. But this has not yet been granted them.

Publication Interest.

Among the committees appointed at the commencement of the session, was one on Publications. They reported, "That the utility of publishing books, tracts, and papers, as a means of promoting the cause of truth, urges us to recommend to the churches and individual members of the Association that they do what they are able to aid the American Sabbath Tract Society, to introduce or extend the use of our new Hymn Book among our people, and to increase the circulation and patronage of the Sabbath Recorder throughout our denomination and the community at large."

manner in which our publications are now carried on, and an explanation of the plan for a Publishing Establishment which was presented to the Eastern Association, and brought to the attention of this Association through a resolution requesting the appointment of three delegates to meet others at New Market, N. J., in September next.

Resolutions.

A portion of the last day of the session was employed in an exceedingly interesting discussion of several resolutions presented by the Business Committee. Had we notes sufficiently full to give the reader some idea of the thoughts presented, we would very gladly do so.

Resolved, That the American Seventh-day Baptist Missionary Association, in its efforts to promulgate the gospel of truth among the heathen in foreign lands, claims the vigorous support of the churches composing this Association.

Resolved, That we earnestly recommend to the churches composing this body to take up a monthly collection for missionary purposes; and also that they faithfully observe a concert of prayer in behalf of our missionary operations, in the afternoon of the first Sabbath in each month.

Resolved, That the churches of this Association ought to cherish with interest the objects and labors of the American Sabbath Tract Society.

Resolved, That in view of the importance of family worship, and the alarming extent to which it is neglected by the disciples of Christ, the faithful labors of pastors and ministers are called for to correct the evil.

Whereas, it is the opinion of this Association, that religion is not advanced by legislative enactments imposing pains and penalties for the non-performance of religious observances; and whereas, such legislation is, in our opinion, opposed to the free exercise of religious profession and worship, and the right of private opinion; therefore—

Resolved, That it is the duty of Christians to labor for the repeal of all laws enforcing religious observances.

Resolved, That Secret Societies, such as Odd-Fellows and Sons of Temperance, are not in accordance with the Gospel of Christ, and that this body would recommend to the churches to hold no fellowship with adhering members of such societies.

The foregoing account embraces the principal items of business of general interest transacted by the Association. Of course there were some other things done to carry out the plans formed last year, as well as those formed this year; but leaving the plans, we presume our readers will generally be satisfied without our going more into details. We will only add, that the ministers of the Association were appointed a committee to attend any Sunday or Lord's-day Conventions which may be held within the bounds of the Association; Eld. Varnum Hull was appointed a delegate to the Western Association, and Eld. Eli S. Bailey a delegate to the annual meeting of the Missionary Association; resolutions were also passed to continue correspondence with the South-Western Association, and to open a correspondence with the Wisconsin Association.

EVANGELICAL BOOKS IN MEXICO.—Almost simultaneously with the arrival of the news of the ratification of the treaty of peace by the Mexican Congress, cheering intelligence comes from the soldiers of the cross in that benighted country. Colporteurs in the employ of the American Tract Society at Tampico and Jalapa, we understand, write that they find the Mexicans not only eager to obtain books and pay for them, but even among the most abject classes they discover with the young, an ability to read, which has caused most agreeable surprise. At Tampico, where Mexicans were living in the poorest huts, they found many who joyfully received books and tracts; at Jalapa, in the market place before the great cathedral, the colporteurs could hardly supply the demand.

Jews in Europe.—The Prussian Universal Gazette gives the following statistical account of the Jewish population of Europe: England and Ireland, 13,000, being only the 2,067th part of the whole population; Belgium, 1,954, the 2,157th of the whole population; Sweden and Norway, 850, the 5,012th of the population; Denmark, 6,000, the 356th part of the population; France, 70,000, the 487th part of the population; the Netherlands, 52,000, the 61st part of the population; in Russia, including the Asiatic portion, the Jews form the 56th part of the population. The States of Austria, 641,000, being the 57th part of the population; in Italy, with the exception of the Austrian provinces, 40,000; Germany, not including Austria and Prussia, 175,000; Prussia, 222,814, being about a 74th part of the population.

THE CHRISTIAN MINISTRY.—NO. 2. PIETY A REQUISITE.

That true piety is indispensable to the office of the Christian ministry, is evident from the nature of the office itself, inasmuch as it is designed "to open men's eyes, and to turn them from darkness to light and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified." Several considerations may be alleged why true piety is the first and an indispensable requisite to entrance upon the Christian ministry. 1. The object being the inculcation of holiness, none but he who possesses a good share of it can be supposed to teach it.

SOUTHERN BAPTIST BOARD OF MISSIONS.

The New York Recorder gives extracts from the Third Annual Report of the Southern Baptist Board of Foreign Missions. We learn from it that the receipts for the last year have been \$19,214 09, which with \$12,194 88 on hand at the commencement of the year makes a total of \$31,708 97. The expenditures for the year have amounted to \$16,835 82, leaving a balance in the Treasurer's hands of \$14,875 15.

To the Editor of the Sabbath Recorder.—

Will you, or some of your correspondents, please give through the medium of the Recorder an answer to the following inquiry, viz: Can a course of conduct be pursued, an act committed, aside from fornication or adultery, so criminal in its nature as to destroy the marriage covenant, or so to release the innocent from that covenant as to give him or her a moral right to marry again.

THE NEW ENGLAND NUN.—

A Cincinnati correspondent of the New York Evangelist says that Mary P. Thompson, the young lady about whose conversion to the Catholic faith, and whose entrance into a nunnery, so much stir was made, with a view to the injury of the Board of National Popular Education, has left the convent, and it is said, absconded with another nun.

A BISHOP'S BULL.—The Puritan says that the Evangelical Episcopalians have formed a voluntary society, ostensibly for publishing books, but mainly to embody an influence against the Puseyism of their denomination. A convention

was called, to form an auxiliary to this society in Rochester, and Dr. DeLancey, the Bishop of the diocese, issued a pastoral letter, so-called, denouncing the attempt. Either the Bishop usurps powers that are not given him by his Church, or his system is a rank despotism.

DIVIDING THE WORD OF TRUTH.

"Rightly dividing the Word of Truth." 2 Timothy 2: 15. It will be a glorious day for the churches of God when his word shall be rightly divided to those that hear, when ministers and editors shall apply each expression of Scripture to its appropriate theme, and each sentence according to its true purport. The pure and beautiful plumage of truth would then no longer deck the form of error, nor the unhallowed robe of detestable boasts draw down upon truth the derision and scorn of the multitude.

CONSTANTINOPLE.—

The Dayspring says that a new impulse seems to have been given to the spirit of inquiry among the Armenians at Constantinople. The places of worship are crowded on Sunday; and there have been some interesting cases of hopeful conversion to God.

SUASION.—

The N. Y. Tribune says, that after preaching till they were tired, to the law-breaking rumsellers of Hanover, N. H., the friends of temperance raised a small fund to cover costs, and brought their cases before the Grand Jury. One was convicted, and fined \$80 and costs; another barely escaped by some official sleight-of-hand in preparing his case; and the whole body caved in, and voluntarily came under bonds of \$500 each to sell no more liquor so long as the law shall forbid it.

SAILING OF MISSIONARIES.—

We learn from the Providence Journal, that the following missionaries were to sail from that port on Tuesday, for Africa, in the brig Smithfield, bound for Gaboon River:—Rev. J. M. Preston, and wife, Rev. W. T. Wheeler, Mrs. Griswold; also, John Wesley, a native youth, who came to the United States two years since, and has learned the art of printing.

FRANCE.—

The Journal of Commerce says:—The Revolution has developed an amount of Protestantism in France which was not supposed to exist. Villages, where before a Protestant could not find a congregation, if allowed to preach at all, have now dismissed their Catholic curates, and called in evangelical ministers. All the religious societies find large fields open to their efforts, which they are prevented from occupying only by the want of pecuniary resources; and the embarrassments of business

have made the contributions to their funds less even than before the Revolution. The needed aid, however, is now pouring in from this country and Great Britain, and will doubtless continue to flow with increasing volume.

THE USE OF FOG.—

Perhaps some of our friends, who may be so unfortunate as to reside remote from a sea-port, would like to know why it is often so very foggy in such places. We must confess that until reading the following in the Western Recorder, we were not aware that it was sent for the purpose of forcing men to the sabbatical observance of Sunday. We know not whether our readers will be as apt to appreciate this reasonable interposition as the agents of the line of steamships seem to have been:—

ABOLITION OF SLAVERY IN THE FRENCH COLONIES.—

The Paris Moniteur of the 3d of May publishes a series of documents and decrees relative to the immediate emancipation of the blacks in the French colonies. The following are some of the proposed improvements:—

Elementary free schools for the children, of both sexes, are to be established in every district, to which fathers, mothers, or guardians shall be obliged to send their children, under a penalty of 15 days' imprisonment. Independently of these, a normal school of arts and manufactures is to be opened in each colony, and a lyceum in Guadeloupe. National work-houses are likewise to be established in the colonies, and all individuals without labor will find employment in them on certain conditions. Mendicity and vagrancy are to be punished by three to six months' imprisonment. Savings banks on the plan of those in France are to be founded in the colonies, under the guarantee of the Republic and the surveillance of the Administration.

ASSAULT ON MISSIONARIES IN CHINA.—

The Evening Post publishes an account of an outrage near Shanghai, taken from the Friend of China of March 22, the particulars of which we copy:—

On the 8th of March, three missionaries, Messrs. Medhurst, Lockhart, and Muirhead, went on a journey to Tsing-poo, about twenty-seven miles from Shanghai, to distribute tracts, and while doing so were molested by a party of grain-junk men, and after they left Tsing-poo on their return, by another party of junk men, armed with poles, crow-bars, swords, and other weapons, one of them with a heavy iron chain. Having overtaken the missionaries, they fell upon them furiously, whereupon Messrs. Medhurst and Muirhead ran for their lives, but Mr. Lockhart was thrown down and badly beaten by the fellow who carried the chain. His two companions after running some distance and finding him absent, returned to his rescue, but before they reached him, he had succeeded in getting upon his feet, and ran. The pursuit was renewed for some miles, and being overtaken again, the party were much maltreated. Whilst warding off the blows as well as he could, Mr. Medhurst was struck from behind, with the butt end of a toothed hoe, the blow of which immediately stunned him, and he fell flat on the ground; the by-standers then came up and struck him a number of times, while lying on his face; among the rest, one gave him a severe blow with a sword on the side of the knee. The other missionaries were equally ill-treated, Mr. Muirhead being so much beat about the legs that he was scarcely able to walk, and Mr. Lockhart received a severe wound on the back of the head, which bled profusely. The marauders, having beaten the unfortunate men to their satisfaction, proceeded to plunder them, and this done; they were ordered back to the city, repeated blows being given on any indication of unwillingness to proceed. As they urged them along, they declared they would not let them go under \$5,000 a head, but on nearing the city, all of them slunk away, their places being supplied by officers of the city, by whom they were conducted before a magistrate, who received them kindly, promised reparation, and gave them an escort home. These junk men are a portion of a class who have, by a recent change in the mode of transporting the tribute-grain to Peking, been thrown out of employment; and they have resorted to plunder to sustain themselves, as well as to intimidate the Government. The British Consul at Shanghai has taken up the matter officially, and will investigate it thoroughly.

The steam being only 1 dock, the sh record. Th brings is the to be sent to act of the B more toward thing that M and family Association. place in Fr still holds its several thou the Constitu dent, and a directly by th The chamb The dismis of Spain, is been witho Government the Poles. lant resistanc to one an CONGRESSI tending rati speeches, & through the pishment of sideration a general inter Efforts American, in the following to be free:— The talk of Frank Sh his wife and home in the who is a nat work of em from year to the usual h great energ; fact integr slaves and la commanded soon bought him to hire to spare. T course of 15 to buy him sum for his Harrisburg sides. Some Augusta uni commendatio ance that Fr the scenes o was the law advantage d MORE LY from the Wh again been a lawless bruti brated. It s usual numbe and among wharf boat of of \$400. Ami pected of th up by severa ing if he did stolen propert ney could be track, where He then deci John McQui of bed, and while allegd whipped Mence of Rob knowledge of had implicat time and sav THE CLIM Mexico is pe but the atm in it than o is changed double in fr vigor and ro fords a healt ease there. h health and too cool, fo to exercise v is almost a and the days cannot be bo natives wrap retire at noon MANUFACT Waterbury for the man turns out tw contains 4,00 are manufac week. The its operation from a reel headed, and tion. From per, or the which they papers, and be packed Scientific ALABAMA Capt. W. terday from passengers wealthy plan to leave of the slaves among all s on board. resal sale

