

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.

CURIOUS HISTORY OF A SAILOR.

Among the group known as the Caribbean Islands, there is a little spot—in a great atlas, scarcely so large as a pin's head, and in reality a mere dot in the waters which sweep around it—called Sombrero, a naked, desolate, barren, miserable lump of rock, the resort of the seagull, the occasional playground of the turtle, and the scuff of the great billows of the Atlantic, which hurl their unwieldy bodies against it, as if it would take very little to induce them to swallow it up altogether. It offers a striking exception to the character of the surrounding islands; possessing no alluvial soil, no refreshing rivers, or brooks, or springs, no verdant vegetation; nothing, in short, to invite or to favor the residence of man, or to excite anything beyond the incidental notice of the passing vessel. His Majesty's sloop-of-war, the *Recruit*, on the 13th of December, 1807, was standing towards this unpromising spot, on which the first act in our drama opens. She was about a mile and a half off shore, when, between five and six o'clock in the evening, Captain L—, her commander, came on deck, having just risen from dinner, with a face flushed with wine, and a quick impatience of gesture which portended evil to some one on board. Giving a rapid glance at the dim mass of rock now so near, he hastily summoned the master, and asked, "What island is this?"

"Sombrero," was the reply.
"Have we not some thieves on board?"
"Yes, sir, there are two," answered the master somewhat startled.

"Send up my pistols," said the captain.
The pistols were accordingly brought up, and after undergoing a careful examination as to their condition for service, were ostentatiously laid on the capstan.
"Now send the ship painter here with a strip of black tarpaulin, and his paint and brushes." The master hurried down to execute this strange order, while the crew forward were gathered into little knots, each inquiring of the other what all this could mean. Presently the painter appeared, with his tools and the piece of canvass in his hand.

"Take your brush and paint the word THIEF on that piece of canvass; paint it in large letters!" exclaimed the captain.

With a hand not altogether the steadiest, and under the fierce eye of the commander, not improving in steadiness, the man proceeded to his task. The five letters of shame soon, however, glared from the canvass; and although not exactly conspicuous for perpendicular and rectangular accuracy of outline, they were plain enough for the purpose; and after completing his work, the man gladly received permission to go below.

"Now send Robert Jeffery up here; lower the ship's boat, and let her crew get ready to take her off to the shore yonder," shouted the captain, who had already worked himself up into a towering passion.

Robert Jeffery, a lad of eighteen, soon came on deck, little dreaming of the terrible sentence he was about to receive. He was dressed in a blue jacket and trousers, and he held his hat in his hand; but he had neither shoes nor stockings. Giving a significant glance at his pistols, the captain said to him—"Jeffery, do you see that island?"

"I am going to land you on it."
The poor fellow looked astonished, but dared not offer any remonstrance. "Never mind his things," thundered the captain to one of the men who was endeavoring hastily to gather together a few necessary articles for the lad. He was cast out of the ship without provisions, without shoes, without a covering beyond the clothes he wore; and in this destitute condition was rapidly rowed ashore, half-stupefied at the suddenness and severity of his fate. Upon his back was sewn the strip of canvass which published his crime. The lad was naturally of a weak, nervous, retiring temperament, and had always been somewhat of a skulker on board. His feelings now overwhelmed him, and he continued crying bitterly until the boat reached the shore. It was now quite dark, and therefore necessary that the crew should immediately return to the ship. Leaving Jeffery on the desolate rocks, after bidding him a hasty farewell, they got into the boat, and were soon at the ship's side. The boat was hauled up, and the *Recruit* made all sail from the spot where she had left one of her men to perish.

Leaving Jeffery to his fate, let us follow the ship. Directing her course to Barbadoes, she there joined the admiral's squadron. But the hard-hearted act of her captain being whispered about, it at length came to the admiral's ears, and he, after severely reprimanding him for his cruelty, commanded him immediately to return and look for the man. Two months had passed since he was set on shore, when the *Recruit* again hove in sight of this melancholy island. The commander hastily dispatched a boat to the shore, with the same commanding officer and men who had landed his victim. At this visit it was broad daylight, and now they saw to what a dreadful tomb their captain had consigned Jeffery two months previous. After a long search, nothing was discovered of Jeffery. But a rude tomahawk handle was picked up by one of the men, and to their dismay a tattered pair of trousers by another. Again and again they explored the rocks, dividing, and uniting and searching every hole and corner; but they found nothing more. They at length returned, and reported the fruitless result of their expedition to their anxious captain; and the news rapidly spread among the men, who, on hearing of the tomahawk handle and the trousers, were unanimous in the conviction that Jeffery had perished, and probably by a violent death.

Captain L— on his return stated to the admiral, as his conviction, that the lad was safe and must have been picked up by some passing vessel. The admiral was satisfied, and suffered

the matter to rest. After a lapse of two years, circumstances caused the subject to be again agitated, and sufficient grounds were shown for the appointment of a court martial. Witnesses were examined, and in the defence no attempt was made to deny the fact that Jeffery was left upon the island; but it was pleaded that he was an infamous character, and had committed theft while on board. The circumstances of the theft, however, proved to be of such a character as to diminish the guilt. It appeared that after the *Recruit* sailed for the West Indies, her stock of water ran low; the crew were allowed to a certain quantity daily; and he becoming very thirsty, went on Saturday evening to the beer cask, and drew off about two quarts of spruce beer into a bucket, drinking about three-fourths of the quantity, and leaving the remainder. This was his crime. The verdict of the court was unanimous in condemning the captain, and he was immediately dismissed from service.

Whoever will turn to the "Times" newspaper for February 13, 1810, will find under the head "court martial" a few particulars of this singular case; and it will be seen that the public excitement on the subject was extreme. The verdict against captain L— received the entire approbation of the country. So far an act of justice was signally rendered; but where was the victim in the mean while? Was he dead or alive? Had he been killed, or killed himself, or been devoured, or starved, or drowned, or rescued? Upon a motion by a popular leader in the House of Commons, farther inquiries about his fate were immediately set on foot. Official instructions were forwarded to our plenipotentiary in the United States; for the report went that an American ship had rescued him. The proper steps were taken, and the result was as follows:—At a town of the name of Marblehead, near Boston, in Massachusetts, the lost Robert Jeffery was said to have been discovered. He was immediately taken before a magistrate, and being interrogated, gave the facts correctly as stated above, and that he was rescued by an American vessel, and landed at a port in Massachusetts. This declaration was signed with a cross. It was transmitted to England, and appeared at once in all the newspapers.

This, it may be thought, was the end of the matter. But far otherwise. Robert Jeffery had a mother "yet alive." She had perused with the utmost anxiety the declaration thus officially set forth, and she immediately addressed a letter to the public journals, which rekindled all the previous uncertainty. Therein she solemnly declared her conviction that the declaration thus made, was, if not wholly a fabrication, at any rate not made by her own son, but by some one who had been suborned to personate her unfortunate child. The most remarkable circumstance in confirmation of this opinion was the fact that the papers signed Robert Jeffery were marked with a cross, as is usual with persons who cannot write their name; whereas it was averred that Jeffery was a good scholar, and it was unlikely that he should pretend ignorance of the art of writing.

The public now appeared determined to bring by any means the whole subject to an issue, and to obtain information as to whether the lad was really dead, or was yet living. Those in authority found that it was high time to take some decisive step to decide the question; and in a short time a ship, under the command of a captain in the navy, was on her way to Boston with the necessary documents; to find out the young man, and, if living, to bring him home. At length the vessel returned, to put a final end to suspense as to the man's destiny. The notice of her arrival was accompanied by the following announcement in the "Morning Post" newspaper:—

"Jeffery, the seaman, was this day discharged from the navy, by order of the lords commissioners of the Admiralty. He was immediately brought on shore, and set off for London?"

Thus was this long-pending and much-agitated question finally settled by the appearance of the young man himself. A thousand inquiries were now of course put to him about his adventures; to most of which the following narrative was the answer:—

At first he was altogether unable to believe that it was intended to abandon him in that destitute condition, upon an island, which the men who brought him there knew to be uninhabited and unproductive. Vain hope! He saw her white sails unfurling and filling out with wind, and perceived that the distance between her and the island was rapidly increasing; and then, as she became a speck on the mighty waters, then only did he give himself up to overwhelming despair as the awful reality of his fate came home to his mind. She vanished in the horizon, and he saw her no more. For two whole days he suffered dreadfully from thirst, and deeply, though less distressingly, from the cravings of hunger. To allay the fever which consumed him, he drank a considerable quantity of salt water, which, however, only rendered his sufferings more intense. Death was now before him, when most providentially a refreshing shower of rain fell, and the quantity which remained in the crevices of the rocks supplied him so long as he remained on the island. But he was at some difficulty in drinking it; for it lay in such shallow pools, or in such narrow fissures, that it was at first perplexing how to avail himself of the precious gift. The idea at length entered his mind of sucking it out with a quill; and as the island abounded in birds, he was at no loss to find one suitable for his purpose. Inserting one end of this into the crevices, he was able to suck sufficient to quench his thirst, feeling inexpressibly grateful for this most opportune blessing. But nature now renewed her other calls upon him, and was imperative in her demands for food. How to supply this want he knew not, nor could he think of any means of doing so. He saw a great number of birds of the gull kind, rather larger than a goose, and attempted to catch

some, but in vain. He then hunted for their eggs, but he could only find one, which had probably lain there for months, for it was in such an offensively putrid state, that, fainting as he was from inanition, he could not touch it. The only food he had, if it could be called food, was some bark, which he was so fortunate as to find cast upon the sea-shore. At length, greatly to his joy, he saw a vessel in the distance. With an exulting heart he watched her emerge, sail after sail, from the blue horizon. When her hull rose above the line, he was half wild with delight; and plucking forth his handkerchief, he waved it incessantly, every minute expecting some signal to indicate that he had been perceived. The great ship, with her load of wealth and life, took no heed of the poor outcast, and passed by on the other side, at a distance too great for him to be discerned by those on board. Another and another ship hove in sight, and passed away, leaving him to his tears, and hunger, and despair. Altogether, five vessels were descried by him, each leaving him more cast down and nearer death than before. He had now despaired of rescue; and fainting through hunger, he sank down upon the shore. But relief was at hand. An American vessel, passing nearer the island than usual, was hove to at the command of the captain, in order that he might examine the birds which were flying in great numbers around it. On landing, the men discovered our perishing seaman, carried him in all haste to the boat, conveyed him on board, and by kind judicious treatment speedily restored him to perfect health. He was thus delivered from his imminently perilous situation, conveyed to Marblehead, where his story excited at once the indignation and active compassion of the people, who soon supplied him with clothes, work, and wages. There he had peaceably spent this interval of time; and while England was ringing with his name, he was pursuing his humble occupation, wholly ignorant of the tumult his case was exciting at home.

Immediately on his arrival in London, Robert Jeffery became one of the metropolitan lions, and was for some time visited by crowds of persons, much to his pecuniary advantage. The meeting between Jeffery and his mother was particularly interesting. At first she gazed upon him with a kind of bewildered anxiety, as if doubtful whether she could trust what she saw. Her son that was dead was alive again, "he that was lost was found." In a few moments she recovered herself, and they rushed into each other's arms.

In concluding this curious history, we wish we could authoritatively explain what may seem to require clearing up. We have heard that the tomahawk handle turned out to be part of a fisherman's hatchet; and it was surmised that the tattered trousers never belonged to Jeffery at all. Perhaps the signing with a mark was the effect of momentary caprice. Beyond this, after a diligent search, we are unable to discover any explanation of the circumstances which, for the time being, produced so much perplexity. If this had been a fiction, it would have been easy to have invented a key to the lock; as it is, we leave it to our readers, with the simple assurance that the narrative, in all its particulars, is exactly as it is to be found in the newspapers of the period.

[Chambers' Journal.]

LAMARTINE AND HIS MOTHER.

In the beautiful month of May, 1832, Lamartine, with his wife and one child, sailed from that part of France which borders on the Mediterranean, from that city where, forty years since, was first sung the famous "Marseilles hymn," for the purpose of visiting "those deserts where the angel pointed out to Hagar the hidden spring, whence her banished child, dying with thirst, might derive refreshment—those rivers which flowed from the terrestrial paradise—the spot in the firmament at which the angels were seen ascending and descending Jacob's ladder." A desire to visit the holy land had burnt in his bosom from the time he was eight years old, and in accounting for that desire, he incidentally introduces the following notice of his mother and her early instructions:—"My mother had received from hers, on the bed of death, a beautiful copy of the Bible of Royaumont, which she taught me to read when I was a little child. This Bible had engravings on sacred subjects in every page; they depicted Sarah, Tobit and his angel, Joseph, and Samuel; and above all those beautiful patriarchal scenes, in which the solemn and primitive nature of the East was blended with all the arts of the simple and wonderful lives of the fathers of mankind. When I had repeated my lesson well, and read with only a fault or two the half page of historical matter, my mother uncovered the engraving, and holding the book open on her lap, showed and explained it to me as my recompense. She was endowed by nature, with a mind as pious as it was tender, and with the most sensitive and vivid imagination; all her thoughts were sentiments, and every sentiment was an image. The sight of these engravings, and the poetical commentaries of my mother inspired me, from the most tender infancy, with a taste and inclination for biblical lore."

Mothers, see here the importance of attention to your children; see the permanency of early impressions. See the importance of biblical instruction. The mother of Lamartine, as she sat daily with a benignant countenance, and glowing heart, imparting simple Bible lessons, to a simple-hearted boy before her—did not know, probably did not imagine, that she was forming a heart whose pulsations were to guide the heart of "the mother of ideas—la France," and to extend through Europe, and to all the most important nations of the earth. But time has passed on, and that boy has come to be the man on whom at this moment hangs the destinies of Europe more, perhaps, than any other man, unless it be Nicholas, the ruler of 60,000,000 subjects.

"WAIT FOR THE MORNING."

BY MISS S. H. BROWN.

Watcher! 'tis dark, and thy dwelling is lonely—
The night-lamp stings dimly, and so does thine eye;
Thou art thinking thy portion is weariness only,
And thou wilt be glad when 'tis thy turn to die!
Watcher, look out! where the day-star is dawning—
Hope in thy heart let its promise awake,
And tireless and slumberless, "wait for the morning!"
Never a night but its morning shall break!

Wanderer! 'tis dark, and the tempest is roaring—
Roaring above thee and rattling around;
Demons of terror their visals are pouring
Right on thy pathway where pitfalls abound!
Wanderer, 'tis better to bow than to bide it—
Harmlessly o'er thee the storm-king shall ride!
Deep is the chasm, 'twere death to bestride it,
But you is a valley both sloping and wide!

Weeper! 'tis dark, for the angel of sorrow
Hath spread o'er thy landscape the gloom of his wing;
No hue from the rainbow thy sadness can borrow,
No joy to thy bosom the springtime can bring.
Weeper, despair not, there is that can cure thee!
Yes—even to the heart-sick, a balm can be given,
A draught that shall comfort and gladness insure thee;
Drink deeply—drink off, for the fount is in heaven!

Oh, ye who are suffering and toiling and sighing:
Oh, ye who in darkness are groping your way:
Oh, ye weary of hoping and weary of trying,
Who are sure that the midnight will never be day—
I charge ye take heed to this counsel and warning,
Stand fast by your duty, your God and your right!
And patient and truthful, thus wait for the morning,
Assured it shall bring you both healing and light!

[Factor Magazine.]

EDUCATION OF THE YOUNG.

Children should be early taught to look up and find their standard of life far above the common throng. They should not be taught to rest contented in inactivity, or that Providence would have been satisfied with any small attainments so long as higher attainments are within the reach of their utmost efforts. Providence calls no child to sit down in the dust and amuse itself with playthings as glow-worms and snail shells. They are called to higher spheres—to soar among the stars, to roam o'er mountain-tops; to penetrate the depths, and to commune with angels. They are called upon to rise higher and still higher, never resting satisfied until they have placed their feet above all former foot-prints, and carved their names above all other names. "Excelsior" should ever be the motto. He who looks upon the children in our streets fast growing, many of them, to be vagabonds and pests in society, and is satisfied, either is deaf to the voice of duty and of God, or he is guilty of basely disregarding that voice. He, only, who is willing to labor for the elevation of the rising race—to guide them into spheres of improvement and usefulness, and to foster within them a disposition to run the race for honorable meritorious distinction, is a true patriot. He, only, is true to his nature, true to posterity, true to his country, true to his God.

KEEP YOUR PROMISES.

We have often been shocked at the reckless disregard which many persons manifest for the fulfillment of their promises. They are ever ready to make engagements for the future, but when the times arrives for their fulfillment, they seem to have forgotten them entirely, or at least, to treat them as though they involved no obligation whatever. Such conduct is sinful in the highest degree, and when indulged in by professing Christians, furnishes glaring evidence of essential defect in their Christian character. It is also highly injurious in its influence upon society itself, inasmuch as it necessarily tends to destroy that confidence of man in man, which is so essential to the happiness of the community. It is especially detrimental to the interest of the individual himself, who is guilty of it, as he thereby forfeits the confidence and respect of his fellows. His word accordingly, is not relied upon, and he is obliged to suffer all the unhappy consequences. This sinful and injurious habit is one of the most inexcusable of which any one can be guilty. In ninety-nine cases out of a hundred there is no absolute necessity whatever for any one to break his word. No one should ever make a promise, unless he looks well into the circumstances beforehand, and has every reason to believe that it will be in his power to fulfill his promise. And whenever a promise has once been made, it should be his fixed determination to keep it, and with a particular reference to this, his subsequent conduct should be shaped. Were this course to be faithfully pursued, not only would the serious evils resulting from a disregard to one's word be avoided, but also the confidence of those around speedily gained and enjoyed, and a character thereby eventually established, that will be of more value than "ermine, gold, or princely diadems."

As is SHOULD BE.—Many years since, when the Lieut. Gov. Phillips, of Andover, Massachusetts, was a student at Harvard College, owing to some boyish freak, he quit the University and went home. His father was a grave man, of sound mind, strict judgment, and of few words. He inquired into the matter but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "My dear, have you any new-cloth in the house suitable to make Sam a frock and trousers?" She replied, yes. "Well," replied the old gentleman, "follow me, my son." Samuel kept pace with his father as he walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied his father; "take your choice; return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man. If all parents were like Mr. Phillips, the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths.

AVOID THE PROFANE.

Perhaps there is no bad company to which boys are more exposed, than the profane, and none which is more corrupting. Young people insensibly fall into the habits of those with whom they associate. If they hear them interlard their conversation by words and oaths, they will be strongly tempted to do the same. They will begin, perhaps, with bye-words and little oaths, which show a disposition to be profane, without the outrage to carry it out. But they will not long stop here. They will soon overcome the chidings of conscience, and then they can be as foul mouthed as any of their companions. This vice hardens the heart, and prepares it for every other; for he who despises God will despise man. He who takes the name of God in vain, will not hesitate to break all his commandments. Profaneness is one of the meanest of all vices. It involves everything that is little and mean. It is treating with the utmost indignity our greatest Benefactor. It is a kind of gratuitous wickedness, for there is no motive for it but a disposition to do evil. The profane boy is a dangerous companion. He will lead you into you know not what mischief and difficulty. The best way is to avoid him. If you go with him, he will, most likely, lead you to ruin.

FAITH AND WORKS.

A person who had peculiar opinions touching the "full assurance of faith," having occasion to cross the ferry, availed himself of the opportunity to interrogate the boatman as to the grounds of his belief, telling him that if he had faith he was certain of a blessed immortality. The man of the oar said he had always entertained a different notion of the subject, and begged to give an illustration of his opinion. "Let us suppose," said the ferryman, "that one of those oars is call faith, and the other works, and try their several merits." Accordingly, throwing down one oar in the boat, he proceeded to pull the other oar with all his strength, upon which the boat turned round and made no way. "Now," said he, "you perceive faith won't do, let us try if works can." Seizing the other oar, and giving it the same trial, the same consequences ensued. "Works," said he, "you see, won't do either; let us try them together." The result was successful; the boat shot through the waves, and soon reached the wished-for haven. "This," said the honest ferryman, "is the way by which I hope to be wafted over the troubled waters of this world to the peaceful shores of immortality." [Youth's Mag.]

BIBLE ILLUSTRATIONS.

"Friend, lend me three loaves," would be thought unreasonable by a Yankee; but sit down at an Arab table, and he will put before you, to this day, three loaves, thin and small, as the proportion of one man. That is a custom that has come down to this day. Shepherds on Mount Labor to this day, convey the lambs in their arms; and how forcibly, to one who sees them, comes home the language of the word of God, "He shall carry the lambs in his bosom." So of various passages of the Old Testament. "How pleasant it is for brethren to dwell together in unity—as the dew of Hermon, the dew that descended upon Mount Zion," says the Psalmist. This is obscure when we consider that Mount Hermon is at a great distance from Jerusalem. Yet one who visits that land will find that when the wind blows from that direction it brings from Mount Hermon to Jerusalem a most cooling and refreshing moisture in the air. [Rev. S. L. Pomroy.]

LYING.

This is one of the earliest developments of human depravity. All the children are tempted to commit this sin—and the propensity to it is very strong. Too many parents encourage their children in this by their own example. So "they go astray, speaking lies." They deceive their children—lie to them to make them obedient, but children at length find out the deception. The effect upon the character of children is exceedingly pernicious. They lie to their parents—to each other—to their school fellows—to their teachers. As they grow up, they commit this sin in the streets, on the wharves, behind the counter, in the counting-room; when they buy and when they sell. The sin is perpetuated, in one form or another, almost every day in the year. We would not affirm it of every body—but it is so common, so universal, that but little is thought of it.

BEAUTIFUL SENTIMENT.—That was a beautiful idea of the wife of an Irish schoolmaster, who, while poor himself, had given gratuitous instructions to his poor scholars, but when he increased in worldly goods he began to think that he could not give his services for nothing: "James, don't say the like o' that," said the gentle-hearted woman, "don't—a poor scholar never come into the house that I don't feel as if he brought fresh air from heaven with him. I never miss the bite I give them; my heart warms at the soft homely sound of their bare feet on the floor, and the door almost opens of itself to let them in."

BE TRUE.—How striking those words of old George Herbert: "Lie not, neither to thyself, nor man, nor God. Let month and heart be one; beat and speak together; and make both felt in action. It is for cowards to lie. Lies are offspring of fear, and slaves to it, spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as in a gem, shines out as George Herbert sang it two centuries ago:
"Lie not, but let thy heart be true to God;
Thy mouth to it, thy actions to thy body;
Towards tell lies, and those that fear the Lord,
The stormy working soul spits lies in froth;
Dare to be true. Nothing can make a lie
A fault, which needs it most grows two thereby."

The Sabbath Recorder.

New York, July 6, 1848.

THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association met at Richburg, Allegany Co., N. Y., on fourth-day, June 21, 1848. Eld. Leman Andrus preached the Introductory Discourse. He took for his text the message to the angel of the church in Sardis, contained in the third chapter of Revelation, and endeavored to show from it the importance of humility and devotion on the part of individual members to the prosperity of the church.

After the discourse, a committee was appointed to nominate officers, who in due time made a report, when the following officers were elected:—

Moderator—LEMAN ANDRUS, of Lockport. Secretaries—THOS. E. BABCOCK, of Independence, and ERASTUS A. GREEN, of Alfred.

Letters from the Churches.

The letters from the churches, which were read immediately after the election of officers, contained some very cheering, and some rather mournful statements. The Hartsville and Scio churches, and we believe one or two others, have enjoyed precious revivals since the meeting of the Association last year. Besides this, nearly all of the churches manifest a growing interest in our missionary and denominational operations. Still there is a lack of that fervor and piety which is necessary to the peace and growth of the churches. In one or two instances, as at Ulysses, Pa., serious difficulties have arisen, to mar the enjoyment of God's people, and prevent their exerting that influence which they ought to exert. The statistics show a slight decrease in the number of members since the previous report. This circumstance indicates that there is something wrong, and calls for humiliation and renewed consecration on the part of all the members of the churches. Many of the delegates seemed to feel it so, and will no doubt endeavor to awaken their brethren to a consideration of the facts of the case, and the admonition they ought to administer.

Missionary Operations.

The missionary operations within the bounds of the Association have been continued throughout the year, although not with that regularity or to so great an extent as was expected. The plan adopted is to assist the feeble churches by occasional missionary visits from brethren who are stationed over the larger churches. At the last meeting of the Association, Eld. Rowse Babcock was appointed to labor in Potter Co., Pa.; but he afterwards removed to Scio, Allegany Co., and has labored principally in that vicinity. Eld. Thomas E. Babcock was also appointed to labor in a field contiguous to his former residence, but was prevented from fully carrying out the appointment by his removal to Independence. Eld. Henry P. Greene was appointed to visit Hebron and Ulysses, Pa., once a month during the year, which he has partially complied with. Eld. Leman Andrus has also labored to some extent in Niagara Co. During the coming year it is proposed to have missionary labor performed in the feeble churches equal to that of one man. Eld. Leman Andrus is to labor in Clarence and vicinity; Hiram P. Burdick in Ulysses and Hebron; Rowse Babcock on Knight's Creek; and James Bailey on Bell's Run.

Report on the State of Religion.

We give this report entire, instead of preparing an abstract of it, because we presume our readers generally will be glad to see an extract from each of the letters to the Association:—

The Committee on the State of Religion is under the painful necessity of reporting that a perusal of the letters from the churches evinces a state of declension and spiritual leanness which should arouse us to a serious and timely consideration of our condition as churches of our Lord Jesus Christ. It will be observed, that there is in some districts a great "dearth of the word;" also that dissensions and divisions have prevailed in some of the churches to a mournful extent; and that whilst union is reported in most of the churches, but few revivals have occurred. Your Committee are of the opinion, that upon examination the whole number of memberships in the Association will be found less than the previous year. In justification of the above opinion, your Committee would offer the following extract, of letters from the several churches:—

1st Alfred.—We cannot, in sending you our annual report, cheer you with the intelligence of any great ingathering from the ranks of the enemy, though considerable interest has been felt among us, and a few have been added to our number.

Wirt.—We have evidently been declining in religious enjoyment for the year past. We have been but partially supplied with the preaching of the word, and instead of girding on our armor more closely, we have let it hang more loosely about us, and some we fear have laid it down entirely.

Clarence.—We have no very cheering intelligence to communicate to you, yet we feel steadfast in the cause of God.

Independence.—During the past year no great changes have taken place relative to our religious condition. As a church we labor under many discouraging circumstances.

Scio.—We yet, through the long-suffering, goodness, and mercy of God, maintain a visibility as a church, and think we can say that peace and harmony dwell with us.

3d Genesee.—As a church we enjoy a good degree of union, but regret that we do not enjoy more of the life and power of religion.

Ulysses.—We have been made sensible, during the past year, that trials and afflictions are the lot of the people of God. Yet, though we have been severely tried, we feel that we have

not been forsaken; though cast down, yet not destroyed.

Pendleton.—We are glad that we can say to you, that we are blessed with union among ourselves, and remain steadfast in the principles of our profession.

Hartsville.—We have enjoyed a precious revival during the past year; saints have been revived, backsliders reclaimed, and sinners converted.

Friendship.—Though we have experienced no special intervention of the Holy Spirit, yet we humbly hope that the word has been like bread cast upon the waters, that shall ere long be seen.

2d Alfred.—We deeply regret that we cannot communicate the cheering intelligence which characterized our letter of last year. The Church is not in a healthy condition. We fear that our spirituality has declined exceedingly, and that as a consequence brotherly love and charity do not rule and reign in our hearts as they should.

1st Genesee.—Although we are free from internal commotion, and our Sabbath meetings are generally well attended, yet there is not that ardent devotion to the cause of Christ which ought to characterize his humble and devoted followers.

2d Genesee.—We cannot convey the soul-cheering intelligence we could wish, yet we desire to become more active in the cause in which we are engaged.

Hebron.—Since our last report we have passed through many trials and afflictions. Still there are many among us who are striving for the upbuilding of Zion.

Amity represent themselves as being in a more flourishing and prosperous condition.

Ministerial Education.

At the meeting of the Association last year, a committee was appointed, consisting of N. V. Hull, J. H. Cochran, L. Andrus, W. C. Kenyon, and T. E. Babcock, to confer with brethren in different parts of the denomination, and with their help prepare a course of studies and reading which they would recommend to candidates for the gospel ministry. The Committee had not completed the task assigned them, and were directed to continue their inquiries, and report at the next meeting of the Association. The importance of thorough ministerial education is more generally acknowledged among us now than formerly—a circumstance in which every friend of our cause ought heartily to rejoice. Another circumstance in which they ought to rejoice, is, that many comparatively educated young people are growing up in the churches, among whom are some who look forward to the ministry as their field of labor. Well would it be for the churches if these young men could receive such assistance and direction as would enable them to go forward in their work of preparation, and conduct them to proper results. The best course of study for them to pursue, and the means most likely to assist them in pursuing such a course, are questions of vast moment, and it is hoped that the Committee will have the benefit of whatever light their brethren may possess. Do we need a College and Theological School of our own, or shall we leave the training of our young men to the institutions of others? Shall we do something to help young men who are anxious to become fully prepared for the work, or shall we leave them to grapple alone with pecuniary embarrassments, and perhaps give up their early resolution to be thorough in the work of preparation? These are questions of importance, which were discussed to some extent in the Association, and are daily being discussed by those who are directly connected with the cause of education among us. This Committee have a great task before them, and one upon the right performance of which hang incalculable interests.

The Proposed Publishing Establishment.

The plan for the formation of a Publishing Establishment, at which all the printing and publishing for the denomination shall be done, and the profits of which shall be applied towards the benevolent operations of the denomination, was laid before the Association by Lucius Crandall, and very thoroughly discussed. The subject was new to most of the delegates, and of course a great many questions were raised and had to be answered as to the present condition of our publishing interests, and the probable working of a new arrangement. After a full consideration of the subject, we believe the convention proposed by the Eastern Association was unanimously approved. It is believed that an establishment controlled by Trustees appointed in different sections of the denomination, and enjoying the confidence of the whole people, will stand a much better chance of extensive usefulness than anything we have yet had, and all without danger of loss. It has been considered by the Eastern, Central, and Western Associations, and they have appointed three delegates each, to meet at New Market, N. J., in September next, two days previous to the Anniversaries of the Missionary and Tract Societies, to arrange the best plan for accomplishing the object. The delegates already appointed are Lucius Crandall, Thomas B. Stillman, and David Dunn, of the Eastern Association; Eli S. Bailey, Wm. B. Maxson, and James Bailey, of the Central Association; N. V. Hull, Leman Andrus, and John A. Langworthy, of the Western Association. It is hoped, also, that the subject will come before the other two Associations in time for them to take some action upon it.

Resolutions.

A committee was appointed for the purpose of reporting a series of resolutions designed to bring to the attention of the Association some subjects which need or deserve to be kept constantly before the people. We are not prepared to give a satisfactory report of even the sub-

stance of the speeches upon them, and can therefore only state the object of the resolutions, and say that they were spoken to with much animation and interest. There was a resolution commending the operations of the Missionary Association to the confidence and support of the churches; another in favor of the Tract Society; a third commending the Sabbath Recorder to support; a fourth urging the maintenance of the concert of prayer for missions on the first Sabbath in each month; and a fifth setting forth the anti-Christian character and tendencies of secret societies, and recommending the churches to protest against any connection of their members with such societies. Among the speakers upon these resolutions were N. V. Hull, L. Andrus, J. Bailey, L. Crandall, Mr. Cherryman, G. B. Utter, Mr. Davis, and Mr. Coon—all of whom were listened to attentively, and some with unusual manifestations of satisfaction.

During the session of the Association, Bro. H. P. Burdick was examined, at the request of the Hartsville Church, in reference to his qualifications for the ministerial office; and the arrangements for his ordination were referred to the Church. Eld. B. F. Robbins, formerly a Baptist preacher, but more recently a Sabbath-keeper and preacher to the Church in Friendship, was examined by the presbytery as to his doctrinal views, and afterwards received the hand of fellowship from the Moderator. Two missionary collections were taken up on the Sabbath, that after the first sermon for the Foreign Mission, and that after the second sermon for the Home Mission. By the avails of the Foreign Mission collection, Mrs. Wardner is to be made a life-member of the Missionary Association. The next meeting of the Association is to be held with the 1st Alfred Church—J. Bailey to preach the Introductory Discourse; T. E. Babcock alternate. G. B. U.

THE CHRISTIAN MINISTRY—NO. 3. MENTAL POWER REQUISITE.

Among the qualifications which the Apostle required of those who should enter the Christian ministry is this, viz., that they should be "apt to teach." It is obvious to every-day observation, that a man may be eminently pious with very small mental powers; neither able to acquire much knowledge, nor to impart what he does know. What can such an one do in the office of instructor to others? In secular matters, where such talents are required, no one ever thinks of putting integrity alone for a sufficient qualification; and it would appear, from the Apostle's instructions to Timothy and to Titus, that the Holy Spirit never judged piety alone a sufficient qualification for the office of the ministry. Our own judgement is, that some acuteness of mind, skill in argument, power of illustration, clearness of apprehending, and facility in explaining truth, are imperatively required in every candidate for this office. Farther, it is obvious that the mental powers already enumerated may be possessed in a very respectable degree, and yet leave radical defects in the qualifications for a public teacher. Great acuteness of perception and judgment are often combined with a frigid temperament that as effectually shuts up the soul from communication as frost does the most fertile soils from the power of vegetation; such an one's discourses lack the energy and earnestness requisite to interest and convict. The mere conception of things is not enough to make a teacher of others. Knowledge is one thing, the power of communicating it, and communicating it impressively, is another; the former is very important, but without the latter it will avail but little in the office of the ministry. We are aware, of course, that congregations vary in magnitude, intelligence, modes of thinking, and in the degrees of mental and moral culture; and therefore require a diversity of gifts, and open up opportunities for ministers of a considerable variety of mental characters. This too all requires gratitude to the great Giver of every perfect gift, that there should be a corresponding variety in the ministry to meet it. All these varieties, however, do not lessen the force of our argument for a high order of mental power as requisite for the Christian ministry; they strengthen it. The relation of the preacher to his audience is the same, whatever may be the order of their minds; whether they are plain people, or polished, he is still to be their instructor and guide. The object is the same—it is to convict, and to lead men to act; to act for God, and eternity. In the accomplishment of this object, he must reach the understanding, and move the affections; he must therefore be possessed of the powers of argument, and of imagination, sufficient to move his audience. These need to be well combined to produce the best effects. Powers of argument may do for the statement of a defense of truth; a powerful imagination may interest and fascinate a congregation; but neither alone subdues the heart. The religion of the Bible takes the whole man captive, the judgment and the affections must all be subjected unto Christ. Some people have a fine theory about receiving religious truth from any pious man, however uttered; few, however, act out this fine theory; somehow or other, these good people have their preferences for good speakers as well as other folks. It usually takes as much talent to interest them in religious truth as other people. The reason is in the constitution of the human mind, and it is in vain to struggle against it, even in pleading the value of truth for its own

sake. There must be something to stimulate attention, to exercise and occupy the various faculties of the mind—some variety in matter or arrangement, in the modes of illustration or of expression; an angel himself would not be listened to long on any other terms. Pious, devout men, with a good sense of propriety, may do much good in the world, though defective in other mental powers; but it is very rare that such an one would be acceptable or useful in the Christian ministry. S. D.

COLPORTEGE AMONG THE MEXICANS.—By the latest intelligence from Mexico, the colporteurs of the American Tract Society laboring at Jalapa and Vera Cruz, were still prosecuting their work without molestation. They continue to visit the Mexicans with perfect freedom, selling them books, and receiving from them only friendly treatment. The hospitals, with sick and dying soldiers, share in their attentions. One of them writes from Vera Cruz, under date of June 1st, as follows: 'I have been very sick. God brought me to the mouth of the grave, but thanks to His name, I am still among the living. People are dying here very fast. There is a great work to be done, a work requiring much time and labor. But with God's help, it can be accomplished. Letters from Dr. J. at Jalapa have been received. I think he will be likely to continue in Mexico.' It remains to be seen what effect peace will have upon the continued prosecution of their work, under the Mexican Government.

GERMAN COLPORTEUR.—A German colporteur of the American Tract Society, in Western Pennsylvania, during the three months preceding last April, visited about 1,000 families, and found 341 of them destitute of Bibles. "Many families are convinced of the duplicity of the priests, (he writes,) but fear of them keeps the people in spiritual bondage. They will not long remain in this state, for the fire is kindled, and it will not easily be extinguished. A female Romanist recently told me that she had often contradicted my doctrines, but now she is certain they are from God. Formerly her husband was very violent, and she was always afraid when he came home. Since he has been instructed by me, she said, he was gentle and kind, and the children rejoice at his return. The people have been persecuted by their friends, yet they read their Bibles and religious books, and have family prayer."

THE INDIANS.—The Choctaws and Cherokees may yet form an independent State in our Union. According to the Rev. Mr. Treat's report of his late visit among them—at a monthly missionary meeting in Boston, on Sunday evening—they bid fair to become at least quite as worthy of fellowship as some who now enjoy it. The former are now expending \$30,000 annually, from their national funds, on boarding-schools, and their churches number eight hundred members. Nor are the latter much behind in the progress of civilization. They have a well-administered government, orderly churches, two high schools, and other means of social and moral improvement.

THE GOSPEL NEEDED IN WISCONSIN.—"In the most destitute part of my field," writes a colporteur in Wisconsin, "I have found a settlement where they have had no religious meeting for three or four years. They are destitute of books, and without the means to pay for them. I visited one settlement of twenty-two families, living in the heavy timber, and found but two who had any books. I supplied each in the name of the Tract Society. The people had no money, and were in want of the necessaries of life. The books were most gratefully received."

INTELLIGENCE OF THE FRENCH PEOPLE.—Every thing which has a bearing upon the great experiment in France, has a deep interest. The population of the Republic is estimated at about 34,000,000, of whom 16,800,000 cannot read and write. About 2,430,000 have an ordinary education, and 1,000,000 have gone through with a course of classical studies. Under the new government, there are 8,916,000 voters.

SOURCE OF NEW ENGLAND GLORY.—Hon. Horace Mann, Superintendent of Common Schools in Massachusetts, recently stated, that for the last ten years, the average expenditures of the city of Boston, for education, were equal to the whole amount expended by the English Government for the education of seventeen millions of people!

THE JESUITS.—The disciples of Ignatius Loyola are getting to be regarded everywhere in Europe with distrust. Spain, Portugal, France, Italy, and Switzerland, will no longer harbor them. Even the very capital of the papal world is obliged to eject them. In all christendom, it seems, America will now be their only asylum.

THE STEAMER TROY, which formerly run as a day boat between this city and Troy, was last spring thoroughly overhauled and fitted up to run as a night boat. She is now one of the neatest and quietest boats on the river; and, under the command of Capt. Frazee and his gentlemanly assistant, is receiving, as she deserves, a good share of public patronage. Her regular days of leaving New York are Monday, Wednesday, and Friday, at 6 o'clock P. M.

AT HOME AGAIN.—After an absence of nearly four weeks, we are again seated in the editorial chair. While away from the office, we have had the privilege of attending the meetings of the Central and Western Associations, and of forming many pleasant acquaintances with brethren whom we have heretofore known only by name. At a future day we may have something to say about the progress of our cause in the regions we have visited. At present, however, we have neither time nor space for anything upon the subject.

NEWS FROM OUR MISSIONARIES.—By the ship Joshua Bates, which arrived at New York on sixth-day last, we received letters from our missionary brethren at Shanghai, China, dated February 23, 1848. At that time they were all well, and were prosecuting their labors amid many encouragements. They had attained such a knowledge of the language, as to enable them to converse with the Chinese to some extent about the plan of salvation—an exercise in which they find great satisfaction.

BOSTON SEAMAN'S FRIEND SOCIETY.—The 20th Annual Report of this Association is just published, and contains many statements of facts which are very encouraging. The receipts of the Society during the past year were \$3,088 73. There have been paid out \$3,149 65, for the expenses of the Society, including the Home, and the amount paid the Parent Society in New York. The Report expresses the want which is felt of a good Library for the Reading Room of the Sailor's Home, and the means of enlarging the boarding-house.

BIBLE-BURNING IN CORK.—A correspondent of the Kerry (Ireland) Evening Post, gives an account of the burning of Bibles by a priest of Newmarket, county of Cork. "Twenty-two Bibles," he says, "were thrown into the flames surrounded by hundreds of rejoicing spectators, who with clubs threw the flaming Bibles into the air, and, as they fell, beat them back into the flames, shouting, 'We will beat and burn the life out of them.' Part of the town appeared illuminated, as if in commemoration of some great national victory. This scene was repeated on the following day."

THE INFLUENCE OF FAMILY PRAYER.—The late Dr. Hyde, of Lee, wrote as follows to one of his sons, on the subject of filial subordination, and the influence of family prayer in promoting it:—

"It was my study to impress on the minds of my children a spirit of subordination, and to be known as the head of the family. I never kept a rod in my house, yet I would have my children obey me. I presume you have no recollection of my ever correcting you, but you were taught to mind me early, before you had numbered two years. In guiding my children, I was greatly aided by the daily return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well-regulated family."

FROM EUROPE.

The Cambria, which arrived at Boston on Friday, brings news to the 17th of June, and as far as France is concerned, the intelligence is of the highest interest.

An attempt has been made to revive the power of the Bonaparte family, in the person of Louis Napoleon, who, under Louis Philippe, attempted to revolutionize France, but was captured and sentenced to imprisonment in the fortress of Ham, whence he escaped to England. On the dethronement of Louis Philippe, although laboring under a decree of banishment, he returned to France, kept himself somewhat concealed, and managed to be elected a member of the Chamber of Deputies. The moment his name was mentioned as returned, it aroused an immense feeling throughout France in favor of a Bonaparte, which the Government found necessary forthwith to put down, or the Republic was lost. The National Assembly exhibited great firmness amidst cries out of doors of "Vive l'Empereur!" "Vive Bonaparte!" Lamartine, greatly moved, mounted the tribune and demanded the instant passage of a decree confirming the law of 1832 against Louis Napoleon Bonaparte; and while he was speaking, a shot was fired outside the building, and shouts heard of "Vive l'Empereur!" The motion prevailed; but it is evident that there is a morbid feeling in favor of the Bonapartes. The people say that he shall take his seat; and it is feared there will be trouble unless he is sent out of the country. He has written a very adroit letter of thanks to the people, in which he promises, as usual, every sacrifice for France and democratic institutions.

Italy is doing wonders. In a fight near Rivalta, the Austrian General was defeated, and had to retreat to Mantua. Hungary has resolved not to fight against Italy, and it has been resolved to annex Lombardy to Piedmont. The Pope is willing to fix the iron-crown of Charlemagne on the head of Charles Albert, if it will tranquilize Italy, and negotiations are said to be on foot between Austria and Charles Albert.

Every thing in Vienna was quiet. The troubles in Prussia, Denmark, and Naples had not ceased, and Russia was marching armies to the frontiers.

The Chartists, in England, have again been put down by the appearance of a heavy armed force. There has been no material change in Poland.

A woman phenomenon since, in the about eight Grangers, in saw mill, sun seventy feet. As they with their great current of hen's eggs, moments, who air was acco which was the water, howev air gushed ou could be disti tant. On tou the flames t near burni ry in which ed, with con forcing dow the hole, whi ping the air o For several r ped, the earl tance aroun to take plac had gathere were great scattered with that Millerin that they wer by an earthq ed till it wa and the air g bated violen times since of and force of in the leas posing to se but it off an real qualiti all confiden trait in pipe, the streets w derground g scientific gen soon.

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