

# 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.

### CHRIST'S KINGDOM—WHEN IS IT? AND WHAT IS IT?

Being the substance of a Lecture delivered before the Bible Class of the Seventh-day Baptist Church of Scott, N. Y. By a Member of the Class. Published by request of the class and the congregation who heard the lecture.

Luke 1: 32, 33—He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

In the remarks I am about to make, it will be my purpose to give an answer to the question, In what sense was the subject of this declaration to possess the throne of David, and reign over the house of Jacob? In examining this question (as well as all other subjects of religious belief) it is necessary that the numerous texts having a bearing on it should be applied in such a manner as to give their original meaning, and that the legitimate meaning of the passages should be scrupulously adhered to. In my opinion, all the predictions in relation to Christ, his conception, his birth, his life, his sufferings, his death and resurrection, his glorious appearing and kingly authority, and, finally, all his offices and attributes, are to be interpreted by the same rule; otherwise, we are liable to produce confusion, all our theories will be conflicting, and whatever views of Scripture revelation we may adopt will very likely be confuted by some other portion of Scripture, in accordance with the rule we ourselves have laid down.

Having thus premised, I would ask, How did Mary, the mother of our Lord, to whom the words of our text were spoken, understand the declaration that her son was to possess the throne of David, and reign over the house of Jacob? I frankly admit, that her understanding, if that could be definitely ascertained, is not an infallible guide to the truth. But what would be the construction she would naturally place on the message she received from the heavenly messenger? For what was the message sent? Was it that she might know what would take place? Or, was it partly for that, and partly to deceive her, so that she might expect some things to take place that never would take place? What could she understand the throne of David to be? She knew that David was the first of a kingly line, to whom it was said, in 2 Sam. 7: 16, "Thine house and thy throne shall be established forever before thee; thy throne shall be established forever;" and in Ps. 89: 4, "Thy seed will I establish forever, and build up thy throne to all generations." She knew that it had been said, (Gen. 49: 10), "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." She knew, that the God of heaven and earth, "who cannot lie," had sworn with an oath, (Ps. 132 and Acts 2: 39), "Of the fruit of thy body will I set upon thy throne." She knew that David was a civil ruler—that he was the monarch of the nation to which she belonged—and that David did not simply "reign in the hearts of his people" or subjects, but was a king, exercising the functions of civil authority. She knew that she was of the tribe of Judah, of the lineage of David; and, in addition to all this previous knowledge, she was here told by the angel Gabriel, sent from God, that to her first-born son the Lord God would give the throne of his father David, and that he should reign over the house of Jacob forever. She knew that the prophecies of Moses, Isaiah, Jeremiah, Daniel, &c., relating to the political history of her own nation and others, though given in bold and unequivocal language, so far as they had been fulfilled, were literally fulfilled; and in view of all these facts, together with the quite prevalent opinion that the Messiah was about to come, and the opinion of the Jews that Christ, when he came, would abide forever, (John 12: 34); in view of all this, I say, did or could Mary understand the reign spoken of by the angel to be a mere mystical or moral reign?—that her son never should administer civil government?—that he never should wield the scepter over the nation to whose kingly line he belonged?

Without stopping in this place to answer these questions, I will proceed to say, that the prophecies of the Old Testament speak of the Redeemer in a two-fold character, the one greatly in contrast with the other. He is represented, to use the words of a well-known writer on the prophecies, "as weak; as a powerful; as humble, and as exalted; as degraded and outcast, and as triumphant and glorious; as a mean man, of no form and comeliness, and numbered with the vile of the earth, and as a victorious and irresistible conqueror and mighty king." The first part of each of these predictions has been fulfilled to the letter. But the common idea that the latter part, viz. of his power, his exaltation, his glory, and his kingly authority, &c., is in progress of being fulfilled, is doubted, from the fact that if such be the case, the fulfillment is of an entirely different character from the former. The former were

fulfilled in the literal sense of the terms employed. The latter, if they are being fulfilled, according to the common idea, are being fulfilled in a spiritual sense. To me there appears to be an impropriety in applying one mode of interpretation to a class of prophecies which the Scriptures inform us are fulfilled, and another mode to a class which was to be fulfilled after the Scriptures had been written. There is a curious contrast between some Christians and some of the Jews in interpreting those prophecies; for, while the Christian literalizes the former and spiritualizes the latter, the Jew spiritualizes the former and literalizes the latter. Indeed, by the Jew the former is almost entirely overlooked. Since each class of predictions is couched in the same kind of language, what good reason have we for saying or thinking, that Christ will not yet appear in his glory, and "restore the kingdom to Israel," and sit on the throne of David, and subdue the kingdoms of the earth to his righteous reign, and, in the infinitude of his perfections, execute justice and equality in the earth? If this latter class of prophecies are not fulfilled in their literal sense, how are we certain that literal events, though similar to those described by the prophets, are the ones to which the prophets allude? For my own part, I conceive that there is no certainty about it, for there is no criterion by which to judge what events the prophets have reference to.

Let us now examine some of those passages of the prophets that have reference to Christ's humiliation and sufferings.

Isaiah 1: 14.—"Behold, a virgin shall conceive, and bear a son." This, though considered as allegorical by the Jews, is generally, by Christians, considered as meant to be literally understood, and its fulfillment recorded in Matt. 1: 18, and also in the first chapter of Luke.

Micah 5: 2.—"Thou Bethlehem Ephrata, out of thee shall he come forth unto me that is to be ruler in Israel." This passage gives a literal indication of the birth-place of the Messiah, as is generally admitted by the Christian world, and was also pointed out by the chief priest and scribes of the people, (Matt. 2: 5) before they knew that the Saviour was born, as indicating the place of his birth. So firmly was this opinion fixed in the minds of the Jews, that they attempted to confute the idea of Jesus being the Messiah, by saying, (John 7: 41, 42), "Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?"

Zechariah 9: 9.—"Behold, thy king cometh unto thee; he is just, having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." We are informed in the 21st chapter in the manner described, and that it was done "that it might be fulfilled which was spoken by the prophet;" and, in John 12: 16, we are assured that "these things understood not his disciples at first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

Isaiah 53: 3.—"We hid as it were our faces from him." John says, chap. 1, v. 11—"He came to his own, and his own received him not." Psalm 22: 18.—"It was said of him, 'They part my garments among them, and cast lots upon my vesture.'" In Matt. 27: 35, it is said, that "they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet," which was a literal fulfillment.

Isaiah 53: 7.—"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." This prophesy very graphically describes the transactions recorded in Matt. 27: 12, 13. "And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him to never a word."

Zechariah 11: 12.—"So they weighed for my price thirty pieces of silver." Fulfillment—"And they covenanted with him for thirty pieces of silver." Matt. 26: 15.

Zechariah 11: 13.—"And the Lord said unto me, Cast it unto the potters; a goodly price that I was prized of them. And I took the thirty pieces of silver, and cast them to the potters in the house of the Lord." Fulfillment—"And he cast down the thirty pieces of silver, and departed;" (Matt. 27: 5) "and they took counsel, and brought with them the potters' field to bury strangers in;" (verse 7) "then was fulfilled that which was spoken by the prophet;" (verse 9.)

Isaiah 53: 12.—"And he was numbered with the transgressors." Fulfillment—"And with him they crucified two thieves." Mark 15: 27. Psalm 34: 20.—"He keepeth all his bones; not one of them is broken." Fulfillment—"But when they came to Jesus, and saw that he was dead already, they break not his legs." John 19: 33. We are farther informed, that in this the Scriptures were fulfilled.

Zechariah 12: 10.—"Whom they have pierced." Fulfillment—"But one of the soldiers, with a spear, pierced his side." John 19: 34.

Texts of like character might be multiplied indefinitely; but sufficient has been quoted to answer my purpose. It will be seen, that the life of Christ, during his incarnation, was a life of suffering; and it is said of him, in Acts 3:

18, "But those things which God before had showed by the mouth of all the prophets, that Christ should suffer, he hath so fulfilled." But how were they fulfilled? From the texts already adduced, and others that might be adduced, it will be seen that they were literally fulfilled, the New Testament writers themselves being judges. I think, then, it is clear, that the prophets, in foretelling Christ's incarnation, his sufferings, and death, spoke the very things that should take place, and that they descended even to the minute particulars of what would and did come to pass, without spiritualizing or allegorizing. Not only so, but other prophecies relating to the political changes that have transpired in the world—and would it be too much to say all the prophecies that have been fulfilled?—have been fulfilled in the same literal manner. Inasmuch as this is so, what good reason can be rendered why the other class of predictions, viz. those relating to his glorious appearing, and which represent him as a mighty king, executing JUSTICE AND EQUITY IN THE EARTH, will not be fulfilled in the same manner?

But it is objected, that the prophecies having reference to the Messiah are not all of that character to admit of a literal interpretation. The same kind of language being used to depict Christ's humiliation that is used in depicting his glory; the latter is not a whit more figurative than the former; both are uttered in the same lofty poetic strain, and in some instances both are contained in the same sentence, as in Isaiah 62: 13, 15—"Behold, my servant shall deal prudently; he shall be exalted, and extolled, and be very high. As many were astonished at thee, (his visage was marred more than any man, and his form than the sons of men,) so shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see, and that which they had not heard shall they consider." If the "marring of his visage" was literally fulfilled, why may he not literally be exalted above the kings of the earth? Micah 5: 2.—"But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." If Christ was born in literal Bethlehem, in literal Judah, in accordance with this prophesy, why may he not, by the same prophesy, interpreted by the same rule, be literal ruler of literal Israel? Compare this with Isaiah 9: 7. [To be continued.]

### RECIPROCALITY OF RELIGIOUS RIGHTS.

BY OLIVER CROMWELL.

So long as there is liberty of conscience for the Supreme Magistrate to exercise his conscience in erecting what form of church government he is satisfied he should set up, why should he not give the like liberty to others? Liberty of conscience is a natural right, and he that would have it ought to give it. Indeed, that hath been one of the vanities of our contest. Every sect saith: "O give me liberty." But give it him into his power—he will not give it to any else. Where is your ingenuousness? Liberty of conscience is a thing that ought to be very reciprocal. I may say it to you, I can say it: All the money of this nation would not have tempted men to fight upon such an account as they have been engaged in, if they had not had hopes of liberty of conscience, better than Episcopalianism granted them, or than would have been afforded by a Scot's Presbytery, or an English either. This, I say, is fundamental. It ought to be so. It is for us and for generations to come. And if there be an absolute necessity in the imposer, without fitting allowances and exceptions from the rule, we shall have the people driven into the wilderness, as were those poor and afflicted people, who forsook their estates and inheritances, here, where they lived plentifully and comfortably, were necessitated, for enjoyment of their liberty, to go into a waste, howling wilderness in New England, where they have, for liberty's sake, stripped themselves of all their comfort, embracing rather loss of friends and want, than to be ensnared in bondage!

Men who believe in the remission of sins through the blood of Jesus Christ, who live upon the grace of God, are members of Jesus Christ, and are to Him the apple of his eye. Whoever hath this faith, let his form be what it will, he walking peaceably, without prejudice to others under other forms—it is a debt due to God, and Christ, and He will require it, if that Christian may not enjoy his liberty.

THE MOHAMMEDAN COMMANDMENTS.—There are six commandments in the Mohammedan religion, viz. I. There is no deity but God. II. There is no prophet but Mohammed—he is God's Apostle. III. To fast during Ramadan every day. IV. To pray and practice ablations five times a day. V. To apply two-and-a-half per cent of their property to the poor. VI. To make a pilgrimage to Mecca and Mount Ararat. This religion is so general that it has nearly one-fifth of the population of the globe as its followers. Its most important duties are prayer, alms-giving, fasting and pilgrimage. The hours of prayer are five, viz. 1st, at sunset; 2d, when the evening has closed, and it is quite dark; 3d, at day-break, on the first appearance of light in the east; 4th, at noon; 5th, about mid-time, between noon and nightfall.

"For behold the Kingdom of God is within you."

BY HARRIET WINSLOW.

Pilgrim to the heavenly city,  
Groping wildering on thy way—  
Look not to the outward landmark,  
List not what the blind guides say.  
For long years thou hast been seeking  
Some new idol found each day;  
All that dazzled, all that glittered,  
Lured thee from the path away.  
On the outward world relying,  
Earthly treasures thou wouldst keep;  
Titled friends and lofty honors  
Lull thy higher hopes to sleep.  
Thou art stored with worldly wisdom,  
All the lore of books is thine;  
And within thy stately mansion,  
Brightly sparkle wit and wine.  
Richly drop the silken curtains,  
Round those high and mirrored halls;  
And on mossy Persian carpets,  
Silently thy proud steps fall.  
Yet, midst all these outward riches,  
Has thy heart no void confessed—  
Whispering, though each wish be granted,  
Still, Oh, still I am not blessed?  
Thou art heir to vast possessions,  
Up, and boldly claim thine own;  
Seize the crown, that waits thy wearing,  
Leap at once into thy throne.  
Look not to some cloudy mansion,  
'Mong the planets far away;  
Trust not to the distant future,  
Let thy heaven begin to-day.  
When thy struggling soul hath conquered,  
When the path lies fair and clear,  
When thou art prepared for heaven,  
Thou wilt find that heaven is here.

### DEVIL WORSHIPPERS.

Mr. Layard, in his recently published work on the Antiquities of Nineveh, gives a very interesting account of a strange people, who have been little known to the rest of the world, but who have inhabited Mesopotamia and the neighboring countries, time out of mind. These are the Yezidis, or Worshippers of the Devil. We extract the following account from the London Quarterly Review:—

The third expedition of Mr. Layard led him among a still more remarkable people, perhaps in their origin not only much older than the Nestorian form of Christianity, but even than Christianity itself. He is admitted into the rites, almost into the inmost sanctuary of that singular race, who bear the ill-omened name of Devil-worshippers. He is the first European, we believe, who has received almost unreserved communication as to the nature of their tenets; though, probably from the ignorance of the Yezidis themselves, he has by no means solved the problem either of the date or the primal source of their curious doctrines. How extraordinary the vitality even of the wildest and strangest forms of religious belief! Here are tribes proscribed for centuries, almost, perhaps, for thousands of years, under the name most odious to all other religious creeds—hated and persecuted by the Christians, as if not guilty of an older and more wicked belief, at least infected by the most detested heresy, Manicheism—trampled upon, hunted down, driven from place to place by the Mussulmen, as being of those idolaters, the people without a book, towards whom the Koran itself justifies or commands implacable enmity. Against the Yezidis, even in the present day, the Moslem rulers most religiously fulfill the precepts of their Scripture—making razzias among them, massacring the males, and carrying off the women, especially the female children, into their harems. That fanatic persecution, which accidental circumstances suddenly and fatally kindled against the Chaldean Christians, has been the wretched lot, time out of mind, of the Yezidis. Towards the Christians, the Koran contained more merciful texts—towards the Devil-worshippers none. Yet here are they subsisting in the nineteenth century—flourishing tribes, industrious tribes, cleanly beyond most Asiatics—not found in one district alone, but scattered over a wide circuit, (some have lately taken refuge from Mohammedan persecution under the Russian Government in Georgia), celebrating publicly their religious rites—with their sacred places and sacred orders—and with the unviolated tombs of their sheiks, their groves and their temples. The manners of these tribes are full of the frank, courteous, hospitable freedom of Asiatics—they are resolute soldiers in self-defense—and at least, not more given, in their best days, to marauding habits than their neighbors, and only goaded to them by the most cruel and unprovoked persecution. Their morals, as far as transpires in Mr. Layard's trustworthy account, are much above those of the tribes around them—they are grateful for kindness, and by no means, at least as far as Mr. Layard experienced, and we may add some earlier travelers, jealously uncommunicative with Franks.

It is this strange and awful reverence for the Evil Principle which is the peculiar tenet in their creed, and has given its odious name to this ancient and singular people. With them and old Lear alone, the "Prince of Darkness is a gentleman." They will not endure the profane use of any word which sounds like a sheitan, or Satan; and they have the same aversion—some slight touch of which might, perhaps, not be unbecoming in the followers of a more true and holy faith—to the Arabic words for accursed and accursed. Satan, in their theory, which approaches that of Origen, is the chief of the angelic host, now suffering punishment for rebellion against the Divine will—but to be hereafter admitted to pardon, and restored to his high estate. He is called Melek Taous, King Peacock, or Melek el Kout, the mighty angel. The peacock, according to one account, is the symbol as well as the appellative of this ineffable being—no unfitting emblem of pride. They reverence the Old Testament almost with Jewish zeal, (a tenet absolutely inconsistent

with Manicheism;) they receive, but with less reverence, the Gospel and the Koran. Their notion of our Saviour is the Mohammedan, except that he was an angel, not a prophet.

### TRUE IDEA OF A RELIGIOUS LIFE.

The Rev. Mr. Carter, one of the most learned and pious ministers of a former age, on calling to see a religious acquaintance, learned that he was at work in his shop. Not wishing to interrupt his industry, he repaired thither. The man was busily employed in some part of the process of tanning a hide. Mr. Carter came up softly behind him, and gave him a pleasant tap on the shoulder. The man turned suddenly, and seeing who it was, blushed deeply, and said, "Sir, I am ashamed that you should find me thus."

"Let Christ, when he cometh, find me so doing," said Mr. Carter.

"What do you mean, sir; do you wish to be found in this employment?"

"Yes, I wish to be found faithfully performing the duties of my calling."

The remark of Mr. Carter suggests the true idea of a religious life. There are those who seem to think that a religious life consists mainly, if not entirely, in acts of devotion, of self-denial, and of specific efforts for the salvation of souls. They do not seem to be aware of the truth, that they can serve God in their daily employments as truly as in the sanctuary. They come far short of apprehending the idea contained in the injunction of the Apostle, "Whether therefore ye eat or drink, do all to the glory of God."

The consequence is, the lack of a steady and symmetrical growth in Christian character. Their path is not "as the shining light, which shineth more and more unto the perfect day."

The true idea of a religious life embraces all the actions of our lives. It requires us to employ every moment of our time in a manner acceptable to God. It teaches us that we have but one thing to do, viz. the will of God. It assures us that, at a proper season, we are diligently laboring in our calling, whatever that calling may be, we are as really doing his will, as when we are listening to his truth in the sanctuary, or praying in our closet. [N. Y. Obs.]

REASONS FOR COMMUNION.—I do not go to the Lord's table to give, but to receive; not to tell Christ how good I am, but to think how good he is. I have a great many sins and want to tell him of, more than would take up the whole day; and when I have told him all that I know of myself, it is not the half, but a very little, of what he knows of me. I bring myself, that is sin, to him, believing that he will be all to me and do all for me, that is in his heart; and I know it is a very compassionate one. I go as a sinner to the Saviour. To whom else should I go, with my blind eyes, foul leprosy, hard heart, and rebellious will? You tell me I must have, I know not how many graces and qualifications to go to the sacrament with; but I cannot stay for them; my wants are urgent; I am a dying man. My Lord with his known kindness says, "Come, do this; remember me." His invitation is qualification enough; and I long to feed on him, to thank God for him, to take him into my heart. I will go to behold him crucified, and his blood poured out for me in spite of all my sins and fears; and though all the saints on earth stood up with one mouth to forbid me, I go to put myself under Christ's wings, and to fly to him for my refuge from the monster sin, ready to devour me. [Adams' Thoughts.]

LINING OUT.—An aged minister was officiating for the first time at a public service of a congregation in Georgia, who had been accustomed to having the "hymns lined," as it is termed. The venerable man could not see distinctly, and designed to dispense with singing. To announce his purpose, he arose and said:

"My eyes are dim, I cannot see."

And immediately the chorister commenced singing the line to the tune of "Old Hundred." Surprise and mortification rendered the minister almost speechless, but he managed to stammer out:

"I meant but an apology."

This line was immediately sung by the congregation, and the minister, now quite excited, exclaimed:

"Forbear! I pray. My sight is dim."

But the singing proceeded, and the couplet was finished by his troubled and beseeching explanation.

"I do not mean to read a hymn."

Strange as it may seem, this was also sung with much energy, and the worthy old gentleman actually sat down in despair. [Boston Bee.]

THE ENGLISH CHURCH.—The Rev. Baptist Noel, in his late work, says that of the churches of the Establishment, 13,000 are generally without evangelical activity, without brotherly fellowship, without discipline, without spirituality, without faith. Like Laodicees, they are lukewarm; like Sardis, they have a name to live and are dead. Of its 16,000 ministers, about 1,568 do nothing; about 6,681 limit their thoughts and labor to small parishes, which contain from 150 to 300 souls; while others, in cities and towns profess to take charge of 3,000 or 9,000 souls. "And of the 12,923 working pastors of churches," he says, "I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the Gospel."

WHITEFIELD.—When this great man was in the zenith of his popularity, Lord Clarendon, who knew that his influence was considerable, applied to him by letter, requesting his interest at Bristol at the ensuing general election. To this request, Mr. Whitefield replied, that in general elections he never interfered; but he would earnestly exhort his lordship to use diligence to make his own particular calling and election sure!

The Sabbath Recorder.

New York, May 10, 1849.

A HIRED AND PAID MINISTRY.

A desire to treat all our correspondents fairly, and to give our readers the benefit of what can be said on both sides of every important question, induces us to print the article in another column on the "Progress of the Age." The object of the writer is, evidently, to oppose what he calls "a hired and paid ministry." In doing this, he gives a very questionable account of the aims of ministers, and overlooks very important distinctions concerning them. To represent the ministers as seeking to create of themselves a sort of aristocracy—and then to make no distinction between an ignorant, State-established, tax-supported priesthood, and a ministry characterized by intelligence, chosen by the people, and supported by voluntary contributions—is, to say the least, hardly in accordance with our notions of propriety or justice in the case. What a pity, that persons who feel in duty bound to combat somebody or something, should so often do battle with the men of straw they have set up, instead of the real men whose overthrow they profess to desire. Our acquaintance with ministers has not been as extensive, perhaps, as that of some others; still we have known a good many, old and young, educated and uneducated, "hired" and self-supporting; and we must say, that we have received a very different impression of them from that given by our correspondent—so different, that we cannot help regarding them, as a class, as distinguished for humility, a readiness to serve others, and a desire to see the whole human family raised to the highest attainable standing. If our impression of them be correct, of course one of our correspondent's main objections to hired ministers is built upon a misconception of their character, and falls to the ground with its correction.

The principal remaining objection of our correspondent to what he calls the "hiring system," is, that it is unscriptural. Does he mean by this, that it is contrary to Scripture to pay ministers for their services? Thinking that such might be his meaning, we have searched for passages of Scripture which teach that those who labor in the gospel should not live by the gospel—that those who minister to us in spiritual things should not be partakers of our carnal things—but we cannot find a text in our Bible which teaches such a doctrine. Perhaps, however, he only means, that the Scriptures do not require us to support ministers. Very well; let us look at that point. It is not doubted, probably, even by our correspondent, that under the Jewish economy provision was made for the support of the priesthood, and that, too, on a very liberal scale. But did the coming of Christ introduce a different order of things? Did He who enjoined doing to others as we would be done by, countenance doctrines which would justify us in refusing to support a man whom we had called to labor among us as a minister? We could not believe such a thing, even if Christ had said nothing directly upon the subject;—much less can we believe it in view of what he has said. We find him, soon after the commencement of his public ministry, sending forth his disciples to preach the gospel, with instructions to take with them neither scrip nor purse, but to eat and drink such things as the people should give them. And why? Because, said he, "the laborer is worthy of his hire." This notion, therefore, that a man should labor for a community without receiving from them the means of sustaining life, is not countenanced by Jesus Christ. Nor did his apostles propagate any such view. St. Paul, in the ninth chapter of his first Epistle to the Corinthians, argues at length, that those who, like himself, were engaged as pioneers in the Christian warfare, were not under obligation to go forth at their own charges, but had a right to be partakers with their brethren; and then, to clench the nail, he says, "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." In his second Epistle to the same people, he justifies himself for having preached the gospel to them freely, on the ground that in their case it was necessary to cut off occasions of accusation; still he acknowledges, "I robbed other churches, taking wages of them, to do you service." How any one who has read these and kindred passages, in the spirit of candid inquiry, can make the sweeping assertion that it is unscriptural to hire and pay a minister, is more than we can tell. No doubt there are many instances in which those who are recognized as ministers, take advantage of their name and position to fleece the flock instead of feeding them. But this is no reason why the flock should undertake to fleece those whom they acknowledge to be good shepherds. One wrong never justifies another. If the doctrine that ministers are entitled to a temporal support has been abused, and is consequently liable to abuse, it may be necessary for the people and the ministry to be more on their guard; but it certainly cannot be necessary for them, on that account, to reject a wholesome and scriptural doctrine. Those who reject such a doctrine, because it has been abused, are as far from the right position as those who abuse the doctrine because it is not generally rejected. So do not "true re-

THE ANNIVERSARIES.—This is "Anniversary Week." The exercises commenced on Sunday evening, with a Discourse before the American Bible Society, by Edward Beecher, D. D., of Boston; a Discourse before the Dutch Reformed Board of Missions, by Rev. Mr. Janeway; a Sermon before the Foreign Evangelical Society, by Rev. Ray Palmer; and a Sermon before the American Home Missionary Society, by Rev. Dr. Barnes. We shall give the statistics of the principal Societies next week.

PROGRESS OF THE AGE.

It is interesting to observe the progress of any enterprise, either good or bad. Whether the progressive movements of men indicate a return from Anti-christian to Christian principles, from error to truth, or vice versa, they can not be looked upon with indifference by those who appreciate true happiness. It is one thing to "keep pace with the age" in intelligence, and another thing to live and radiate in the prevailing spirit of the times. It is one thing to keep pace with the world, and another thing to overcome the world. Much as we may admire the progressive spirit of the age in a religious sphere, and extol moral and religious enterprise as worthy of commendation, in the absence of wise discrimination between progress and direction, we show little evidence of the characteristics of a true reformer. To know that his vessel moves, is insufficient for a wise mariner. He requires to know in what direction it moves—whether it is progressing from or towards the desired haven. Nor is he satisfied to take his observation from the direction of other vessels, however numerous. His chart and his compass are more reliable directors than the breeze in which he is driven.

It is much easier to recognize progression in the literary than in the moral field. The moral department seems to be unfortunately subjected to the controlling influence of religious factions, whose main business is to outdo each other. This religious competition is not the guardian of Christian morality; it is not the foster-father of the truth as it is in Jesus Christ. Other interests are to be promoted; other objects are to be secured, by these contending parties. These churches militant are ever watchful for opportunities to impair the strength of their rivals, and increase their own. As in the political, so in the religious sphere, the end sanctifies the means. Like contending armies, they improve the successful manoeuvres of their opponents to their own advantage.

Among all the means employed to secure a permanent and respectable existence, the system of a hired ministry appears to be regarded as the most efficient. Although, to establish this hiring system, the Bible, reason, experience, economy, common-sense, must all be set aside, while the most extravagant and dogmatical representations of the superiority of ministers are given to the public, it is received with tacit acknowledgment of its expediency. This, then, is to be regarded as the spirit of the age—the spirit in which many an aspiring genius lives, as in his appropriate element. The establishment of the claims of ministers to all that superiority and preëminence among all the distinctions in the classification of human society—the greatest of the great—is attempted with an apparent recklessness of the fate of those truthful principles of Christian equality, the existence of which is so essential to the establishment of Christ's kingdom—without which Christianity can not prevail. Is it not to be supposed, that those who advocate the divine right of kings, think themselves quite liable, under kingly authority, to sit on or near the throne? Also, those who represent the minister as entitled to an elevation above the throne, do they not think much of the occupancy of some pulpit? Notwithstanding interested men exhaust all their powers of argument, and put in requisition the most ingenious sophistry, to establish their claims to favor and attention, in the absence of any divine authority, all this effort will produce the same effect upon the intelligent mind that the advocacy of the divine authority of Sunday-keeping does upon a Sabbatarian mind. Whether the hiring system is to be determined upon the principles of expediency merely, or upon the authority of a divine warrant, we can hardly avoid taking a view of the workings of the system wherever it has been established. This order of priesthood flourishes best under the existence of moral darkness, as the history of the religious world abundantly shows. Amidst a general diffusion of useful knowledge, it is not called for; it can not live. The teachings of Jesus Christ warrant us in regarding the hiring as unworthy of Christian confidence. All this seeming necessity for a hired, paid ministry, has its origin in an erroneous arrangement of our social relations. Correct this arrangement, and this order of nobility need not, will not be known. Let primitive order prevail; let churches exist as the embodiment of the divine principles of Christ's kingdom; let them labor to establish equality instead of the spirit of caste; let them inculcate equal liberty, and cease to build up a system of religious aristocracy, and preaching monopoly; let brotherly affection be fully developed; and the present darkness, which shrouds the moral horizon as with the pall of death, will soon be removed, and the bride of Christ will appear, "clear as the sun, fair as the moon, and terrible as an army with banners." D. B.

RESOLUTIONS AND LETTER OF CONDOLENCE.

The following resolutions were unanimously passed by the members of DeRuyter Institute, April 16, 1849, expressing their grief occasioned by the death of Joseph D. Titsworth:—

Resolved, That we feel deeply afflicted by the decease of our talented and amiable associate and friend, whose life while he was with us, has been so salutary, and whose life so worthy; and with heart-felt sympathy, and anxious desire to join his relations and friends in mourning his departure.

Resolved, That we wear crepe upon the left arm twenty days, and on all public occasions of the school during the term.

Resolved, That a Committee of six be appointed to write a letter of condolence to his parents, expressing our sorrow and sympathy.

DE RUYTER INSTITUTE, April 16, 1849.

DEAR FRIENDS—Called, as you are, through an inscrutable Providence, to lament the decease of a child, cherished and beloved by us all, we should fail to do justice to our own feelings, did we not, as a school, express to you in some way, our deep and heart-felt grief at his loss, and our sympathy with his mourning friends. Deplorable, indeed, would be our lot, had we no arm but that of flesh to rely upon when the dark hour of affliction comes. But how precious to the bereaved Christian, is the promise of our Saviour, "Blessed are they that mourn, for they shall be comforted."

Do you ask, then, where is our comfort, our consolation? We can point you to but little of a temporal nature. If we speak of his amiable life, his loving heart, and correct demeanor on all occasions, these only rise up as reasons why we could wish him to stay a long time with us. Do we refer to his early piety, the salutary influences which followed his daily walk, his cheerful and forgiving spirit? These all beckon him to tarry, and, clad in his armor of Christian faith, fight with us the battles of the Lord.

With what joy we saw his intellect expand under the genial influences of learning! How our souls rejoiced as his heart was made glad in the love of our Saviour! What serenity of mind he exhibited, as he was buried in the baptismal waters! With what engaging sweetness did he talk of the charms of Heaven and the merits of our crucified Redeemer! How earnestly he prayed! How affectionately he entreated his associates to obtain the consolations of the Christian religion!

These, dear friends, are your consolations; these take hold on Heaven. Christ had prepared for him a mansion in the realms of immortal glory. There he rests from his toils; and there let us contemplate him, beckoning us to join him in that world of bliss.

It may be consoling to you to reflect that, though his disease was of the most painful character, he endured it to the last with Christian fortitude. "Tell my father and mother," he said, a short time before his final dissolution, "to have no uneasiness for me, for I feel sure that I am going to a land of endless bliss." He retained his consciousness to the last, and conversed much and most satisfactorily of his approaching change. A few minutes before he breathed his last, after his eyes were closed on this world forever, he triumphantly exclaimed, "O, how delightful!" and, on being asked what was delightful, said, "These beautiful forms." These were the last words of your child. Thus he died, and his spirit was escorted to the realms of bliss by "beautiful forms."

We feel it a duty, in conformity with the divine injunction, "to weep with those that weep;" and, as we knew Joseph but to love him, we esteem it a great privilege to extend to you the hand of kindly sympathy, imploring our Heavenly Father to administer to all our wounded spirits, the healing balm of his consoling grace.

Your friends in affliction,

GARDEN EVANS, WM. C. WHITFORD, L. COURTLAND ROGERS, AURELLA F. ROGERS, HARRIET P. GREENMAN, E. ELMIRA COON, Com.

JOHN D. TITSWORTH, JANE D. TITSWORTH.

PERSECUTION IN MADAGASCAR.—The London Evangelical Magazine for March, has a letter from Madagascar relative to the persecutions in that Island, written by "a female Christian, in the name of her fellow sufferers." It is supposed to have been written about the 6th of May, 1847. Among other things, it says that notwithstanding the Queen's hostility to the Christians, some of her family have joined them. The following paragraph will give some idea of the state of things when the letter was written:—"On the 15th day of the first month, persecution broke out, and twenty-one were caught; the Tangena Ordeal was given to nine—eight lived and one died; five were condemned to pay half the value of their persons; five were imprisoned; and two concealed themselves; but these two have made their appearance again, though their judgment has not yet been passed. But the persecution has not prevented the spreading of God's word, but, rather, has caused it to spread much more—nay, far and wide. The bonds of the prisoners, the preservation of those tried by the Tangena Ordeal, the hiding places of the concealed, and the blood of the martyrs, have facilitated the growth of God's word in the hearts of men. The hidings of those who conceal themselves bespeak God's power, for they abide under the shadow of the Almighty, not discovered by their enemies, while quite close to them. Why? Because the Lord hides them under the shadow of his wings. When any are condemned to be sold as slaves, none will buy them, because the Lord has softened their hearts; and when any of those that conceal themselves make their appearance, none has strength to accuse and imprison them, for the Lord restraineth the wrath of man."

A CLOSE QUESTION FOR A CHRISTIAN.—A pastor puts it in the Herald of the Prairies, thus:—"Do you take a religious newspaper? If not, then you can not be an intelligent Christian. You can not know the present aspect and moral prospects of our race, and can not be informed of the progress that is making in the work of evangelizing the world, nor of the demands of the cause of benevolence upon you."

SLAVERY AND THE SLAVE-TRADE IN BRAZIL.

A letter to the New York Evening Post, dated at Rio Janeiro, March 29, says that there is an extraordinary awakening of public opinion in Brazil upon the subject of slavery. The writer thinks that in a few months the Government will seriously undertake to put a stop to the slave-trade, which, though long declared contraband, has never been actively opposed. He farther expresses the opinion, that slavery will, either by force or by law, cease in Brazil within twenty years. A paper is about being started to advocate the abolition and anti slave-trade interests.

PEACE MEETING IN ENGLAND.—The English papers give full accounts of a great Peace Meeting recently held in Manchester. "Five or six thousand people were present. Among the names published are those of many distinguished statesmen of Great Britain. The Chairman, in opening the proceedings, stated that, since the present century commenced, from twelve to thirteen hundred millions have been expended in support of the war system! The whole speech of the Chairman was a most stinging rebuke of the present order of things in England. Other speakers followed, each exposing some new and startling fact in the annals of war. Elihu Burritt made a speech that was received with enthusiastic applause. Several appropriate resolutions were eloquently spoken to and adopted. The last thing done was the unanimous adoption of a petition to Parliament, asking that body to adopt, without delay, efficient measures for effecting the formation between the British Government and other Governments, of arbitration treaties, binding the parties, in case of any future misunderstanding, to refer the subject matter of dispute to arbitrators."

THE PRESIDENT AND THE BIBLE.—One day last week a delegation from the American Bible Society called upon the President of the United States, by whom they were received with great cordiality. Mr. Prime, Secretary of the Society, and one of the delegates, remarked to him, that the friends of the Bible had been exceedingly grateful to know that he held the Word of God in high esteem, that he had publicly expressed his reverence for its truths, and they cherished the hope that the Government of this country would always be administered consistently with its principles. Gen. Taylor replied:—"The Bible is the best of books, and I wish it were in the hands of every one. It is indispensable to the safety and permanence of our institutions; a free Government can not exist without religion and morals; and there can not be morals without religion, nor religion without the Bible. Especially should the Bible be placed in the hands of the young. It is the best school-book in the world. I can remember what I learned when a child, far better than what I read now, and I would that all of our people were brought up under the influence of that holy book. You are engaged in a good cause, and I wish you great success."

TEMPERANCE AMONG THE METHODISTS.—We learn from the Springfield Republican, that at the recent meeting of the Massachusetts Methodist Conference, a pointed report on Temperance was adopted. It declared that the use of intoxicating liquors as a beverage is an immorality, and that it ought to be so regarded by the Christian Church; that the making and selling of them, to be used as a beverage, is a crime of the highest order, and should be so considered by the civil and ecclesiastical law; and that to secure the complete triumph of temperance, its friends should unite their efforts, in their social and political capacities, and in no case consider themselves at liberty to support in business, or promote to office, men who are opposed to the temperance enterprise. It concluded with the following charge of grape for the tobacco chewers:—"Whereas, true temperance implies a total abstinence from all things injurious to health, and only a moderate use of those things which promote it, therefore

Resolved, That while we advocate and practice total abstinence from all intoxicating liquors, we will also every where, by example, and on all proper occasions, by precept, discountenance the vulgar use of tobacco.

ADAM CLARKE.—The Hartford Republican has an extract of a letter from Mrs. Smith, of London, the daughter and biographer of the celebrated Adam Clarke, LL. D. Mrs. Smith relates the following anecdote concerning her father:—"My honored father received, many years ago, an invitation to attend the Methodist Episcopal Conference in America; but it came all too late for such a journey at his age. I was with him when he received the official letter. As he read, I saw his soul was stirred within him. When he had finished reading the letter, he handed it to me, saying, 'Mary, dear, read that—but it comes too late. Had it come earlier, your old father would have buckled on his armor, and in God's strength crossed the Atlantic, and traversed what he could of American ground. The very invitation seems to renew my missionary spirit; but I am deeply pledged in England, and besides'—and then, extending his arms and dropping them again, he added, 'I wish it had come earlier, when Adam Clarke was not your old father, which he now is; my spirit goes to them, but this of me cannot'—and he seemed to look upon himself regretfully. We were walking up and down a western room, and the sun was sinking in the West; he pointed to it emphatically—his eyes filled with tears, while mine ran over."

BACK NUMBERS OF THE RECORDER.—We want a few copies each of numbers 1 and 42 of volume 3. Who of our friends that do not care to keep their papers will forward these numbers to us?

PRACTICE WITH PREACHING.

Gerrit Smith, of Peterboro', N. Y., has for some time past advocated a Land Reform. More than once he has given proof of his readiness to act as well as to talk upon the subject. From the following Circular, it appears that he is determined to carry his theory into practice so far as his means will allow. We commend his example to all who, like him, are the nominal owners of more land than they can cultivate.

Circular. PETERBORO', May 1, 1849. To John Cochrane, Wm. L. Kemeys, Isaac T. Hopper, George H. Evans, Daniel C. Eaton, of the County of New York:

DEAR SIRS,—I still have village and city property; but on the larger share of it there remains, and must long remain, a very great debt. The debt due to the State of New York on my other land, will, I hope, be paid within the coming year. All, or nearly all, such of this land as shall, then, remain upon my hands, I shall wish to give away. There will, perhaps, be enough of it to enable me to give to a thousand persons. These persons must be white inhabitants of the State of New York; must be between the ages of 21 and 60; must be virtuous, landless, and poor; and must be entirely clear of the vice of drinking intoxicating liquors. Moreover, they must, in each county, be taken from the sexes in equal numbers.

Along with each gift of land, there will be a gift of \$10 in money. Where the land is worth removing to, and where there is a disposition to remove to it, this money will help defray the expenses of removal. In, perhaps, every case, it will be sufficient to pay the two or three years' taxes now due, and also the taxes for a number of years to come.

Each county, except Madison, is to share in the proposed gifts, and each according to the amount of its population. I shall not be blamed for making this exception, by any who are aware that, in some 250 instances, I have given to inhabitants of the County of Madison either land, or money to enable them to buy land. Nor shall I be blamed for distributing the thousand parcels of land among white persons exclusively, by any who are informed that 3,000 colored persons have received deeds of land from me, entirely free of all charge either for the land or for the expense of the perfected deeds thereof. I will remark here, that the deeds of the 1,000 parcels will be made, acknowledged, and prepared for record, at my own expense.

The number of beneficiaries in each county will be as follows:—

Albany	30	Herkimer	14	Rockland	4
Allegany	16	Jefferson	26	Saratoga	6
Broome	10	Kings	32	Schenectady	16
Cattaraugus	12	Lewis	8	Schoharie	12
Cayuga	20	Livingston	12	Seneca	10
Chautauque	18	Monroe	28	St. Lawrence	26
Chemung	8	Montgomery	12	Steuben	20
Chenango	16	New York	150	Suffolk	12
Citron	12	Niagara	14	Sullivan	6
Columbia	16	Oneida	14	Tioga	6
Cortland	10	Ontonago	24	Tompkins	14
Delaware	10	Ontario	16	Ulster	18
Dutchess	22	Orange	20	Warren	6
Erie	32	Orleans	10	Washington	16
Essex	10	Oswego	22	Wayne	16
Franklin	8	Otsego	20	Westchester	18
Fulton	6	Putnam	4	Wyoming	10
Genesee	10	Queens	12	Yates	8
Greene	12	Rensselaer	24		
Hamilton	2	Richmond	4	Total	1,000

The next thing in this letter is to say, that I have a great favor to ask of you. It is, that you go to the pains of selecting the beneficiaries in your County; and that you do, by the 1st of March next, let me know their names and residence.

To guard the beneficiaries of your County against disappointment, I wish you would inform them, that most of the land is of an inferior quality; that it is probable, that, in some instances, it will prove to be unfit for farming; in some of little or no value either for farming or timber; and that it is possible (I trust, but barely possible) that, in some instances, my title will fail. You will, moreover, inform them, that in the event of my not having land enough to give each of the thousand a parcel, some of those chosen in your County may be unsupplied. You are, however, authorized to say to them, that whoever of the thousand shall fail to get a parcel of land from me, shall get, instead thereof, \$40, in money—and this, too, in addition to the \$10. The \$50 will enable its possessor to buy forty acres of Government land. I hope that it will be expended in some land or other; for one of my deepest convictions is, that every person, who can, should make himself the acknowledged owner of a piece of land. His doing so would hasten the day when the right to the soil shall be every where acknowledged to be as absolute, universal, and equal, as the right to the light and the air. May that blessed day come quickly!—for, until it does come, our world will be one of disorder, oppression, poverty, vice; and, let me add, that it never will come, until the religion and politics, the churches and governments of the world, shall be so imbued with the spirit of justice and brotherly love, as to call for the coming of that day.

The parcel for each beneficiary will, probably, vary from 30 to 60 acres. In a few instances, it may exceed 60; and, in a few, where its value may be far above the average of the parcels, it may be less than half of 30.

All the land is in the State of New York.

Respectfully, your friend, GERRIT SMITH.

CHOLERA IN NEW ORLEANS.—The Albany Evening Journal publishes the following extract from a letter dated New Orleans, April 21:—

"New Orleans is a perfect chancel-house. People are dying like flies in the winter time. When I first came it was bad; afterward got better; but within the last two or three days it has begun again worse than ever. In a boarding-house close by, 8 out of 20 boarders died last night. I saw two men die on the Levee this morning before they could be carried to the Hospital. I am just off my back with a severe attack, the third since I came, but I am very careful and prudent in my diet. I drank half a pint of brandy, laudanum, and camphor in 20 minutes. I shall get out of this as soon as I can, for the yellow fever will be along soon, and I think between the cholera and fever, New Orleans will be depopulated. I was told there were 222 funerals yesterday."

L. M. CORTRAIL'S post-office address is Richburg, Allegany Co., N. Y.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The steamship America arrived at New York on Sabbath last, with seven days later news from Europe.

From England, we find nothing important, except that it has been distinctly announced, in the House of Lords, that the British Government will take no part in the movement for the restoration of the Pope.

In Ireland, misery and crime seem to be on the increase. Mr. Duffy, of the Nation, one of the State prisoners, has been set at liberty on bail for his appearance at the next Commissions.

The French Government has come to the important resolution of an armed intervention to reinstate the Pope at Rome. A force adequate to the emergency has already sailed for Civita Vecchia.

The President of the Council says that care will be taken to secure a free and liberal Government to the Roman people. The cholera is largely on the increase in Paris, and many persons of opulence have become its victims.

The warlike contest between the several States of the Continent continues with unabated fury, and with the most disastrous results to all the parties engaged.

The Danish entrenchments near Dupell has been attacked and carried by the Saxon and Bavarian troops. The loss of the Germans in this affair is calculated at 150 to 200 men.

Several additional captures have been made by the Danish vessels. The Danes are now enforcing a strict blockade of all the German ports, and it is stated that emigrant vessels will not hereafter be allowed to pass unmolested.

A great struggle has been going on for the position of the Hungarian fortress of Comorn on the Danube, which the Austrians have besieged for several weeks, and which the Hungarians have endeavored to relieve. Vienna papers of the 14th furnish positive information of the occupation of the important position taken by the Hungarians.

The details of this action are given by the German papers, and are to the effect that Windischgrätz at the head of his best regiment opposed the progress of the Hungarians in the direction of Comorn.

A fierce engagement ensued, in which the superior tactics of the Magyars proved irresistible. Italy is still in indescribable confusion. The Republicans have been put down in Genoa, after having had the command of that beautiful city for nine days.

In Sicily the struggle has commenced, with dreadful ferocity, and a desperate battle took place on Good Friday, between the Neapolitan and the Swiss troops and the people of Catania, which continued all night, and ended in the defeat of the Catanians.

A great number of them were killed, and the city was afterward sacked and plundered. The city was fired in three places. The most beautiful edifices are a heap of ruins, and the renowned Library and Museum of Natural History were entirely destroyed.

EMANCIPATION IN KENTUCKY.—We learn from the Louisville Journal, that a Convention, composed of citizens of the Commonwealth of Kentucky, and representing the opinions and wishes of a large number of their fellow-citizens throughout the Commonwealth, met in the Capitol on the 26th of April, 1849, to consider what course it becomes those who are opposed to the increase and to the perpetuity of Slavery in that State to pursue in the approaching canvass for members of the Convention, called to amend the Constitution.

They adopted the propositions which follow, as expressing their judgment in the premises:

I. Believing that involuntary hereditary slavery, as it exists by law in this State, is injurious to the prosperity of the Commonwealth, inconsistent with the fundamental principles of free Government, contrary to the natural rights of mankind, and adverse to a pure state of morals—we are of opinion that it ought not to be increased, and that it ought not to be perpetuated in the Commonwealth.

II. That any scheme of emancipation ought to be prospective, operating exclusively upon negroes born after the adoption of the scheme, and connected with colonization.

III. That we recommend the following points as those to be insisted on in the new Constitution, and that candidates be run in every county in the State, favorable to these or similar constitutional provisions: 1. The absolute prohibition of the importation of any more slaves to Kentucky. 2. The complete power in the people of Kentucky, to enforce and perfect in or under the new Constitution, a system of gradual prospective emancipation of slaves.

EMIGRATION OF ENGLISH MORMONS.—The St. Louis Reville says that large numbers of Mormons are coming to this country from England during the present year, with a view of congregating at their city in the Great Salt Lake Valley of California.

From conversation with one of their leaders, recently arrived, the editor learns the following facts relative to their condition and prospects in England:—

"The tide of public opinion in England, which some years back had been strongly set against the Mormons, is now turning gradually in their favor. Their doctrines are being industriously and successfully disseminated; and in some places, where four years ago they could scarcely gain a foot-hold, they have built churches, and established themselves on a permanent and firm footing. In the City of London they have five churches, four of which were erected since the year 1847. In Manchester, as also in Liverpool, they have meeting-houses. Their creed is daily gaining proselytes, not from the lower orders only, but among the wealthiest and most influential classes. They have also gained many converts in Wales, where they form a very large and respectable portion of the population. One of their apostles is the editor of the Millennium Star, a paper published semi-monthly in Liverpool. He interests himself in facilitating emigration to this country, employing a portion of his time in chartering vessels, purchasing provisions, &c., &c., for the emigrants. They have long since sent missionaries to France and Ireland, and are now contemplating to send one to Russia."

DIABOLICAL ATTEMPT TO DESTROY A FAMILY.

About 10 o'clock on Thursday night of last week, a man disguised as a negro, called at the house of lawyer Warner, and handed a package to the servant, at the same time stating that it was for Massa Warner, addressed to Thomas Warner, Esq., (confidential.) Mr. W. being absent from the city at the time, the package remained untouched by the members of the family, until the next day, when Mr. Warner returned from Philadelphia, and while the family were at dinner in the basement, he ordered his son to bring the package to him.

Mrs. Warner having described the appearance of the man and his manner to her husband, led Mr. Warner to open the package, which was wrapped in a copy of the N. Y. Herald of March 26, with some care. The newspaper inclosed a strong mahogany box, with a slide lid. Mr. Warner proceeded to draw off the lid with great caution and very slowly, and discovered a faint blue light and immediately warned his family to fly for their lives. All instantly left the room and closed the door, and they had just passed into the hall leading into the rear yard when a tremendous explosion took place, after which they passed around the house and discovered the front basement to be on fire and the windows shattered to pieces and blown out of place.

Mr. Warner, with some persons who had stopped at the house, then entered the room and extinguished the flames, and as soon as the smoke had subsided, it was discovered that the basement door was completely shattered, the partition wall broken and very much displaced, the dining-table, at which they were a few minutes before sitting, very much broken, and a picture of Gen. Washington and the door perforated with slung-shots. The box in question was about the size of a small cigar-box, and contained a canister filled with powder and slugs, and several bundles of friction matches, which were so placed that on withdrawing the lid, on the inside of which a piece of sand-paper was glued, they would instantly take fire and cause an immediate explosion.

MAIL ROBBERY.—The Auburn Advertiser says that, for some time past, rumors have been in circulation, that a series of robberies had been perpetrated at the Weedsport post-office; several letters, containing money, that must necessarily pass through that office, having never reached their destination. To test the justice of these suspicions, a letter containing \$20 was mailed at Port Byron, and private marks placed upon the bills by the Deputy Postmaster, so that they could readily be identified. When the mail-bag, which should have contained this letter, reached Sennett, it was examined, and the package containing the money was missing.

The Port Byron Postmaster proceeded at once to Weedsport, and searched the pockets of the Deputy Postmaster, A. M. Boulter, and found on his person the \$20—two \$10 bills—and a \$1 bill, which had also been mailed at Port Byron. He was committed by Judge Conkling, but will probably be admitted to bail, which is fixed at \$2,000 each for two securities, and his own recognizance of \$4,000.

FIRE ON LONG ISLAND.—The N. Y. Sun of May 4th, says that on Wednesday morning last a fire, originating in the carelessness of some charcoal burners, broke out in the woods about forty miles from Brooklyn, on the Long Island Railroad, and notwithstanding the exertions of all the men that could be collected, it spread with the greatest rapidity. The wind varied many times, and, as the fire was conquered at one point, it broke forth with renewed violence at another. Retreating in a number of places from cultivated farms, it destroyed all the timber and shrubs between Deerpark and Thompson. The width of the burnt district is six or seven miles, and it extends from a half to three quarters of a mile north, and from two to three miles south of the Railroad. 11,000 acres of land have been burnt over, the timber destroyed being some of the finest on Long Island. The loss, amounting to over \$250,000, will fall on fifty or sixty persons.

DUELS IN FRANCE.—The last steamer brought intelligence of two duels in France, between parties pretty well known to the world. A hostile meeting took place, on the 14th, at 5 in the evening, between M. Ledru-Rollin and M. Deujny, near the Pont de Neuilly. The parties were placed at twenty paces distance. M. Ledru-Rollin fired, but the pistol of M. Deujny hung fire. The seconds then interposed.

M. Charles Blanc, having considered that an insult to his brother, Louis Blanc, wrote a letter to M. Francis Lacombe, writer of the article, which provoked a challenge. A meeting took place between the parties at Vincennes, when M. Lacombe having received a ball in his left thigh, the seconds declared that the honor of all concerned was satisfied, and put an end to the combat.

MELANCHOLY ACCIDENT.—The Charleston Mercury mentions an accident which occurred in the neighborhood of Swallow Savannah, Barawell District, on the 23d ult. It appears that Mr. Franklin Kerce was felling a tree near his house, when his wife coming near, he requested her to take a prop and push it against the tree, so that it might fall in the proper direction. In doing so, she remarked, playfully, "Suppose the tree should fall on me?" to which the husband, in a similar spirit, replied, "You must try and get out of the way." Unfortunately, when the tree commenced falling, Mrs. K. ran directly in its track, and was instantaneously crushed to death.

A FAMILY GATHERING.—On Tuesday of last week, sixty-five of the eighty-five children and their families who trace their genealogy to widow Catharine Woods of New Braintree, Mass., assembled at her house to pay their parting respects to her grandson, Rev. James Woods, of Alabama, who contemplates embarking soon for California, by the appointment and under the patronage of the Presbyterian Board of Missions, as a missionary to that new and interesting portion of our country.

The Southern Baptist Convention, which was to have met in Nashville, Tenn., on the 2d of May, has been changed, in consequence of the reported prevalence of cholera there. The meeting will be held in Charleston, S. C., on the 23d of May. The ensuing Convention, which will take place in 1852, will be held at Nashville.

SUMMARY.

The colored people of the State of New Jersey assembled in convention at Salem on the 26th of April, to consider the propriety of holding a State Convention, to devise the best mode of securing to them the rights of suffrage. Among the resolutions passed was one to hold a State Convention in Trenton, and Rev. C. W. Gardner and Dr. J. L. Rock were appointed lecturers to canvass the State before the Convention.

The Vermont Chronicle records the death, at East Rupert in that State, of Capt. Moses Sheldon, aged 67. He had lived upon his homestead 65 years. He emigrated thither from Connecticut, and on his way looked at the ground on which the City of Troy now stands, and deliberated for a time whether he should not purchase it for a farm. The only building then upon it was a tavern, and the only population, the few inmates of that tavern.

The St. Martinsville, (La.) Gazette ascribes the prevalence of cholera in Attakapas to the vast number of dead cattle lying unburied in the prairies. This mortality is attributed to the drouth, by which the ponds are dried up, and the cattle, thus deprived of water, die in great numbers. It is no uncommon sight to see from fifty to a hundred dead cattle on the road to Opelousas.

The "Albany Manual Labor Academy," in Athens Co., Ohio, has now been two years in operation, on the principle of requiring three hours manual labor per day of every pupil of suitable age. Terms for tuition \$1 50 to \$5 per quarter. No distinction of creed or color is known, beyond a requisition of the Christian faith and morals. Rev. Wm. S. Lewis, Principal, Albany, Ohio.

On Sunday, April 29th, a party of 15 persons, all foreigners, went from Fall River, Mass., in a sail-boat across the harbor to "Sparr Island," where a drinking-house has recently been established. They soon became intoxicated, and while in that condition, got into the boat and started upon their return. They had proceeded but a short distance when the boat capsized, and five of the number were drowned. A sixth is not expected to recover. The remainder clung to the boat and were saved.

The Chicago Journal of the 26th ult., learns that the schooner John Lillie, Captain Keabo, capsized during the recent blow, when between Great Traverse and the North Manitou, and it is feared all on board are lost. The Indiana first brought the news over to the Manitous, who reported that they had found eight dead bodies.

Richard Dillingham, a Quaker, from Ohio, who was arrested in December last, for having in his possession three slaves, whom he intended to carry to a free State, was convicted of the offense at Nashville, Tennessee, on the 12th ult., and sentenced to three years' imprisonment in the penitentiary. He confessed his guilt, saying he alone was responsible for the error into which his education and feelings of philanthropy led him.

Alexander Jones, the black man found guilty of arson in the first degree, in having set fire to house 85 Mulberry street, in March last, in the night time, was sentenced to be hung on Friday, June 22nd, the same day as that appointed for the execution of Wood, for the murder of his wife.

The New Orleans papers of April 21, publish nearly two columns of the foreign news by the Europa, received at St. John's, New Brunswick, on the 19th, transmitted by Mr. O'Reilly's Western line. This is the greatest feat on record. It is not less than 3,000 miles from St. John's to New Orleans.

Mr. Giles, of Suffolk, introduced the following bill into the Senate of Massachusetts the other day: Be it enacted, &c., That any drapshop or tipping-house may be abated as a nuisance by the Board of Health of any town or city in the Commonwealth.

The Legislature of Massachusetts have passed resolutions inviting Gen. Taylor to visit that State, appointed a committee of thirteen, including the presiding officer of each House, and authorized the Governor to draw on the Treasury for the funds necessary for his reception.

The receipts of the Erie Railroad for April reached \$62,500, which is up to the estimate. Another new engine of great power has recently been added to the equipment of this road. The extension to Owego is being rapidly ironed, and will be ready in June for travel.

Among the eminent travelers who are proceeding to California, is James Arago, brother of the astronomer. He has a large fortune in France, but goes out to ascertain the physical character of the country.

It is said that nearly one hundred thousand dollars in spurious coin, has been shipped from New York for California. Large quantities of materials, for manufacturing the spurious coin, presses, &c., have been discovered in New Jersey.

Hafiz Bey, an Egyptian Admiral, is now on a visit to England for the purpose of inspecting the British navy-yards. It is said he will proceed next to the United States, to acquaint himself with the condition of the American navy.

A family, consisting of father, mother, and six children, passed through Cincinnati lately. They had traveled all the way from Laporte county, Ia., in three wheel-barrows, intending to reach Pennsylvania, from which State they had emigrated three years ago.

An arrival from Texas announces that the Indians were preparing to attack Palo Alto, and were committing serious depredations on the Mexican population in that region, killing many white families, and destroying much property.

Aniced cake was placed on the steps of a respectable citizen of Chicago, the other day. Upon examination it was found to be filled with arsenic. Fortunately it was found by an adult before the children saw it.

News from Hayti, to the 20th of April, has been received. The President was carrying everything before him. It was reported that a battle had been fought near Asena, in which the Dominicans were completely routed, with a loss of 300 to 400 men. The Haytiens lost 100 men, and large quantities of provisions. 5,000 stands of arms were captured by the Haytiens.

At the recent session of the Greene county circuit, Aaron Van Dusen recovered \$700 damages against Corrydon Crau, for the seduction of his daughter, Ann Van Dusen. All the parties resided at Greenville.

In Philadelphia, on Sunday, as a carriage containing three ladies was returning from a funeral, the horses became frightened and overturned the carriage, injuring two or three ladies badly, and one, Mrs. Woolf, fatally.

The managers of the great Taylor Inaugural Ball at Washington have divided \$2,500 of the proceeds between the Protestant and Catholic Asylums of that city.

The largest amount of gold coined in one year in the United States was that coined in 1847, viz: \$20,221,385. The amount of metal coined from the year 1816 up to that year, was \$100,000,000.

Joseph Trumbull was last week chosen Governor of Connecticut by the Legislature in convention. He had a majority of twelve.

The Baltimore American says that the peach crop was not destroyed by the cold weather. It was injured, but still there will be enough for a taste.

The plague of locusts has fallen upon Texas. The whole country is full of them, from Austin to the Gulf of Mexico, and vegetation is suffering from their depredations.

It is said to have been given in evidence, in a trial before the Courts, that one hundred dollars' worth of gold pens can be made from one ounce of gold, costing sixteen dollars.

Lawrence Baxter recovered at the Schoharie circuit \$1,000 damages against Philip W. Ingalls, for the seduction of his daughter, Eliza Baxter.

The banks of the canal at Dansville, Livingston Co., N. Y., are filled with lumber for nearly a mile in length. The Chronicle says the quantity on the banks is double that of any previous year.

Elder Enos C. Dudley, who was recently convicted of the murder of his wife, in N. H., was sentenced at Plymouth, to be hung by the neck, the execution to take place at Haverhill, on the 23d of May.

The Homestead Journal, published at Salem, Ohio, says there are exhibiting in that place two miniature men, one 16 and the other 19 years of age, the youngest weighing 27, the elder 30 pounds.

The Matamoras Flag mentions a rumor, that a party of California emigrants, which left Corpus Christi some four or five weeks ago, direct for the Paso del Norte, have perished upon the prairie from hunger and thirst.

There was a turn-out among the colliers near Pottsville, last week. One man was shot while attempting to burn a colliery.

At Pittsburg, Pa., Dr. Dickson and Dr. Heron, were on Monday last fined for body-snatching—the first \$200, and the second \$100.

In the afternoon of one day last week, 2,870 emigrant passengers arrived at the port of New York.

New York Market, Monday, May 7.—ASHES—Pots \$62 a 5 69; Pearls 5 75.—FLOUR AND MEAL—Flour ranges from 4 56 to 4 87 for common and good State and Western; New Orleans 4 87 a 5 00. Rye Flour 8 37. Meal 2 87 a 2 94.—GRAIN—Genesee wheat is held at 1 25; good Ohio at 1 05; Corn has advanced a little, and is selling at 60c for white Southern, 63 for yellow Southern, 66 for round Northern. Rye 60c. Oats 36 for Northern.—PROVISIONS—Pork, 8 37 a 10 37. Beef is in small supply, and country prime brings 7 37. Butter is 6 a 12c for old, and 12 a 15c for new State, and 18 for new Orange Co. Not much doing in Cheese.—Wool—Common 30c., Merino 32 a 37c., Saxony Fleeces 40 a 42c.

MARRIED.—In Clarksville, on the 26th ult., by Eld. James Bailey, Mr. Maxson Burdick, formerly of Alfred, to Miss MARTHA J. COMPTON, of Clarksville.

DIED.—In Alfred, April 24th, of serofula, MARY R. CHAMBERLAIN, daughter of Henry M. and Susan A. Clark, in the 47th year of her age. At Andover, of apoplexy, April 24th, JANE A., wife of Amzy L. Pearsall, aged 40 years. Also, in Andover, April 25th, of congestion of the brain, LORENS C. PEARSHALL, son of the above Amzy L. and Jane A. Pearsall, aged 19 years. The mother and son were interred at the same time, and in the same grave.

LETTERS.—Charles Clark, I. D. Tisworth, B. G. Stillman, I. F. Burdick, J. F. Randolph, L. Cottrell, W. C. Kenyon, J. Sumner, Hamilton Clark, F. A. Utter, C. Card, Amos Burdick, N. C. Babcock, E. Harris, O. B. Irish, D. Coon, A. H. Main, John Stillman (right).

RECEIPTS.—Lester Crandall, Hopk'n, R. I. \$2 00 pays to vol. 5 No. 52 S. P. Kenyon, " " 2 00 " 5 " 52 " Thos. Rogers, Waterford, Ct. 2 00 " 5 " 52 " E. B. & C. Davis, Shiloh, N. J. 2 00 " 5 " 52 " E. Harris, Vernon, Yt. " " 5 " 46 " I. F. Burdick, Fulton, Wis. 4 00 " 5 " 52 " G. J. Davis, New Milton, Va. 1 50 " 5 " 52 " J. F. Randolph, " " 50 " 6 " 13 " Elias Irish, DeRuyter, " " 2 00 " 5 " 53 " Samuel Justice, " " 2 00 " 5 " 52 " Thankful Stillman, " " 1 00 " 5 " 52 " L. Rogers, Richburg, " " 2 00 " 5 " 52 " S. Stillman, Unadilla Forks, " " 2 00 " 5 " 52 " C. Card, Troupsburg, " " 2 00 " 5 " 52 " J. J. Coon, Little Genesee, " " 2 00 " 5 " 52 " Joel Crandall, " " 2 00 " 5 " 52 " B. P. Murphy, Caton, " " 2 00 " 5 " 52 " Amos Burdick, Alfred, " " 2 00 " 5 " 52

Receipts for Missions.—The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—From Mrs. Hannah Wheeler, Salem, N. J. \$1 12 " 1st Church in Verona, by H. Sherman, 2 00 " 2d Church in Verona, by A. G. Burdick, h. m. 5 00 " Church in Pavia, N. Y., by N. Randall, f. m. 5 00 " Ch. in DeRuyter, to make H. Candall a Life Member, 25 00 " 1st Church in Alfred, by B. W. Millard, 33 00 " 2d Church in Alfred, home mission \$10., foreign mission \$10., 20 00 " 1st Ch. Genesee, by J. Langworthy, to make a Life Member, hereafter to be named, 20 00 " Wm. H. Black, London, one sovereign, 4 82 A. D. TISWORTH, Treasurer.

Missionary Association—Executive Board.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York, on the evening of third-day, May 23, 1849. By order of the Board, GEO. B. UTTER, Sec. Sec.

The Publishing Society.

A meeting for the organization of the Seventh-day Baptist Publishing Society will be held in the city of New York, on the fourth day of the week before the fourth Sabbath in May, (23d day of the month,) commencing at 9 o'clock A. M. It is hoped that a large number of those who have subscribed to the Constitution, and pledged funds to the Society, will be present.

Eastern Association.

The Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church in Pawcatuck, R. I., on the fifth day of the week before the fourth Sabbath in May, at 10 o'clock A. M. Introductory Discourse by Lucius Crandall, of Plainfield, N. J.; alternate, Samuel D. Vison, of Farmington, Illinois. S. S. GRISWOLD, Cor. Sec.

EXECUTIVE COMMITTEE.—The Executive Committee of the Eastern Association will hold its annual session on the fourth day of the week before the fourth Sabbath in May, in the lecture-room of the Seventh-day Baptist Church at Pawcatuck, R. I., at 10 o'clock A. M. S. S. GRISWOLD.

P. S. Churches are requested to specify in their associational letters the amount they will raise for missionary purposes within the limits of the Association for the ensuing year.

Central Association.

The Annual Meeting of the Seventh-day Baptist Central Association, will be held with the First Church in Brookfield, N. Y., commencing on the fourth day of the week before the second Sabbath in June, 1849.

Notice—Western Association. The attention of the churches of the Seventh-day Baptist Western Association is particularly directed to the Report of a Committee appointed at the last annual session to revise the Constitution. That Report was received and referred to the churches for individual action; and is, together with the Constitution as it now stands, published in the Minutes of the last session. It is very desirable that the matter should be brought before every church, where it has not already been done, and the result of the action forwarded to the approaching Anniversary of the Association. That the Constitution needs revision, must be evident to all who give it even a passing notice; and in all matters of constitutional reform a full voice should be heard. Will the churches speak out? T. E. BABCOCK, Cor. Sec.

Christian Psalmody.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy, in imitation morocco, plain, 87 1/2 cents; ditto, gilt edges, \$1 00; ditto, full gilt, \$1 12 1/2; in morocco, full gilt, \$1 37 1/2. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. UTTER, No. 9 Spruce-st., New York.

Railroad from Albany West.

On and after Tuesday, May 1, 1849, six trains will leave the depot of the Albany and Schenectady Railroad Company daily, Sundays excepted, viz: At 6 o'clock A. M., for Buffalo, through in 15 hours; at 7 o'clock A. M., for Schenectady; at 9 o'clock A. M., for Buffalo, through in 18 hours; at 12 o'clock P. M., for Schenectady; at 2 o'clock P. M., for Buffalo, with coal cars and express freight; through in 23 hours; at 7 o'clock P. M., for Buffalo, through in 18 hours. Passengers for Saratoga Springs and Whitehall can take any of the trains for Schenectady and Railroad or Stages by Plank Road route to Saratoga. Baggage cars and through baggage men run the whole distance between Albany and Buffalo. Baggage taken free by Railroad wagons between steamboats and Railroad. ALBANY, April 30, 1849. E. FOSTER, Jr., Secretary Albany and Schenectady R. R. Co.

To Clergymen and their People.

ALL Clergymen who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—after the 1st of May No. 57 John-street—New York, shall be furnished gratuitously, for their family use, with a Salve of most extraordinary merit for external sores or inflammations of long or short standing. In burns, or pains and swellings of nearly all descriptions, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNELL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co. You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Flea, Ulcer, Sprain, Erysipelas, Cut, Bruise, Ear, with Toothache, Mumps, Sore Throat, Whitlow, Piles, Ringworm, Itch, Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Bites and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, The Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Throat, General Sores, Smallpox Marks, &c. Though we have many numerous affections, experience has taught us that they are not too many. It will be necessary to know that this article is the only one we can recommend; but most caution against some imitation by like name. We will present it to the poor who have actual need of it. 38—mo 3.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK. Adams—Charles Foster. Alfred—Maxson Green. " James H. Cochran. " Hiram P. Burdick. Berlin—John Whitford. Brookfield—And'w Babcock. Clarence—Samuel Hunt. DeRuyter—B. G. Stillman. Durhamville—John Parmelee. Edinboro—Ephraim Maxson. Friendship—R. W. Utter. Genesee—W. P. Langworthy. Honnedale—Wm. Green. Independence—J. P. Livermore. Leonardville—W. B. Maxson. Lockport—Leiman Andrus. Newport—Abel Stillman. Petersburg—Geo. Candall. Portville—Albert B. Crandall. Pavia—Blairidge Baily. Pottsville—John B. Cottrell. Richburg—John B. Burdick. Scio—Nathan Gilbert. Solon—Rowse Babcock. Scott—Luke F. Babcock. Unadilla Forks—Wm. Utter. Verona—Hiram Sherman. Watson—Wm. Cottrell. CONNECTICUT. Mystic Bt.—Geo. Greenman. New London—P. L. Berry. Waterford—Wm. Maxson. RHODE ISLAND. Westerly—E. P. Ballman. Hopkinton—Daniel Green. " S. S. Crandall. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA. Crossinville—Ben. Stille. Condersport—W. H. Hyden. VIRGINIA. Lost Creek—Eli Vanhook. Salem—Jon. F. Burdick. N. Milton—Jep. F. Randolph. " James H. Cochran. " S. S. Crandall. " A. B. Burdick. " A. B. Burdick. NEW JERSEY. New Market—W. E. Gillat. Plainfield—E. P. Tisworth. Shiloh—Jesse J. Tisworth. Salem—David Clawson. PENNSYLVANIA

Miscellaneous.

MY FATHER.

The weight of many a weary year Rests on my father's brow...

THE ORANG OUTANG.

The female Orang Outang, Nancy, imported in the ship Liberty, Captain Davis, by Thomas Richards, Esq., was remarkable as being the largest living specimen of this most manlike species...

Upon a single occasion, a circumstance occurred, which evinced a judgment almost human. She was very fond of descending to the kitchen...

POWER OF THE SOIL TO ABSORB ODORS.—It is well known that onions, if buried in the earth for a few days previous to being cooked, will have lost much of their rank flavor.

animal matters coated with unleached ashes, and then buried in pulverulent peat or muck, will not only decompose without giving off offensive odors...

PARISIAN CLEANLINESS.

In Paris every species of refuse is husbanded in the most careful manner. No refuse is allowed to be thrown into the streets after a very early hour in the morning...

The chiffoniers having done their work, next come the sweepers and collectors of dirt. Every inhabitant of Paris is required, under a penalty, to have the side-walks in front of his place of business or residence carefully swept every morning.

THE GREAT MEDITERRANEAN TURTLE.

This is the largest of the turtle kind which we are acquainted. It is found from five to eight feet long, and from six to nine hundred pounds in weight.

A REMEDY FOR THE CALIFORNIA FEVER.—A friend who has seen some service in camp life, offers to those afflicted with the prevailing epidemic the following prescription:

HURRY AND HASTE.

"Never do anything in a hurry," is the advice given to attorneys and solicitors by Mr. Warren. "No one in a hurry can possibly have his wits about him; and remember that in the law there is ever an opponent watching to find you off your guard."

CHINESE LOVE OF MONEY.—Of all the men on the face of the globe, (and I have sojourned among several nations in my life, says a Canton correspondent of the Journal of Commerce), I have never seen any equal to the Chinese in love of money.

THE VALUE OF COLD WATER.—The Louisville Courier of the 24th of April says: "We are much gratified in being able to state that Judge McKinley, the distinguished jurist of the Supreme Court of the United States, after having his vision so seriously impaired for fifty-two years that he could not see without glasses, has recovered his sight so perfectly that he is now able to read without the aid of glasses."

BURIAL AT PANAMA.—A correspondent of the N. Y. Recorder, writing from Panama, says:—"One of the most ludicrous sights that I have seen among this strange and peculiar people, was a negro funeral procession, which passed our hotel a few evenings since."

A GOOD INVENTION.—Mr. William Snell, of Easton, Pa., has invented a machine to form ladies' and gentlemen's gaiters, half gaiters, and short gaiters, without seams, at the same time producing any size required, in all their proportions, so as to fit with the greatest nicety and exactness.

SIZE OF LOCUST TREES IN BRAZIL.—The Locust Tree grows much larger in Brazil than with us. Martin represents them as occurring of such dimensions, "that fifteen Indians with outstretched arms could just embrace one of them."

THE PRESS AND THE PULPIT.

The Press and the Pulpit, ought to be, if they are not, co-laborers. Not that the pulpit has properly anything to do with the minutiae of the press further than to reprehend any falsehood or laxity, but because both aim at the elevation of society, and both profess to be guided by the spirit of christianity...

The press unquestionably stands foremost in forming public opinion; in shaping and guiding the impulses of society but the pulpit, exercising its influence upon the press and upon society, tempers and refines both opinion and impulse.

Christianship, as manifested by its founder, is precept and practice for every exigency of life. It is not an insolate thing, affecting insolate sympathies and affections, but a general principle, adapted to man in all his ideas and habits, and the pulpit has taken a narrow and unjust view, whenever it failed to apply it to every moral want in every condition of society.

VARIETY.

According to the report made by Mr. Burke, Commissioner of Patents, to the Senate, the whole number of steamboat explosions last year was thirty-three. Two thousand, six hundred and thirty-three lives have been lost thereby; three millions, ninety-nine thousand, three hundred and sixty-six dollars have been destroyed in property, and two thousand and ninety-seven persons destroyed.

An ingenious Frenchman has calculated that the space which a young Parisian belle, who is fond of dancing, traverses in the saloons of Paris, when only performing contra dances, amounts in one season to four hundred miles!

The ten hour law in Maine went into effect Friday week. The law provides that ten hours shall be a legal day's work, and no man shall be compelled to perform more, except by special contract; from this provision monthly labor and agricultural employments are excepted.

The Unitarians of this City and Brooklyn have raised \$10,000 to place their organ, the Christian Inquirer, on a higher footing. Rev. H. W. Bellows has assumed the editorial management of it, and is assisted by Rev. Dr. Dewey, Rev. Mr. Clarke, of Boston, Rev. Mr. Osgood, of Providence, Rev. Mr. Burnap, of Baltimore, and Rev. Mr. Farley, of Brooklyn.

The Supreme Court at Rochester, Judge Selden presiding, has decided that a man divorced from his wife, upon application of the latter charging him with adultery, is not liable under the statute against bigamy if he marries again. He is liable to punishment, however, under the Act 2 Rev. Stat. Sec. 45, and the last marriage being void in law, its issue will be illegitimate.

Two Irishmen, discharged by the Lawrence and Manchester Railroad Company, Mass., sought revenge by exploding a magazine of forty-six kegs of powder, which blew the building to atoms, and one of the incendiaries with it. The other was badly scorched.

He who is most industrious has really the most of leisure; for his time is marked out into distinct portions, to each of which something is assigned; and when the thing is done, the man is at leisure; but a dead calm settles over him who lives an idle life.

An old count paid his addresses to one of the richest heiresses of Paris. In asking her hand in marriage, he frankly said to her: "Miss B, I am very old, and you are very young; will you do me the honor to become my widow?"

Dr. Warren, of Boston, recently took from the stomach of an Irish girl at the Massachusetts General Hospital, by means of an incision, a tape-worm forty-one feet and eleven inches in length, while the sufferer was under the influence of ether.

DEBRYTER INSTITUTE.

REV. JAMES R. IRISH, Principal. GURDON EVANS, Instructor in Natural Sciences. AURELLA F. ROGERS, Preceptor. MARY M. CLARK, Teacher of Music and Painting. Other experienced Teachers are employed as Assistant.

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N. B. A daily stage leaves the railroad and canal at Chittanooga, for this place, at 4 o'clock P. M.

IRA SPENNER, M. D., President of the Board of Trustees. DEBRYTER, Madison Co., N. Y., June 12, 1848.

Kitto's Cyclopaedia of Biblical Literature.

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