

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. VI.—NO. 9.

NEW YORK, FIFTH-DAY, AUGUST 16, 1849.

WHOLE NO. 269.

The Sabbath Recorder.

FAITH AND WORKS.

To the Editors of the Sabbath Recorder:—

In the Recorder of May 3d, I noticed some strictures upon a Report prepared by me, and published January 4th. As the author appeared to think I would do a "kindness to give my meaning in language that could be understood," I propose attempting to do so through your columns.

Faith, then, I understand to be such an assent of the mind, such a belief of the matter presented for its consideration, as moves it to action. Any belief or assent of the mind short of this, is hypothetical—not what the Scriptures denominate faith. Doubt is not faith; it is unbelief. Faith ensures action; doubt, uncertainty of action. Men are governed by faith, that is, in their actions and moral feelings. The strength of faith is the measure of action. Strong faith produces strong action, and weak faith weak action or no action at all. Faith lays the foundation of hope, confidence, love, joy, &c. These all rise or fall just in proportion as faith is strong or weak. Faith in an error may be as powerful as in a truth. So long as one believes a thing to be, it is to him as though it really were, although the thing does not exist. Faith sets the machinery of mind in motion, and propels human nature onward. Thus faith sustains the relation of a cause to an effect. It must, therefore, have evidence on which to stand, which must always agree with the reason, the understanding, and the judgment.

Taking up the Bible, faith examines the evidence of its authenticity, and, finding it unimpeachable, receives it, and acts accordingly. It examines the claims of Jesus Christ to the Messiahship, and, finding them valid, receives him as such. Placing implicit confidence in his operations and declarations, faith moves at his bidding. Finding all power in heaven and earth given unto him, it knows no fear.

This view of the subject will remove all difficulty about accomplishing whatever faith may require. Faith removes mountains, while unbelief effects nothing. All things are possible to him that believes. Faith, therefore, tries no experiments; unbelief and doubt tries many. The ram's-horns of faith are equally efficient as battering rams of wood or iron. The power of faith in healing the sick, exceeds the art of medicine; in raising the dead, it equals Omnipotence. If faith but speak, the mighty dead roll up its waters, and bares its channel; if she but pray, the clouds of heaven retire, only to return at her beck. When she bids, the Sun stands still in his course, and the Moon in her orbit. It is said, perhaps, that this is the faith of miracles. Be it so. Faith is faith; it is not doubt and unbelief. When she believes she acts. All things are possible for faith, because she believes in Omnipotence. When, then, the belief of a subject so impresses the mind as to produce its corresponding action, it is faith: when no such corresponding action is produced, it is unbelief. As all men are affected by faith, all men must have faith. Therefore, when the Bible says "all men have not faith," it must refer to religious faith.

Some may think I have taken strong ground concerning faith, but if it be scriptural ground, it cannot be too strong. The Scriptures lay great stress on faith. The salvation of the soul hinges on it. He that believes shall be saved. But if the belief of error tends to ruin, (as it most certainly does,) the faith of salvation must be the belief of truth. As all men believe something, and as all men are not saved, it becomes important to know what kind of truths, when believed, will secure salvation. I say, secure salvation, for the Scriptures positively declare, that he that believeth shall be saved. Therefore, he that believeth what is required, or included, will be saved. He who believes that, whatever else he disbelieves, will be saved. He who disbelieves that, whatever else he may believe, will be damned.

The believing here spoken of is such a faith as produces action, which results in salvation. To say, then, that one may have this faith, and not be saved, is contrary to the Bible. It is evident, that any belief of the mind that comes short of the faith mentioned, is not faith, in the scriptural sense. To say, then, that one may be a believer in Christ, and not be saved, is not correct, for he that believeth shall be saved. How erroneous the idea, that it matters not what a man believes. The living God has connected evil with the belief of error, and good with the belief of the truth.

Having shown, I think, that faith is a power inducing action, and that the Scriptures speak of it in the same way, I proceed to show how faith results in justification. To justify means to absolve from guilt and merited punishment, also to prove or show one just. Justification is the remission of sins and absolution from guilt and punishment. "What shall I do to be saved?" said one

who believed himself a sinner and wished to be absolved from guilt and punishment. "Believe on the Lord Jesus Christ," was the reply of another, who had received justification bringing peace with God. But how does faith in Christ result in justification? I answer, as faith in Christ includes a belief of the fact that God so loved the world as to give his son to die for it, and that man was such a sinner as to deserve his displeasure forever, therefore when faith believes these truths, and the truths necessarily connected with them, penitence for sin and love to Him who will pardon, must almost of necessity spring up in the heart. Hence the gospel is the power of God to salvation to all who believe. Faith in the truth demonstrated by the incarnation, death, and resurrection of Jesus Christ, will secure repentance and love in all who exercise it. He that believeth shall be saved. If, therefore, faith in those truths will work repentance and love, it necessarily follows, that if the suffering and death of Christ were expiatory in their nature, pardon, including absolution from guilt and punishment, would be extended to all exercising such faith. Faith in Christ, thus working repentance for sin and love to Him who will pardon, roots out from the heart all feeling of desert of favor conferred. Now, as pardon or justification includes absolution from guilt and punishment, it must include the restoration of forfeited blessings. Therefore, as faith in Christ will work repentance and love, and bringing the blessing of pardon and justification in its train, it follows that faith is the procuring cause of justification. Thus one is justified by faith without the deeds of the law. But this does not prove that faith makes void the law. On the contrary, it secures obedience to the law. For, as unbelief led to the violation of the law, faith is the only way of return to it. Perhaps it has been thought that faith was not required under the law. This must be a mistake, for faith in God and the justice of his law would have been necessary to secure obedience. Unbelief broke the law. But the faith of the Gospel differs from the faith of the law, in that it involves the belief of other and newly-revealed truth. The faith of the law was a belief in the rightful authority of God as lawgiver, and in the justice of his law imposed. The faith of the Gospel, in addition, a belief of his so loving the world as to give his Son to die for it as an expiatory sacrifice for its sins. This being a prominent doctrine of the gospel, faith in it must necessarily be continually referred to. As faith in Christ secures salvation, so it secures justification. Men are saved by faith as well as justified by faith. Thus, faith in Christ, in the truth he came to demonstrate, will produce that state of mind requisite to justification or pardon. As all mankind are to be saved by pardon, by the deed of the law no man can be justified; for if one were to keep the whole law, he would need no pardon; if he violated in one point only, all the remaining obedience could not obtain pardon, for there can be no works of supererogation in that respect.

Relative to what James says about being justified by works, as being in collision with faith; Abraham's act in offering Isaac proved the necessity and strength of his faith. It was faith that moved him to act, for it was by works that his faith was made perfect, or demonstrated. Without faith, his act would never have been performed. Faith without works is dead, does not exist; and the expression, "show me thy faith without thy works," is evidently ironical. To talk of faith without its corresponding action, is sundering what God has joined together. Believing saves; disbelieving ruins. Yet no faith short of that which produces action is current at the bank of heaven.

S. S. GRISWOLD.

[Concluded next week.]

READ YOUR BIBLE.

Between thirty and forty years ago, there was a lad who had a sister, and this sister was a missionary's wife. She was ready to leave England and go to Africa, and was on her way to London. She passed through the town where he was at school. It was early in the morning, before the boys were up; but she was going to set sail, and she could not think of passing through without seeing her brother. She knocked at the door of the house, and awoke the servants. They called out, "Robert Noble!" Up he sat in his bed. His sister went to him, and wished him good-bye, and gave him a kiss, and said, "Robert, read your Bible;" and again, as she parted from him, she said very earnestly, "Now, Robert, read your Bible." She sailed for Africa; and in six months more she was in heaven, for God took her. But these words of hers, "Robert, read your Bible," sunk into her brother's heart like snow into the ground. He could not shake them out. And sometimes, when that wicked, wilful heart got the master of him, one of his schoolfellows would say, "Noble, you've forgot what your sister said to you;" and he would be checked and stopped. Well, at last he did read the Bible; and the great change; the happy change; was wrought in him also. And he is now, and has been for some time, a missionary; and a laborious and useful missionary, too, in India; and is engaged in winning souls to Christ. [Selected.]

SAND OF THE DESERT IN AN HOUR-GLASS.

BY HENRY W. LONGFELLOW.

A handful of red sand, from the hot clime
Of Arab deserts brought,
With this glass becomes the spy of Time,
The minister of Thought.
How many weary centuries has it been
About these deserts blown?
How many strange vicissitudes been seen,
How many histories known?
Perhaps the camel of the Ishmaelite
Trampled and passed it o'er,
When into Egypt, from the patriarch's sight
His favorite son they bore.
Perhaps the feet of Moses, burnt and bare,
Held close in her carcase,
Or Pharaoh's flashing wheels into the air
Scattered it as they sped.
Or Mary, with the Christ of Nazareth
Held close in her carcase,
Whose pilgrimage of hope and love and faith
Illumed the wilderness;
Or Ancharites beneath Engaddi's palms
Pacing the Red Sea beach,
And singing slow their old Armenian psalms
In half-articulate speech;
Or caravans, that from Bassora's gate
With westward steps depart;
Or Mecca's pilgrims, confident of Fate,
And resolute in heart?
These have passed over it, or may have passed;
Now in this crystal tower
Imprisoned by some curious hand at last,
It counts the passing hour.
And as I gaze these narrow walls expand;
Before my dreamy eye
Stretches the desert, with its shifting sand,
Its unimpeded sky.
And borne aloft by the sustaining blast,
This little golden thread
Dilates into a column high and vast,
A form of fear and dread.
And onward, and across the setting sun,
Across the boundless plain,
The column and its broader shadow run,
Till thought pursues in vain.
The vision vanishes! These walls again
Shut out the lurid sun,
Shut out the hot, immeasurable plain:
The half-hour's sand is run!

THRILLING NARRATIVE.

At a meeting of the New England Anti-Slavery Convention in Boston, recently, a fugitive slave newly named Henry Box Brown came upon the platform by invitation, and related his adventures while escaping from the house of bondage.

Henry was a slave in Virginia. He had, or had, a wife and three children, for whom father made incredible exertions to purchase them, and succeeded in raising \$600, the remaining \$50 were advanced by his own master, who held a lien upon the wife and children.

After buying his family, Henry rented a house for them, but he soon became involved, as his master claimed the largest portion of his earnings. On returning from his work one day, he found that his wife and children had been seized, sold upon the auction block to the slave trader, and were to be transported out of the State. They were sold for \$1,050. After this sad event, his master seized the furniture provided for the slave wife, sold it, and pocketed the proceeds.

Henry remarked with the deepest pathos, that when his wife and children were stolen, his heart was broken. He had learned to sing, to lighten the tedium of his labor and for the gratification of his fellow captives, but now he could not sing. His thoughts were far away in the rice swamps of Carolina, or the cotton plantations of Georgia. His wife was not, and his children were not, and he refused to be comforted. When his master, who observed his despondency, told him he could get another wife, (southern morality!) Brown shook his head; the wife of his love or none at all.

Thoughts of liberty now began to spring up in his bosom. He had heard of the abolitionists, and determined to escape to them if possible. He became frugal, and saved with more than a miser's eagerness every cent he could lay claim to, until he had amassed a sum sufficient for his purpose. The means provided for his escape were of the most unprecedented character.

With the assistance of a friend, arrangements were made for him to escape in a box, which was to be forwarded to the friends of the slave in Philadelphia, carefully marked as a very valuable package.

The friend who assisted him in this plot, took all his money, about \$80, and his clothes, to which Brown could offer no objections, though it left him penniless. Yet with Roman heart he was true to the fixed purpose of his soul, for he was on his way to liberty. The box used for this extraordinary purpose was only three feet one inch in length, two feet wide, and two feet six inches deep. Yet in this diminutive box he was transported from Richmond to Philadelphia, by railroad and steamboat, a distance of three hundred miles, and amid perils so great that the mind shudders when they are contemplated.

On board the steamboat while going up the Potomac, the box was set on end, which placed Brown head downward. How long he remained in this fearful position he does not know, but he mentally resolved to die, if die he must, without making a sign, which might involve who had been assisting him.

The next great peril that he encountered was at the Baltimore depot at Washington. The box was roughly tumbled out of the transportation wagon, and it rolled over two or three times. This the unhappy fugitive thought was bad enough, but he was horror-stricken when it was proposed to let the box remain until the next day. In that event he would die. But he bethought him to pray, and while yet praying a superior officer ordered it to be forwarded. When put into the baggage car he was again placed on his head, in which position he remained for the space of an hour. His eyes became swollen

nearly out of his head, his veins were filled almost to bursting, and he must soon have died, had not the position been providentially changed.

The box arrived safely at Philadelphia, its destination. The friends who were anxiously waiting for it, were assembled in a room with the door locked. They were afraid to move, they feared the inmate was dead, as he made no noise. At last one more firm than the rest, rapped on the box, inquiring in a friendly tone, "Is all right here?" "All right!" was the brief response within. The friends were overcome by their emotions, and one of them finding speech exclaimed, "You are the greatest man in America!"

As for Brown he was happy; his fatigues were nothing—his sufferings were forgotten; he breathed the air of liberty; he was free! That one thought swallowed up all others. After stretching himself for a moment, he breathed forth the gratitude of his soul for freedom, in a song of solemn praise for deliverance.

THE PROPAGANDA.

Among our fellow passengers in the cars from Baltimore to Cumberland, was a young priest, who was returning to his field in the West from the Roman Catholic Council which he had attended as a theologian. No sooner had we entered the cars at the Relay House, than his appearance arrested our attention—as he occupied a solitary seat, he seemed to us, with his book before him, to be engaged in his morning devotions. These finished, and his book laid aside, we perceived that he had entered freely into conversation with those who were near him; and as we occupied a contiguous seat, and had heard him remark that he had spent five years and a half in the institution of the Propaganda at Rome, we ventured to ask him a number of questions respecting that most celebrated of all the missionary schools in connection with the Roman Church, which he very promptly answered. From his account, the number of pupils is only about one hundred and twenty from all quarters of the world—two or three of whom were Chinese, and about a dozen Americans. The language of the institution is altogether Latin; and yet all prepare occasional theses in their native tongues. And indeed, some of the students speak several languages with equal facility. Besides theology, chiefly polemic, the studies seemed to embrace what would be ordinarily regarded as a common college course. The number of the books in the library is about 90,000, consisting, besides the *in vacuo* or books prohibited from general circulation by the authority of the church. These were kept for reference in the exercises of the institution, among which was a weekly debate on a theme so arranged, that one student was deputed for the defense of the church, while two were allowed to assail her—the conclusion of the debate being of course in the hands of the Professor, who could speak with authority. These weekly debates, he told us, excited the most intense interest; and it is by such exercises as these that the priests of that communion are rendered peculiarly expert in their theological tactics—the hyllogistic mode of argument being that on which they chiefly depend, and which they learn to wield with great force. But against the sword of the Spirit, which is the word of God, the weapon is of little avail. Yet it is easy to see how a priest, educated as he has been, and with manners peculiarly bland, can exert an extensive influence over those who are comparatively ignorant of the word of God. [Ed. of Watchman and Observer.]

A SINGULAR PROVIDENCE.

A friend of mine was penetrating one of the wildest counties of northern Pennsylvania, attempting to explore its spiritual destitutions, when he was informed of a family far up a rude water course, which he at once determined to visit. The father of the family had settled there to make shingles, which he floated down the stream in the spring floods; and so completely isolated was he from the neighborhood, that there was no road to his dwelling, save up the bed of the aforesaid stream. With no small difficulty, he reached the residence which he sought.

His surprise can hardly be imagined, when, instead of the half savage and completely ignorant household which he expected to find, he was received by a well-ordered and pious family. And still more was he surprised, when he learned the singular manner in which this out-of-the-way settler had been brought to the saving knowledge of the gospel. It was thus:—

A few years previously, a party of gay young men had come from Philadelphia, to hunt deer in the wild glens of that mountain region. One night they passed at the angle-maker's hut. After tea, one of the number opened his carpet-bag to get a pack of cards to while away the evening; but, instead of finding the cards which he had placed there, he pulled out a copy of "Doddridge's Rise and Progress," tied up in the same envelop in which he had folded the pack. The change was the work of a kind sister at home, who had looked into the carpet bag, and ventured thus to throw a shield around her brother. He left the book with the family when leaving the next day, not regarding it as worth the room it would take, and went his way. But that despised book was like the ark in the house of the Gittite; it brought a blessing costly and rich to those souls. It converted, by divine mercy, that household. And there, up under the smoked beam above the chimney-piece, it was kept and cherished, a guardian angel to the poor man's dwelling, which it had changed from a house of sin to a house of prayer. The missionary was well rewarded for his effort to reach that secluded habitation. God had been there, with precious gifts before him, and left the savor of his presence. [Christian Observer.]

THE FIFTH COMMANDMENT.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." *Exod. 20: 12.*

"Honor thy parents, those that gave thee birth, And watched in tenderness thine earliest days, And trained thee up in youth, and loved in all Honor, obey, and love them; it shall fill Their souls with holy joy, and shall bring down God's richest blessings on thee; and in days To come, thy children, if they shall be given, Shall honor thee, and fill thy life with peace."

The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my mother, that I might require her care of me, and cause her widow's heart to sing for joy!"

Washington, when a boy, was about going to sea as a midshipman, and his trunk had been taken to the boat, when, as he went to take leave of his mother, he saw the tears bursting from her eyes, and an expression of deep sadness on her countenance. Seeing the distress of his parent, he at once turned to the servant, and said, "Go and tell them to bring back my trunk. I will not go away and break my mother's heart." His mother was struck with the spirit and manner of the decision, and at once said to him, "My son, God has promised to bless the children that honor their parents, and I believe he will bless you."

Philip Henry, while speaking of an ungodly and wicked son in his neighborhood, charged his children to observe the providence of God concerning him. "Perhaps," said he, "I may not live to see it, but do you mark if God does not bestow some remarkable judgment upon him in this life, for thus violating the fifth commandment;" but he himself lived to see it fulfilled soon after, in a very signal providence.

Olympia, the mother of Alexander the Great, was so severe towards him, that his deputy, Antipater, wrote him long letters of complaint against her, to which Alexander returned this answer: "Knowest thou not that one tear of my mother's will blot out a thousand of thy letters of complaint?"

A youth lamenting the death of an affectionate parent, a friend endeavored to console him by saying he had always conducted towards the departed one with tenderness and respect. "So I thought," said the other, "while my parent was living; but now I remember with shame and deep sorrow, many instances of disobedience and neglect, for which, alas, it is now too late ever to make any atonement."

"Let all children remember," says Dr. Doddridge, "that the word of God is a law of honor for his; if impatient of their commands, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of divine example is, 'Go thou and do likewise.'" [Am. Mess.]

TWO INCIDENTS IN THE WAR OF 1812.

"Fortune favors the brave."

A military officer with whom we have long been intimate, relates two incidents connected with Croghan's gallant defense of Fort Stevenson; one of which affords a strong positive and the other a stronger negative proof of the above adage.

As the British and Indians, in their operation, had violated pledges and the usage of civilized warfare by wantonly murdering their prisoners, the members of Croghan's little band (only 100 strong with a single six-pounder, and surrounded by about 600 British troops and twice that number of Indians,) had mutually agreed to stand their ground to the last, and sell their lives as dearly as possible.

When all was ready, the British commander sent a messenger, under a flag of truce, to treat for a surrender of the fort. Croghan, pointing to him, as he approached, exclaimed:—

"It will not do to let him enter here and see our weakness; who will volunteer to meet him?"

As it was pretty certain that whoever should leave the fort on such a mission would be murdered by the dastard foe, there was a brief pause, when Ensign Shipp replied:—

"I will upon one condition."

"What is it?" asked Croghan.

"Pledge me your word, as an officer and man of honor, that you will keep that gun bearing directly upon me, and that you will fire it off the moment you see me raise my hand."

The pledge was given, and Shipp went forth.

To all the arguments and persuasion of the enemy, his unvarying reply was:—

"I am instructed to say that we defend that Fort."

Soon the Indians began to surround him. One clutched his epaulette, another his sword. Shipp, who was a man of Herculean frame, released himself by a powerful effort, and turning to the enemy coolly said:—

"Sir, I have not put myself under the protection of your truce without knowing your mode of warfare. You see that gun," pointing to their solitary six-pounder, "it is well charged with grape, and I have the solemn pledge of my commander, that it shall be fired at me the instant that I give him the signal. Therefore restrain these men, and respect the law of war, or you shall instantly accompany me to the other world."

This was enough; Shipp was no more molested; he returned to his comrades in safety, fought out the desperate action that ensued, and obtained promotion for his bravery.

The other circumstance referred to at the head of this article, was told as follows:—

After the British and Indians had withdrawn, Croghan missed one man (only one) who had belonged to his little band, and all efforts for his discovery were for some time unsuccessful. At length his remains were discovered in the garret of one of the block

houses, where he had crept for safety, and was cut in two by a cannon ball.

All the rest, considering their chances of life not worth a thought, had only sought to do their duty, and escaped alive, from perhaps the most desperate fight on record. The only man that was killed happened to be a coward.

NOW!

Standing, a few days since, by the bedside of a man who was sinking in the agonies of Asiatic cholera, he turned his glassy eyes upon me, and said: "A few hours more, a few hours more, to prepare!" Thirty minutes after, I met one of his neighbors hurrying through the street towards the undertaker's. Poor J— was already in another world. How often had the unhappy man heard from my pulpit, "Now is the accepted time!" but never had I proclaimed that warning to him so earnestly as he did to me in that dying cry, "A few hours more, a few hours more!" And from a thousand deathbeds comes the same thrilling announcement every day. "Now is the accepted time," echoes in the ear of every living man. To the impatient man the voice proclaims, Now is the time to make your peace with God. To the minister of Christ it says, Now is the time to press the religion of the gospel on every conscience. To the church members it says, Now is the time for prayer and earnest labor, for, mayhap, the Judge standeth at the door!

"Seek religion now," was the advice of a young man to his brother in the State of M—. The one thus appealed to had been his brother's thoughtful, but strove to paralyze to attend a dancing-party, and before he set off, he solemnly promised the anxious brother, who was pleading with him, that "as soon as the ball was over he would attend to the salvation of his soul." He went. The saloon was thronged. The lights were blazing. The line was formed for the dance, the first sound of the viol rose on the air. He stepped forward, and reeled, and fell breathless on the floor! His "soul" was in eternity; his soul was at the bar of God!

Impenitent reader! when and where has God assured you of the morrow! Who has guaranteed to you, that the door of mercy shall stand open another day! [Pres'n.]

"DEEP WOUNDS."

"When I was about twelve years of age— I remember it as though it were but yesterday— I once saw a very sad scene. He had been the best of brothers to me; but on this occasion, he had refused to gratify my strong desire to have for my own little book which I had seen him reading. I flew into a violent passion. I called him very bad names; and, although I can scarcely believe it, and only recollect it with grief and shame, I tore his clothes and tried to bite his arms.

In a few weeks, and before my proud spirit was humble enough to ask his forgiveness, that brother left home never again to return. He went far away among strangers to sicken and to die. I never saw him again. Oh! how often have I wished that I might have been permitted to stand by that brother's death-bed and ask pardon for my foolish passion. Useless wish! Unavailing regret! Even now, at this distance of time, whenever I recall the memory of that brother, and think of his kindness and love, the cup of pleasure is embittered by the dregs of remorse which the remembrance of that angry hour throws into it. Alas! the pang of remorse gnawing my own spirit even now are far sharper than the teeth with which I would gladly have lacerated my brother's flesh. When I see that brother in my dreams he wears that same look of astonishment and rebuke with which he then looked upon me.

"A wounded spirit who can bear?" Oh! if children and youth who speak angry words to their parents, and call their brothers hard names, only know what a fearful burden of "wounded spirits" they are storing up, to press with mountain weight upon them in ripper years, they never would suffer an unriper year, they never would suffer a unkind or disrespectful word to pass their lips.

HOW TO CATCH AN EXPRESSION.

Looking at the remarkably fine portrait of Commodore Perry, in the Governor's Room, City Hall, executed by Jarvis, recalls to Major Noah an anecdote of that celebrated artist, which we do not remember to have seen published.

When the Commodore came to take his first and second sitting, he appeared to be drooping and downcast, laboring under some depression of mind, which deprived him of all animation. The artist, with pallet in hand, looked at the Commodore in every direction, not knowing where to begin. "He paused, looked, laid down his pallet, took it up again, and appeared to be unable to commence. Finally, starting up violently, he seized a chair, and assumed a threatening position. The Commodore jumped up and asked the meaning of this violence.

"I intend to kill you," said the painter with a furious look. The Commodore started back, his eyes flashing fire, his whole countenance animated, and put himself in a defensive attitude. "There, that will do," said Jarvis coolly; "just the expression I wanted." Sit down and let me begin." The Commodore saw at once into the faint, smiled and sat down, and was by the pencil of Jarvis, one of the finest portraits ever painted.

CONVERSION IN OLD AGE.—The late Rev. Dr. Bedell, of Philadelphia, in a sermon to young men, stated that he had been a minister over twenty years, and yet he could not remember more than three persons over fifty years of age who had ever asked the momentous question, "What must I do to be saved?"

The Sabbath Recorder.

New York, August 16, 1849.

COMMEMORATIVE INSTITUTIONS.

That it seems like striking hands with idols, and giving countenance to idolaters, to set about destroying an institution which was established for the very purpose of bearing witness against atheism and idolatry, is a thought which, probably, never entered the mind of one in a thousand of those who reject the Bible Sabbath. It is perfectly startling to them, when first suggested. Various are the methods by which they seek to repel the objection. When Mr. Parkinson discussed the subject with Elder Maxson, he assumed that the first day of the week was emphatically the creation-day; it being the day in which "God created (bara) the heavens and the earth," that is, the substance of them, "out of nothing." "Not any thing was afterwards produced out of nothing, and therefore not, strictly speaking, created; all that followed was formation out of materials created on the first day, and is expressed by another word—the word asah, made, fitted, finished. See Gen. 2: 3, 4: 1. The first day, therefore, on the first week of time, was emphatically the creation-day." Sab. Discussion, p. 251. This being about as ingenious a method of meeting the difficulty as we have seen, we will give it a little attention.

It is true that the word creation, taken in its most rigid acceptation, denotes the production of something out of nothing; and that all the matter of which the things of the world were formed, was brought into existence on the first day. "Not any thing was afterwards produced out of nothing." But it seems to have been overlooked by Mr. Parkinson, that the design of the Sabbath was as much to commemorate the formation of the worlds, as the creation of the chaotic mass. The creation of the chaotic mass, at the first day of the week would serve to commemorate the creation of the chaotic mass, is freely admitted; but if any one thinks that the commemoration of such a work would speak much for the glory of Jehovah, he is welcome to the honor of his opinion. We do not wonder that he should feel it necessary, for the honor of his God, to join the commemoration of some other event with it; nor do we wonder that he should think the work of redemption vastly greater, and far more worthy to be had in remembrance. But God never designed that the work of heaping up chaos should be commemorated by his creatures. Before he calls upon any to be "glad through his work, and to triumph in the works of his hands," he will make his work in all respects worthy of such

heaven, the sea, and all things therein, worthy of their highest praise, by bringing forth the whole in a finished state,—by adapting every thing to useful ends,—by preparing everything for the comfort of man,—and by stamping goodness and love upon all. He will bring forth every thing "very good," (Gen. 1: 31;) then will it declare his glory. How would the Sabbath serve as a testimony against atheism, if that which it commemorates were not a work displaying skill—contrivance—adaptation to use? "An atheist is silenced, and his cavils confuted, by showing him that the world, and the things that are in it, evince as much contrivance, design, and adaptation, as the mechanism of a watch, or the fabrication of a steam-engine; which we should be precluded from showing, if we could appeal to nothing but chaotic matter as the work of God. It is evident, therefore, that the Sabbath does not commemorate the work of creation in such a way as to speak forth God's glory, unless it commemorates it as a finished work.

But on what day of the week can the work of creation be commemorated as a finished work? Certainly, on no other than the seventh. Man was not made until the sixth day; and as he was the last of God's works, so the Sabbath began as soon as man was made. For, as the term means rest, it must of necessity have commenced as soon as the Creator rested, or ceased from making any thing more. Now, because God's works were not finished until the close of the sixth day, creation could not be contemplated as a completed work until the seventh day—the day of rest—began. It was from this point that God looked back, "and saw every thing that he had made, and behold, it was very good." Hence there is no other day upon which we can commemorate creation as a perfected work, but the day of God's rest in its weekly return. But will any one say that the day of God's rest is commemorated by a Sunday celebration? Who would be so foolish as to say, that the anniversary of American Independence might be fitly commemorated by a Christmas festivity? The idea, therefore, that in observing the first day of the week there is a virtual commemoration of the work of creation, is absurd. And we venture the prediction, that the time is not distant, when the mighty efforts that are now made to bring men to sacrifice it, under the pretence that it is the Sabbath day, will be considered supremely ridiculous.

ONE EFFECT OF THE CHOLERA.—The Albany Knickerbocker says that in that city, every Sunday afternoon and evening, the street preachers discourse to crowds of boatmen and citizens upon the bridge leading to the pier. They receive universal attention from their auditors. Where once jibes and jeers were heard, now all is silent.

ENCROACHMENTS OF SLAVERY.

Nearly every day brings to light some new instance of the encroachment of slavery on the rights of northern freemen. The latest and most flagrant we have seen, occurred in South Carolina. It seems that a native of South Carolina, himself formerly a slaveholder, has written an able series of letters, showing the influence of slavery upon white non-slaveholders, and the gloomy prospects now before that class. A highly respectable citizen of Indiana, named John M. Barret, being about to travel through the upper part of South Carolina, was requested to drop parcels of these printed letters into certain post offices, addressed to various citizens of the State. Whether Mr. Barret knew the contents of these parcels, does not appear. But, on suspicion that he did, and that he was circulating incendiary matter, he has been arrested, and is now confined in the jail at Spartanburg. One of the South Carolina papers says that "the charge under which he was arrested is punishable by twelve months imprisonment and one thousand dollars fine. But he may be indicted under the arrest for any crime of which the State Attorney may think himself able by competent testimony to convict the prisoner. There is more than a possibility that Barret may be indicted for an offense, the penalty of which is death, without benefit of clergy; and, assuredly, if convicted, all the abolitionists in the United States cannot save him." Various expedients have been resorted to, to obtain evidence against Mr. Barret, such as ransacking the post-office, and bringing the post-master into Court as a witness. Thus far, however, no real proof of guilt has been found. Still his case is a sad one, and there is much reason to fear that he will never escape from the clutches of the devouring monster.

Another case, not exactly similar to the one above, but equally interesting, is that of a man named H. M. Coon, who has recently occurred, and is thus recorded by the Yorkville (South Carolina) Miscellany:—"We would caution the South to be wary of GEORGE G. STEPHENSON, of New York, a traveling agent for the sale of Brandreth's Pills, who was called upon by the Committee of Safety of this District, which stated to him that the dangers which at present threaten the peculiar domestic institutions of the South made it necessary that all strangers (especially those from the North) should be examined, and his business, &c., ascertained. He immediately arose and denounced the proceeding as oppressive and ungentlemanly, and declared himself an uncompromising opponent of slavery from this time forward. On examining his papers, a letter to him was discovered, in which mention was made of a new Richmond corps composed of five or six persons, giving only the initials of the names, and alluding to the difficulties and dangers they had to encounter, and putting up a prayer for their success. He attempted to explain this as having relation to establishing agencies for the sale of pills, which may or may not have been true. He was warned to leave our village on the next morning. We understand that the agency for the sale of these pills in this place was given up, and they were returned to him."

WISCONSIN ASSOCIATION.

The Wisconsin Seventh-day Baptist Association convened with the church at Walworth, July 11, 1849. The Introductory Discourse was preached by Eld. O. P. Hull, from 2 Corinthians 8: 12. After the sermon, the Association was called to order by the Recording Secretary, when Z. CAMPBELL was chosen Moderator, and H. W. COON and H. D. GREEN, Secretaries.

The following delegates were present and took their seats: Albion—O. P. Hull, P. C. Burdick; Milton—Z. Campbell, S. C. Bond, N. L. Coon, B. F. Bond, Abel Bond; Walworth—H. M. Coon, A. Maxson, H. D. Green, W. S. Clark, M. D. Clark, I. C. Heritage, J. R. Maxson, N. L. Basset.

The letters from the churches were then read, from which the following statistics are collected: Albion—O. P. Hull, minister; James Weed, deacon; Stephen Maxson, clerk. Added 7, deceased 1, total 90. Milton—Z. Campbell, minister; Jonathan Bond and W. P. Stillman, deacons; B. F. Bond, clerk. Added 9, de ceased 1, rejected 1, total 21. Walworth—A. Maxson and Wm. S. Clark, deacons; N. L. Basset, clerk. Rejected 3, total 21.

Committees were appointed on the State of Religion, on Missions, on Preaching, on Tract Operations, on Resolutions, and to write a Circular Letter.

The permanent officers of the Association were chosen as follows:—P. C. Burdick, Recording Secretary; H. M. Coon, Corresponding Secretary; A. Maxson, Treasurer.

Eld. Daniel Babcock was appointed delegate to the next General Conference, at Rhode Island, and was instructed to present a request from the Association to become a member of the Conference.

The Committee on Tract Operations made report, that they regard the press as second only to the gospel ministry as a medium for the dissemination of light and truth; and that they look upon the distribution of tracts as a very important means of calling attention to the claims of God's law, and the nature and perpetuity of his holy Sabbath. In order to secure a supply of tracts from the Sabbath Tract Society, they recommend the appointment of some one in each church, to solicit funds to purchase tracts for gratuitous distribution. They also suggest the propriety of establishing a sort of depot within the bounds of the Association, to afford greater facilities. Stillman

Coon was appointed agent of tract operations; and B. F. Bond of Milton, J. H. Potter of Albion, and Henry Clark of Walworth, a Committee to solicit funds.

The Committee on Missions recommended the formation of a Missionary Society, the Constitution and officers of which have already been published in the Recorder.

The Committee on the State of Religion reported, that, "from the communications from the churches, and other sources, it appears, that religion is far from being in as flourishing a condition as it is our privilege and duty to have it—many of the duties devolving on Christians, both public and private, being by some neglected, or not so zealously attended to as they should be; that the existing state of things calls loudly upon us, as individuals and churches, to humble ourselves before God, to arise and shake ourselves from the dust, and to implore forgiveness and the descent of the Holy Spirit for a revival of pure and undefiled religion."

The first article of the Constitution was so amended as to make the name of the Association, the "The North-Western Seventh-day Baptist Association."

Eld. Stillman Coon was appointed to preach the Introductory Discourse at the next meeting of the Association; Eld. Z. Campbell, alternate.

The following resolutions were passed:—Resolved, That S. Coon, J. M. Todd, and Thomas Coon, be appointed a committee to make a plan of Sabbath School Operations, and present the same to the several churches and societies for action.

Resolved, That we look upon the Sabbath Reform among the missionaries of Hevri, and the general commotion and inquiry that pervade the Christian world at the present time, as demanding of us humility and a more determined effort to set on high the Sabbath of the Bible.

The Association adjourned to meet with the church at Milton, on the fifth day of the week before the first Sabbath in July, 1850, at 10 o'clock A. M.

N. L. Basset, } Committee.
H. M. Coon, }

BUSINESS FOR THE CONFERENCE.

In a recess during the Anniversary exercises of the Seventh-Day Baptist Missionary Association, held at New Market, N. J., in Sept., 1848, the delegates from the Western, Central and Eastern Seventh-Day Baptist Associations, convened and organized by electing Eld. Eli S. Bailey, Moderator, and Eld. Samuel Davison, Secretary. The object of the meeting was stated to be to adopt measures to bring before the members of the next General Conference, at its session to be held in Hopkinton, R. I., in Sept. 1849, such subjects as may be considered important for their consideration and decision. On motion, Thomas B. Stillman, Lucius Crandall, and David Dunn, were appointed a Committee to Sabbath Recorder some time previous to the sitting of the General Conference.

The Committee above named would respectfully submit the following subjects, as, in their opinion, claiming the attention, deliberation and action of the General Conference:—

1. The Sabbath—when it begins and ends, and how we should remember and keep it holy. The Committee think that here will be found a topic of high importance, and which it becomes us prayerfully now again to investigate in the light of God's word. They are convinced, also, that so long as there is any want of uniformity among us on these points, the Conference should continue to declare its sense in regard to them, and counsel, advise and exhort as to the requirements of God's truth and our duty in these particulars. As a people, we shall never be prepared to execute our commission, except we present an unbroken and invulnerable phalanx of Sabbath-keepers and Sabbath-defenders.

2. Slavery.—The Conference should never suffer its Minutes to issue from the press without a clear and unequivocal avowment of its views of the sin of slavery, both in the abstract and in the concrete.

3. Secret Societies.—Though there are but few of our people members of any such societies, yet, as some are, and others here and there may be induced to join them, (who, in all probability would not if they knew that the denomination seriously disapproved such a course,) therefore it is believed that the Conference should let all its members know what view it entertains on that head, and what it wishes of its members pertaining thereto, that is, what advice it has to give in respect to holding membership in such societies.

4. The Publishing Society.—As this Society proposes to take upon itself the character and to exercise the functions of a denominational institution, and as it has been organized in the interim of the Conference, as a matter of course the Conference should examine the Constitution of the Society, and say whether the organization does or does not meet its approbation; and, if it does, in so far that the Conference can recognize and commend it as the proper organization to issue our denominational publications, (and do such other printing and publishing as may be compatible therewith,) this Committee think it very important that the Conference should do so; for the Publishing Society would not be properly empowered to speak and act for or in the name of the denomination, unless the Conference could recognize it as the agent of the denomination for that purpose, which no doubt the Conference will readily do.

5. Publications.—As the literature of a people is both the exponent of their views and character, it would (in the judgment

of the Committee) be well for the Conference to express its wishes concerning this subject, and recommend (if it sees fit) to our Publishing Society, the republication of any of the works of early Sabbatarian writers, or the procuring of any new works for publication, such as it may please to indicate.

6. Education.—This is always an important subject, and with our denomination at this time especially so. The question whether we shall have a College and Theological Seminary is now under investigation among those engaged in educational pursuits, and many others also are thinking of the question. It would seem very appropriate for the Conference to give an expression touching the question, as it respects the desirableness of having such an institution and what farther in relation to the subject it may be thought requisite to take up.

T. B. STILLMAN, } Committee.
LUCIUS CRANDALL,
DAVID DUNN, }

ANOTHER VICTIM.

GENESEE, August 6, 1849.
Died, at Frankfort, Ky., on the 7th ult., of cholera, Mr. CHESTER FAIRBANK, aged 60 years. Mr. Fairbank left his residence in Genesee, Allegany Co., N. Y., early in the spring, to secure if possible the liberation of his son, Calvin Fairbank, from the Penitentiary, in which he had been confined four and a half years on the charge of abducting slaves in connection with Miss Delia A. Webster. The friends of freedom will rejoice to learn, that the untiring efforts of the aged father for the liberation of his son, have been successful. Gov. Crittenden agreed to pardon him on condition that certain prominent men in Lexington would unite in a petition for his liberation. The day before his death, the anxious and devoted father returned with the requisite names, with the fullest confidence that in the month of August he would witness the liberation of his son. His great anxiety and untiring labors, together with exposure in traveling, undoubtedly made him an easy prey to the pestilence. He died among strangers, a victim to the insatiable, cruel demands of slavery. And his son, who communicated the intelligence from the cell of his prison to his mother, brothers, and sisters here, informs them, that he died reconciled and happy, and now undoubtedly lives in heaven. He had been an acceptable member of the Methodist Church twenty years. J. B.

TERMS OF COMMUNION.

"In our last we promised to look into the Bible for some light on the subjects and principles embraced in our Terms of Communion. One thing, now involving deep interest to the church, we think we discover neglect of a divine ordinance does not abolish it. Nor does it matter how long the neglect may continue, the duty remains binding, and its obligations unimpaired. Another thing we read in the Bible: many divine institutions have been long neglected, and yet, when again observed, the neglect was neither offered or received as an excuse for continuing in the neglect. The longer the neglect, the greater the sin, and the louder the call for reformation."

The above is copied from the "Covenant-er," the organ of the Reformed Presbyterian church. It is possible the writer may not have had the Sabbath in his eye when he penned the remarks; but we see no good reason for such partiality in the application of general principles. Will our brother please include the institution of the Sabbath, and join us in the reformation so much needed. SABBATARIAN.

A STUDIOUS BAPTIST MINISTER.—The Watchman and Observer, speaking of the importance of studious habits to ministers, adduces, among other examples, the case of Rev. Abner W. Clopton, a Baptist, whom our young brethren in the ministry would do well to imitate. It says of him:—

"He was a man of much learning, and of such ministerial earnestness, that it was commonly said that he preached at least three hundred and sixty-five sermons in a year. It was summer time, and I observed that after an early breakfast, he would take his saddle-bags and retire into the shade of the woods for about three hours. For this purpose he always carried a volume or two of solid reading; and at that time he was making a second forest-perusal of Dwight's Theology. By such decision and self-denial, some men counteract all the dissipating tendency of itinerancy, while they are enjoying its unseparable advantages. But it is to be observed, that such self-control is seldom found, except in those who have been previously subjected to most rigorous scholastic training."

A GREAT TRUTH BEAUTIFULLY EXPRESSED.—At a recent dedication of a newschool-house in Boston, Major Quincy, after stating that \$200,000 had just been expended by the city authorities, in the erection of school-houses, said:—

"If but once in a century, a little being should be sent into the world of the most delicate and beautiful structure, and we were told that a wonderful principle pervaded every part of it, capable of unlimited expansion and happiness—capable of being associated with angels and becoming the friend of God, or, if it should receive a wrong bias, growing up in enmity against him and incurring everlasting misery, would any expense of education which would contribute to save from such misery, and elevate to such happiness, be too much? But instead of one such little being, twenty-five thousand are now intrusted to the care of the 'city fathers,' and their education in this world will determine their future destiny—of companionship with angels, or with the degraded, wretched enemies of God."

THE EFFECT OF CHARCOAL ON FLOWERS.

The following extract cannot fail to be interesting to the botanist and the chemist, as well as to every lady who has a rose-bush in her garden, or a flower-pot in her parlor. It is from the Paris "Horticultural Review" of July last, translated by Judge Meigs of New York, for the Farmer's Club of the American Institute. The experiments described were made by Robert Beraud, who says:—

"About a year ago I made a bargain for a rose-bush of magnificent growth and full of buds. I waited for them to blow, and expected roses worthy of such a noble plant, and of the praises bestowed upon it by the vender. At length, when it bloomed, all my hopes were blasted. The flowers were of a faded color, and I discovered that I had only a middling multiflora, stale enough. I therefore resolved to sacrifice it to some experiments which I had in view. My attention had been captivated with the effects of charcoal as stated in some English publication. I then covered the earth in the pot, in which my rose-bush was, about half an inch deep, with pulverized charcoal! Some days after, I was astonished to see the roses which bloomed of as fine lively rose-color as I could wish! I determined to repeat the experiment; and, therefore, when the rose-bush had done flowering, I took off all the charcoal and put fresh earth about the roots. You may conceive that I awaited the next spring impatiently, to see the result of this experiment. When it bloomed, the roses were, as at first, pale and discolored; but by applying charcoal as before, the roses soon resumed their rosy red color. I tried the powdered charcoal likewise in large quantities upon my petunias, and found that both the white and the violet flowers were equally sensible to its action. It always gave great vigor to the red or violet colors of the flowers, and the white petunias become veins with red or violet tints; the violets become covered with irregular spots of an almost black tint. Many persons who admire them thought that they were new varieties from the seed. Yellow flowers are (as I have proved) insensible to the influence of the charcoal."

A PRAIRIE FUNERAL.

On the vast prairies that stretch towards the Rocky Mountains, scenes of melancholy interest often occur. Annexed is an incident given in the diary of Mr. George Gibbs, an American author of some note, who is now on his way to the Pacific coast. He left Fort Leavenworth on the 8th of May, in company with the regiment of mounted riflemen, for Oregon. The Journal of Commerce publishes his diary for that month. To the California emigrants, whom he meets in great numbers on the prairies, he predicts much distress.

"To-day we lost a soldier by cholera, the second only since our march commenced. He was a private named Caldwell, a man of his officers. His funeral took place in the evening, after retreat. I followed the procession to the spot selected for his grave, the head of a small ravine in the rear of the camp, and shaded by large cotton-wood trees. He was buried in his blanket, the camp furnishing no material for a coffin. The burial service was read over him by one officer, the dust and ashes scattered, and the first shovel of earth thrown in by another, and as the last rays of the sun glanced athwart the turf, the crack of the rifle paid him the soldier's tribute. The band struck up a lively air, as it returned, and he was left in that wild solitude without even the silent companionship of other dead around him. Never had the gloom of death struck me more forcibly. There is a consolation in lying down to one's last sleep amidst kindred and friends, or even where some eye shall now and then light upon the sod that covers us; but to lie there, with the howl of the wolf, or the prairie wind alone to break the silence that broods over this green waste, is death indeed. A pretty child, the daughter of an officer, had stood by my side, looking curiously on. She now pulled my hand, and we turned away to pick the flowers that grew around us, and I forgot in their freshness the blight that another day would bring to them also."

DEATH AMONG THE OVERLAND EMIGRANTS.

—The Buffalo Commercial publishes the following letter from a party of emigrants which left that city for California. The letter came by the mail of the steamer Algonia, which was burned at St. Louis, and when it reached Buffalo it was a good deal charred. The ravages of the Cholera among the Buffalonians are melancholy. The deceased were among the most respectable citizens of that thriving place:—

CAMP BUFFALO, AT FORT LARAMIE, June 26, 1849.

My DEAR W.—I hardly know how to write to you in this case, for it is a time of trouble. On the 21st of this month, Dr. Gilbert McBeth, who came with us from home as our physician, was taken sick with Cholera, and after a short sickness of twelve hours died. This made all our party feel very sad. This is not all, in the morning of the 23d, Mr. A. Hayden and H. O. Hayes were taken sick of the same disease; Mr. Hayden died on the 24th at 4 o'clock A. M.; Mr. Hayes died the same morning at half-past 8 o'clock. This was and is a sad time in our little camp. On the morning of the 24th, after we had got Mr. Hayden and Mr. Hayes all ready to be buried, Col. John J. Fay was taken sick, and died yesterday morning at 4 o'clock.

We have counseled together and made up our minds that it will not answer to return, and of course must go on. We are now getting up into the high country, where the air will be more healthy, and I think what is left of our little party (eight) will be in good health hereafter; but God only knows.

Rev. Mr. Magoon of Cincinnati has accepted an invitation from the Baptist Church in Oliver, N. Y., to become their pastor for a limited period. He will commence his labors about the first of September.

A SLAVE OF GOLD.—What won't avarice do? Near this village, says the Detroit (Michigan) Bulletin, is the homestead of a rich farmer, who counts his nine hundred acres, about all under cultivation, with fine buildings. He has his package of bonds and mortgages, for loans to his poorer friends. All competence is supplied. He is a hard worker, and his children are "well to do" by their own industry. The California gold fever has seized him. His sixty-five years of toil for lucre have not satisfied his thirst for gain. He has sold his last year's crop for over 6,000 dollars, converted it into yellow boys, and started with his team for the valley of the Sacramento, leaving all his endearments in this world, for the hope of adding to his already perplexing pile of dollars.

A RELIGIOUS NEWSPAPER IN ENGLAND.—The British Banner, the organ of the English Congregationalists, has been in existence eighteen months, and has acquired an immense circulation. Its expenses for that time have been sixty thousand dollars. Its average weekly circulation exceeds the foremost of the nineteen principal London weekly journals, and is exceeded by none except the Sunday papers. And only one of the dailies, that is, the Times, issues a larger daily number than it does weekly.

NEW CHURCH HISTORY.—At the request of the Hudson River Baptist Association, Rev. Wm. R. Williams, of New York, has undertaken to prepare a new and complete History of the Christian Church. Mr. Williams is said to be well qualified for the task thus imposed upon him, and high expectations are raised by the announcement that he has acceded to the request of the Association.

HUDSON RIVER ASSOCIATION.—The Hudson River Baptist Association now numbers 65 churches, 78 ordained ministers, 16 licentiates, and 12,486 members. At a recent meeting of the Association, held at Troy, it was determined to divide the body. A meeting for the purpose is to be held at Poughkeepsie, on the Tuesday after the third Sunday in October next.

ENGLAND AIDING MAHOMMEDANISM.—The Emperor of Morocco having solicited from the English government the means of conveying two of his sons and suite to Mecca on a pilgrimage to the shrine of the Mussulman prophet, the Admiralty have acceded to his request, and have commissioned the Growler steam sloop, at Davenport, for the purpose.

MOVEMENTS OF THE PRESIDENT.—President Taylor is now on his Northern Tour. He proposes first to visit the great iron and coal regions of Pennsylvania; then proceed to Boston, where he expects to arrive about the first of September; thence he goes to Syracuse to attend the great Agricultural Fair; afterward he will visit New York, Philadelphia, and Baltimore, on his way to Washington.

On Sunday last, while at Harrisburg, Pa., the President had a severe attack of diarrhea, rendering it doubtful whether he would be able to proceed on his tour. On Monday, however, he was much better, and started for Carlisle.

On Monday the President was again taken with vomiting, while receiving his friends at the Court-House in Carlisle. He had improved considerably, however, before the next morning, and intended to proceed on his tour.

HON. ALBERT GALLATIN died at the residence of his son-in-law, near New York, on Sunday last, aged 89 years. He was originally from Switzerland, and graduated at a Geneva University. After coming to this country, he was a professor in Harvard College; then a member of the Pennsylvania Legislature; then of the United States Senate; afterwards Secretary of the Treasury, Ambassador to France, Minister to England, &c.

HON. HENRY CLAY is at Saratoga Springs, very unwell. He had been improving until Friday last, when he was taken seriously ill in consequence of over-exertion. Since then he has recruited a little, but is still quite feeble. He is said to be strongly predisposed to cholera.

THE CHOLERA is declining in New York. The City Inspector reports that during the week which ended July 11, there were 423 deaths by cholera, against 678 of the previous week, showing a decrease of 255. The number of deaths last week was 1,144, against 1,278 of the preceding week, making a decrease of 278. In many other places, in different parts of the country, a great decrease of cholera is reported, while in very few places if any it is increasing. At St. Louis the disease is said not to exist as an epidemic.

THE ELECTIONS.—Returns have been received from some of the elections held this month. The editor of the New York Tribune says that "the Whig Party has almost certainly lost the ascendancy in the next House of Representatives." The struggle in Kentucky, which was intimately connected with the anti-slavery agitation, resulted disastrously to that interest.

A GREAT FIRE occurred at Prattburg on the night of August 11, which destroyed nearly half of the village. Thirty-eight stores, groceries and saloons, and one hotel, are in ruins. The loss is estimated at three hundred thousand dollars.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

By the steamship America, seven days later news from Europe has been received—London dated to July 27th, Paris 26th, Rome 23d, Vienna 20th.

The cholera has become alarmingly prevalent in England. By the official reports, which, it is said, do not give one half the actual cases, there were 678 deaths in London, against 339 the week previous.

At Rome, under the military rule of Gen. Oudinot, order and general tranquility prevails. All public acts are rendered in the name of the Pope.

Hungary is at present the point of principal interest in Europe. The accounts from that country are very indefinite, often conflicting, and altogether unsatisfactory.

The first campaign of the present struggle opened early last winter with the invasion of Hungary on all sides by the armies of Austria, commanded in chief by Windischgratz.

The health of San Francisco is good, and the residents of the towns much more orderly and quiet than could have been anticipated.

The gambling-houses are all closed on the Sunday, and labor of every kind is suspended, although worth from ten to fifteen dollars per day.

Four churches have been already built, and another is daily expected to arrive.

The suburbs of the city wear the appearance of the "tented field," and San Francisco is that of a beleaguered town, there being at least two thousand cloth tents, large and small, belonging to companies and individuals in the vicinity of it.

be chosen, to form a Territorial Government, when it is intended to apply for admission into the Union.

MELANCHOLY CHOLERA DISPENSATIONS.—In the cars from Buffalo, which reached this city at 3 o'clock on Sunday morning, was a party from Natchez, two of whom, Mr. Cochran and Mr. Shippy, were indisposed.

MELANCHOLY ACCIDENT AT TRENTON FALLS.—The Utica Gazette gives the following account of the death of Mr. Edward Bryan and his sister, of Utica, by drowning at Trenton Falls:—

The party consisted of six persons, who soon after breakfast next morning, to go up the Falls, and proceeded together as far as the refreshment house at the High Fall.

PREMATURE BURIALS.—We are assured that the following is true in every particular: A poor man residing in the upper part of the city, left home at the usual hour, some days since, to perform his daily labor.

VALUABLE EMIGRANTS.—The N. Y. Sun says that a few weeks since, a company of forty-five very wealthy Hollanders arrived in this city on their way to the Great West.

CHOLERA INCIDENTS.—The Dayton (Ohio) Journal of the 1st inst. relates the following sad story:—

A family near West Charleston, Miami Co., were last week attacked with Cholera. First the father died, then three of the children and the mother were taken, a boy of 13 being the only one remaining in health.

The Albany Knickerbocker of the 6th says:—

A few days since a man had a severe attack of the epidemic, and was sent to the hospital, where he died. His wife and two children were sent to the Alms House, where they were advised to stay until they recovered their health.

UNCERTAINTY OF LIFE.—A Cleveland paper, in its advertising columns, contains the following notice:—

To commence with the amusing petite comedy of MY FELLOW CLERK; Tactic, Mr. W. Wharam; Juliet, Mrs. Donovan.

SURDEN DEATH.—Mr. W. Wharam, who was announced for a part in the Theater this evening, died suddenly this afternoon at the Franklin House.

We have heard of another instance which occurred in Sandusky city. Mr. Park, while engaged as Sexton pro tem, employed some Germans as grave-diggers. One of them had finished a grave—was taken with the Cholera, and died in a few hours, and was buried in the grave he had prepared.

An Irish family residing in Mott-st. N. Y. was recently called upon to pay the last sad offices to a father who had fallen a victim to Cholera.

A destructive Tornado passed over Trumbull county, Ohio, on the 24th ult. Many fruit and ornamental trees were destroyed, fences thrown down, and houses unroofed.

A New-York gentleman, passing from Springfield, Mass. to his home, lost in the cars a package of Cabot Bank bills, amounting to \$1,000.

The Buffalo Commercial says that on Saturday night the steamer Troy and the schooner Acorn came in collision near the West-Sister.

The twentieth Anniversary of the American Institute of Instruction was to be held at Montpelier, Vt., on the 14th, 15th, and 16th of August.

Linus B. Comins, Esq. of Roxbury, who is on a visit to New-Bedford, caught a shryk in the harbor of that place a day or two since which measured eight feet six inches in length, and weighed 205 lbs.

There is a youth named Andrew H. Brand, living on Green river, near Rumsey, in Davis county, Ky., who is a "perfect monster" in size; being only fifteen years old, five feet three inches high, and measuring six feet in circumference around the waist.

The Atlantic States generally, the wheat crop turns out large and excellent. In the Southern part of Ohio, Indiana, and Illinois, the crop is represented as a failure.

A great German festival was held in Cincinnati, Ohio, on a Sunday in June, when it was stated by a daily paper, over 9,000 bottles of sour wine were drunk.

Hon. A. B. Longstreet has been elected President of the Mississippi University, the "Board of Directors" having declared that office vacant on account of the absence, without leave, of the former incumbent.

A man whipped his female slave the other day at Glasgow, Mo., so that she died in consequence. A coroner's jury was called who brought in a verdict that "the woman died of apoplexy brought on by excitement."

Elisha Smith killed James Nanery at Rockland on the 17th July last by shooting him. Smith, who was over 70 years of age and was in liquor at the time, gave himself up and was committed.

Charles Ellet, a distinguished civil engineer, says that the navigation of the Ohio River may be made permanent throughout the year by boats drawing five feet of water, by the construction of reservoirs that would not cost over \$600,000.

The mansion house of Hon. Daniel Webster, in Franklin, N. H., was broken open on Saturday the 4th inst., and a considerable amount of property stolen, including one bed, various articles of bedding, one silver wine-cooler, silver spoons, &c.

Father Mathew obtained 2,000 pledges in the church in Moon-st. Boston, on Wednesday. The Boston Journal says the whole number of pledges obtained by him since he came to the city, is not far from 17,000.

We learn from the Western papers, that while the rust has done great injury to the Wheat crop, the sort of wheat known as the Mediterranean, has, for the most part, if not wholly, escaped.

Edward Bryan and his sister Eliza were drowned at Trenton Falls, recently, in attempting to pass a dangerous point at that place. They were taken to Utica for interment.

Mr. Israel Titus, the newly-appointed post-master of Toledo, (O) died of cholera on the 28th ult., two days before the commencement of his services.

A Middletown (Conn.) paper says that a married lady of that city, who had been very low with the dysentery, for several days, was supposed to have died, and a coffin was spoken for by the husband; but on his returning to the house, signs of life were discovered, and after using restoratives, she regained her consciousness, so as to be able to speak. Hope is entertained that she will recover.

M. E. T. Paca, a very skillful and successful farmer of Queen Anne's county, on the Eastern Shore of Maryland, sent to Baltimore a cargo of Zimmerman wheat, measuring 980 bushels, which by weight amounted to 984 09 bushels—weighing 64 1/2 lbs. per bushel. He is now growing a lot of corn which gives a prospect of 125 bushels per acre.

It is rumored that the Pope does not mean to resume his residence at Rome, but at Bologna. This city has water communication with Venice, is surrounded by a wall, has twelve gates. The population numbers 70,000. In 1796 Napoleon captured the city and drove away the papal authorities; now, his nephew restores them.

The Charlotte (N. C.) Journal states that gold bullion to the amount of \$223,251 38 has been deposited in the Branch Mint of that place from January 1 to June 1, 1849—an increase of \$31,544 17 over the amount received for the same time last year. The Mint coined in the half year \$189,405.

A New Hampshire writer has ascertained that there are in that State 298 members of the legal profession, or about one to every 200 legal voters in the State—221 of whom hold public offices, Senators, Legislators, &c.

In the record of deaths in the Portsmouth Journal of July 21, embracing of course the accounts of mortality in the surrounding region, there are 36 names, of which 16 were of the age of 60 and upwards; two were each 102; there were four between 80 and 100; 10 between 30 and 60; and only 4 children, all under 5.

The New Hampshire Legislature, at its recent session, provided that after the second Tuesday in March next, the day of the State election, no license shall be granted for the sale of liquors, except for medicinal or mechanical purposes.

New Orleans had a population of 102,000, in 1840; now she has probably over 150,000. The exports during the year 1842 amounted to \$28,405,149, and the imports were \$8,033,690. For the year ending June, 1848, the exports were \$40,971,361, and the imports \$9,290,439.

The Philadelphia North American asserts, that the "solid progress" of Philadelphia exceeds that of New York, and as a proof cites the fact, that there are more buildings erected annually in the former than in the latter city.

The Emperor of Russia has offered a reward of 40,000 rubles (\$27,000), to whoever shall capture Gen. Bem, the Pole.

During the last six months, 87,443 emigrants have sailed from the port of Liverpool for Prime. Butter is in good demand at 37c. for Jersey, and 43c. for Canal. Corn, western mixed 61 a 68c.; round and flat yellow 63c.

An addition of \$5000 has just been made to the funds of Williston Seminary, East-hampton, Mass, by the munificence of its founder.

New York Markets—Monday, Aug. 13. Ashes—Pots \$5 87 a 5 94; Pearls 6 00. Flour and Meal—The lower grades of Flour have advanced, common State and mixed Western selling at 5 25 a 5 31, straight State and Michigan 5 31 a 5 37, pure Genesee 5 37 a 5 50. Rye Flour is in demand at 3 12 a 3 18. Corn Meal 3 12 a 3 25.

Provisions—Ohio Pork 10 75 for Mess, and 8 94 a 9 00 for Prime. Beef 13 50 a 14 00 for Mess, 12 00 for Choice. Butter is in good demand at 1 11c. for Ohio, and 1 06c. for Western tubs—Cheese is scarce and saleable at 2 a 7c.

MARRIED. At Nile, Allegany Co., N. Y., August 2d, 1849, by Eld. James Taylor, Mr. EDWIN W. THURLEIGH of Pittsburgh, Pa., to Miss JENNETTE R. CLARKE, of the former place.

At Leonardville, N. Y., August 2d, by Eld. Eli S. Bailey, M. WELLS CHUBB to HANNAH A. WEST.

At Brooklyn, N. Y., August 8th, by Eld. Lucius Crandall, HENRY B. LEWIS to SARAH ANN RANDOLPH.

DIED. In Wirt, Allegany Co., N. Y., after a short illness, Mary C. DAVIS, wife of George Day, in the 28th year of her age. She has left a husband and two small children to mourn their loss.

In Verona, N. Y., on the 30th of July, at the residence of her grandfather Caleb Green, SOPHONA GREEN, daughter of Alva Green, of Adams, N. Y., aged 14 years. Her death was sudden, supposed to have been caused by inflammation of the brain.

Notice. A session of the Executive Committee of the Eastern Association, will be held at Hopkinton, R. I., during the anniversary week of the Missionary and Tract Societies and the General Conference.

Our Anniversaries. The Missionary Association. The Seventh-day Baptist Missionary Association will hold its Seventh Anniversary with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849.

The Tract Society. The American Sabbath Tract Society will hold its Sixth Anniversary with the First Church in Hopkinton, R. I., commencing on the second day of the week before the second Sabbath in September, 1849, at 10 o'clock A. M.

The General Conference. The Forty-third Meeting of the Seventh-day Baptist General Conference will be held with the First Church in Hopkinton, R. I., commencing on the fourth day of the week before the second Sabbath in September, 1849.

New-York, Elizabethtown, Somerville, Easton. CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1849.

Life and Health Insurance. THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, OFFICE 206 Fulton-street, Brooklyn, N. Y.

STATE OF NEW-YORK, SECRETARY'S OFFICE. ALBANY, July 14, 1849.—To the Sheriff of the City and County of New-York—Sir: Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected; to wit:

A Judge of the Court of Appeals, in the place of Frederick G. Jewett.

A Secretary of State, in the place of Christopher M. Ingham.

A Controller, in the place of Washington Hunt.

A State Treasurer, in the place of Alvah Hunt.

An Attorney General, in the place of Ambrose L. Jordan.

A State Engineer and Surveyor, in the place of Otho B. Stuart.

A Canal Commissioner, in the place of Nelson J. Beach.

An Inspector of State Prisons, in the place of Isaac N. Comstock.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court for the First Judicial District, in the place of Samuel Jones, whose term of service will expire on the last day of December next.

Also, a Senator for the Third Senate District, in the place of William Hall.

Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence.

Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and

Also, a Senator for the Sixth Senate District, in the place of William Samuel Johnson.

All whose terms of service will expire on the last day of December next.

The following officers are also to be elected for said City and County:

A Judge of the Court of Common Pleas, in the place of Michael Ulshoetter.

A Judge of the Superior Court, in the place of Aaron Vanderpool.

Sixteen Members of Assembly:

A Sheriff, in the place of John J. V. Westervelt.

A City and County Clerk, in the place of James Conner, and

A Coroner, in the place of William A. Walters.

All whose terms of service will expire on the last day of December next.

The Electors for the State are also to vote for or against the adoption of an act, entitled "An Act to Establish Free Schools throughout the State," passed March 26, 1849, &c.

CHRISTOPHER MORGAN, Sec'y of State.

SHERIFF'S OFFICE, New York, July 11, 1849.

The above is published pursuant to the request of the Secretary of State and the requirements of the Statutes in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

Printed by the City of New York, at the Office of the City Clerk, No. 100, Nassau-st., between Broadway and Water-st., in the City of New York.

Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed to the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

