

The Sabbath Recorder.

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

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

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. VII.—NO. 6.

NEW YORK, FIFTH-DAY, JULY 25, 1850.

WHOLE NO. 318.

The Sabbath Recorder.

For the Sabbath Recorder.

THE NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association held its Fourth Anniversary at Milton, Wisconsin, on the fourth, fifth, and seventh days of the seventh month. The session was one of delightful interest and much importance.

Elder STILLMAN COON, who is at present supplying the church at Milton, preached the opening sermon, from Nehemiah 6: 3—*"I am doing a great work, and I cannot come down."* It was a sound, practical discourse, upon the great work which we, as Christian men, have before us in promoting the cause of God and truth in this western land, and the importance of our having a Nehemiah spirit, that the work of the Lord be not hindered.

Bro. ADIN BURDICK, of Albion, was elected Moderator, and W. H. REPFIELD and ORLENZO ALLEN, Clerks. The reading of letters of the churches showed a pleasing progress of the cause of righteousness in this growing vineyard of the Lord. Three new churches were added to the Association the present year, each with a settled pastor as part of its representation—Farmington, Ill.; Berlin, in Marquette Co., and Christiana, Dane Co., Wisconsin. The delegation from most of the churches was quite numerous, so that the representation of the Sabatarians in the West was worthy and effective. The business of the session was transacted with a good deal of eclat and tact. We had the following ministering brethren in attendance: Daniel Babcock, Stillman Coon, Zuriel Campbell, O. P. Hull, Julius M. Todd, Richard C. Bond, Samuel Davison, and Varnum Hull from the Central Association. Eld. Hull and Bro. Maxson Green from Alfred, N. Y., were invited, and took their seats and acted with the Association. The character and influence of the Association were akin to our Associations at the East, and there is evidently a growing confidence and buoyancy in the defense of our peculiar views of the law and institutions of Jehovah. All the letters of the churches, and all the communications of brethren, breathed the fullest confidence in the success of the cause at the West. After the reading of the letters, the usual Committees were appointed, and the arrangements made for preaching and collections on the subsequent days of the session.

The second day of the session was mostly occupied in the discussion of the resolutions given below. The first, introduced by Dea. J. Potter, elicited a good deal of zeal and warm admonition, chiefly from deacons and lay members of the delegation, which came down upon the ministry like King David's excellent oil. All were glad to see so much concern for family religion, and that ministerial labor was so well appreciated and earnestly coveted for the promotion of piety in families feeling their need of it. The resolution is as follows:—

Resolved, That, under a feeling sense of the worth of souls, we recommend to our ministering brethren the examples of our Savior and his apostles in their manner of preaching—to teach from house to house—to warn the people, as Paul did, with many tears—to go forth weeping, bearing precious seed, filled with the Holy Spirit, assured that they will return rejoicing, in company with a large number of young converts, who have repented of their sins, and had their names written in the Lamb's book of life.

The following Report of the Committee on Resolutions, was received and adopted after interesting and appropriate remarks:—

Resolved, That the obligations of Sabbath-keepers to let their light shine, are not only undiminished at the West, but their responsibilities grow with their growth.

This resolution was sustained by Zuriel Campbell and A. W. Coon.

Resolved, That while we teach others the claims of God's Sabbath, we ought to see to it that there be no Sabbath desecration among ourselves.

Advocated by O. P. Hull and A. P. Stillman.

Resolved, That the gospel commission requires of us all the missionary labor in which we, as a denomination, are now engaged, and more; and that the increasing openings for such labor ought to be regarded as so many loud calls upon this Association to come up to the help of the Lord in this work.

Samuel Davison and B. F. Bond spoke upon the above resolution.

Resolved, That the increasing number of converts to the Sabbath observance, and the revolution in public opinion now progressing in society, are so many practical demonstrations that the efforts of the American Sabbath Tract Society are important and effective, and furnish so many loud calls for increasing such efforts.

Sustained by Varnum Hull and Dea. J. Potter.

Resolved, That the Sabbath Recorder has our undivided approval as a denominational organ, and we recommend it to every friend of the Sabbath in the West.

Remarked upon by Stillman Coon and Varnum Hull.

Resolved, That, next to the cultivation of the principles of piety in our own hearts and in our churches, we should cherish a deep interest in the subject of Education, that we, as a denomination, may not only exhibit to the world a consistent and enlightened piety, but exert that moral and social influence in community and the country which shall command the respect of our neighbors, and secure us from religious, social and political degradation; and that we commend to this Association the schools at Milton, Wis., and Farmington, Ill., as worthy of their patronage.

W. H. Redfield and A. W. Coon advocated this resolution.

The preaching on Sabbath and first days was by Elders Varnum Hull and Samuel Davison, alternately. The Milton Church have a commodious meeting-house in progress of building, but not finished; consequently the meetings on the Sabbath day and on the first day of the week were held in a new barn. The congregations were large, and overflowed the place of meeting. I believe a deep religious feeling pervaded these meetings, and I hope to hear of much good following this annual convocation. The collection for the Missionary Society amounts to \$41, which, with some other sums, will be forwarded to the Treasurer of the parent Board before the next Anniversary. The collection for the Tract Society was \$16 61.

The closing meeting of the Anniversary was held on the afternoon of the first day of the week, in conjunction with the North-Western Seventh-day Baptist Missionary Society, which collects for the foreign mission, and disburses its home missionary contributions within its own appropriate field at the West. By this time the missionary feeling glowed with considerable ardor, and the following resolution was passed with a loud and unanimous *aye*, that told upon every heart:—

Whereas, it has been reported to us that the Board of the Seventh-day Baptist Missionary Society have in contemplation to keep Elder Wm. M. Jones, late missionary of the Baptist Free Mission Society, in his field of labor in Hayti, therefore, **Resolved,** That we approve the measure, and heartily pledge our full cooperation in sustaining him and their other missions.

Elder Daniel Babcock publicly pledged himself, that if the sum of \$5,000 for the proposed mission buildings at Shanghai be likely to be realized, he will pay one hundred dollars to that object.

This Association has a Tract Agency for the western country—Elder Stillman Coon being agent; and by resolution he was instructed to ask for half of the collection taken on behalf of the American Sabbath Tract Society to be returned in Tracts, with another purchase to be made with contributions taken for that object, for distribution in these parts.

The Association ordered their minutes printed in a pamphlet form, and then adjourned to meet in Christiana, Dane Co., Wis., on the fourth day of the week before the first Sabbath in October, 1851; Elder Samuel Davison to preach the opening sermon, and Elder O. P. Hull alternate.

I am delighted with the locations of the Sabbath-keepers in all this country, so far as I have seen them. It can never be said that at the West the Sabatarians are all in a *hard country*, and always away in some corner. As a farming population, their situations average with the very best in the West. Mine host (Joseph Goodrich) and some of his neighbors, have a commanding influence in the rising village of Milton, as merchants and mechanics. I am still better pleased to find that our brethren here have not altogether smothered their piety in their teaming wheat fields, or other speculations. I believe there is a living stamen here, that is budding, and will blossom and bear fruit a hundred fold. God has surely sent Sabbath-keepers here to stand upon high places of the land; and he will, I doubt not, give power to his witnesses to testify for him in the swelling population that is yet to cover the fertile prairies of the West. I feel confident that the present generation of laborers in God's harvest will see the West return every dollar that the East has done for her, with a hundred per cent interest.

SONS OF TEMPERANCE.—The National Division of the Sons of Temperance held their annual session this year at Boston, commencing on the 11th of June. The following items, taken from a report, will show the kind of business transacted:—

A very impressive and appropriate funeral ceremony was submitted by Rev. A. L. Stone, and adopted.

A proposition for a new ritual for subordinate Divisions is to be submitted to the several Grand Divisions for an expression of opinion. The matter will be definitely acted upon next session.

The Tract movement was universally popular and efficient. It was reported that over 300,000 of Greeley's, and 150,000 of Cary's Tract, had been distributed—and the work had just begun. M.W.P. Oliver, and

P.M.W.P.'s White and Cary, were appointed a Committee, with instructions to vigorously follow up the enterprise. They design to bring out one Tract a month if possible.

The obligation was so altered as to remove all doubt about the total abstinence pledge being perpetual. This was declared ever to have been the spirit of the pledge, and it is now made clearly the letter also.

The eighth annual session will be held in Toronto, Canada West, on the third Tuesday in June, 1851.

The whole number of members of the Order in the United States and British Provinces is about 300,000.

THE FOURTH AT ALFRED.

The Annual Exercises at Alfred Academy, for the past few years, have attracted the attention of the public. This year they fell upon the Fourth, and some four or five thousand persons—nearly one quarter of them ladies—sembled to participate and enjoy the exercises of the occasion. The names of some sixty students—male and female—were upon the programme, and the compositions were quite interesting, and adapted to the occasion. The students acquitted themselves with much credit, and reflected honor upon the Institution and the Principals. We forbear criticism or praise where all was so generally acceptable. The officers of the Institution, the officers of the day, and the people of the village, are worthy of praise for the admirable accommodation of the great number of people assembled.

Rev. Mr. Hequeubourg, of Dansville, delivered the Annual Oration, which was a highly interesting and able production. The exercises were interspersed with vocal music by the Academic Choir and music by the Andover Band. The Choir and the Band both received commendations from the Assembly.

At the table, in the Academy Hall, after dinner, toasts and speeches, in old-fashioned style, (but without the hurrah and the liquor,) were in order. We insert a few of the sentiments:—

The Pulpits of America.—The originators, sustainers, and perpetrators of this young and glorious Republic. W. C. Kenyon.

Instructors of the Youth of the Nineteenth Century.—Powerful allies to the pulpit.

The American Press.—Earth's freest and best—long may the Western World be blest with its radiance. Rev. Mr. Rose.

The Educator and the Press.—Adjuncts in human improvement—the one necessary to the other—both, rightly directed, will effect the moral and intellectual renovation of the world.

Alfred Academy.—May it continue to rise as a literary institution, till it shall be surpassed by none of any grade, as now it is unsurpassed by any of its own grade.

Friendship Academy.—May the noon of the nineteenth century be but the morning of her glory.

Old-fashioned dinners.—old-fashioned days—old-fashioned men, and old-fashioned women, his lever, with the Bible for the fulcrum, to elevate the world.

Southern New York.—A hilly and exalted region—an inspirer of quick thought and impassioned eloquence.

The Students of Alfred Academy.—Opening flowers in the wreath of our nation's glory—may they scatter fragrance and beauty through the world.

The Patrons of Alfred Academy.—May they ever be inspired with that interest in the education of the rising generation, which they have manifested since the founding of this institution.

Ladies of our Literary Institutions.—May they ever spur the rule of fashion, and be true and zealous reformers.

Colleges.—What the sun is to the physical world, Colleges are to the intellectual.

Academies.—Primary satellites, without which the central suns could not exist.

Common Schools of America.—Little acorns of a future noble forest—give them a goodly culture.

Alfred Academy.—A green oasis in the midst of a literary desert—may Heaven's smiles rest upon it, until its refreshing influence renovates this entire region.

Physicians of Western New York.—Eminent in their profession, and always foremost in advancing the educational interests of this country.

Alfred Academy.—In Western New York, like Saul of Israel among his brethren, stands head and shoulders above all her sisters.

Rickburg and Alfred.—May FRIENDSHIP ever exist between them.

All in all, the day and the occasion was a proud one for Alfred. The founders of the Institution and the Principals have much occasion to congratulate themselves upon the success of the Academy, and we are rejoiced to hear that they are reaping the reward of their efforts in substantial patronage. The Institution is an honor to the County and Western New York. May prosperity ever attend it.

THE SOWER TO HIS SEED.

FROM THE GERMAN.

Sink, little seed, in the earth's black mould,
Sink in your grave so wet and so cold—
There must you lie,
Earth I know over you,
Darkness must cover you,
Light comes not nigh.

What grief you'd tell, if words you could say!
What grief you'd know for loss of the day:
Said you'd speak:
"Lie here must I ever?
Will the sunlight never
My dark grave seek?"

Have faith, little seed; soon yet again
Thou'lt rise from the grave where thou art lain,
Thou'lt be so fair,
With thy green shades so light,
And thy flowers so bright,
Waving in air.

So must we sink in the earth's black mould;
Sink in the grave so wet and so cold;
There must we stay,
Till at last we shall see
Time turn to eternity,
Darkness to day.

GOSSIP ABOUT CHILDREN.

BY LEWIS GAYLORD CLARK.

I desire now to narrate to you a circumstance which happened in the family of a friend and correspondent of mine in the city of Boston, some ten years ago, the history of which will commend itself to the heart of every father and mother who has any sympathy with or affection for their children. That it is entirely true, you may be well assured. I was convinced of this when I opened the letter from L. H. B., which announced it, and in the detail of the event which was subsequently furnished me. A few weeks before he wrote he had buried his eldest son, a fine, manly little fellow, of some eight years of age, who had never, he said, known a day's illness until that which finally removed him hence, to be here no more. His death occurred under circumstances which were peculiarly painful to his parents. A younger brother, a delicate, sickly child from his birth, the next in age to him, had been down for nearly a fortnight with an epidemic fever. In consequence of the nature of the disease, every precaution had been adopted that prudence suggested, to guard the other members of the family against it. But of this one, the father's eldest, he said he had little to fear, so rugged was he, and so generally healthy. Still, however, he kept a vigilant eye upon him, and especially forbade his going into pools and docks near his school, which was his custom sometimes to visit; for he was but a boy, and "boys will be boys," and we ought more frequently to think that it is their nature to be. Of all unnatural things, a reproach almost to childish frankness and innocence, save me from a "boy man!" But to the story.

One evening this unhappy father came home, wearied with a day's hard labor, and vexed at some little disappointment which had soured his naturally kind disposition, and rendered him peculiarly susceptible to the smallest annoyance. While he was sitting by the fire in this mood of mind, his wife entered the apartment and said:

"Henry has just come in, and he is a perfect fright; he is covered from head to foot with dock-mud, and is as wet as a drowned rat."

"Where is he," asked the father, sternly.

"He is shivering over the kitchen fire. He was afraid to come up here when the girl told him you had come home."

"Tell Jane to tell him to come here this instant," was the brief reply to this information.

Presently the poor boy entered, half perished with fright and cold. His father glanced at his sad plight, reproached him bitterly with his disobedience, spoke of the punishment which awaited him in the morning as the penalty for his offense; and in a harsh voice concluded with—

"Now, sir, go to your bed!"

"But, father," said the little fellow, "I want to tell you—"

"Not a word, sir; go to bed!"

"I only wanted to say, father, that—"

With a peremptory stamp, an imperative wave of his hand towards the door, and a frown upon his brow, did that father, without other speech, again close the door of explanation or expostulation.

When the boy had gone supperless and sad to his bed, the father sat restless and uneasy while supper was being prepared; and at tea-table he ate but little. His wife saw the real cause or the additional cause of his emotion, and interposed the remark—

"I think, my dear, you ought at least to have heard what Henry had to say. My heart ached for him when he turned away, with his eyes full of tears. Henry is a good boy after all, if he does sometimes do wrong. He is a tender-hearted, affectionate boy. He always was."

And therewithal the water stood in the eyes of that forgiving mother, even as it stood in the eyes of Mercy, in the "house of the interpreter," as recorded by Bunyan.

After tea, the evening paper was taken up; but there was no news and nothing of interest for that father in the journal of that evening. He sat for some time in an evidently painful reverie, and then rose and retired to his bedchamber. As he passed the bedroom where his little boy slept, he thought he would look in upon him before retiring to rest. He crept to his low cot and bent over him. A big tear had stolen down the boy's cheek, and rested upon it; but he was sleeping calmly and sweetly. The father deeply regretted his harshness as he gazed upon his son; he felt also the "sense of duty;" yet in the night, talking the matter over with the lad's mother, he resolved and promised, instead of punishing, as he had threatened, to make amends to the boy's aggrieved spirit in the morning for the manner in which he had repelled all explanation of his offense.

But that morning never came to that poor child in health. He awoke the next morn-

ing with a raging fever on his brain, and wild with delirium. In 48 hours he was in his shroud. He knew neither his father nor his mother, when they were first called to his bedside, nor at any moment afterward. Waiting, watching for one smile, or recognition, hour after hour, did that unhappy father bend over the couch of his dying son. Once, indeed, he thought he saw a smile of recognition light up his dying eye, and he leaned eagerly forward, for he would have given worlds to have whispered one kind word in his ear, and have been answered; but that gleam of apparent intelligence passed quickly away, and was succeeded by the cold, unmeaning glare, and the wild tossing of the fevered limbs, which lasted until death came to his relief.

Two days after, the undertaker came with the little coffin, and his little son, a playmate of the deceased boy, bringing the low stools on which it was to stand in the entry hall.

"I was with Henry," said the lad, "when he got into the water. We were playing down at the long wharf, Henry, and Charles Munford, and I; and the tide was out very low; and there was a beam run out to the wharf; and Charles got out on it to get a fish-line and hook that hung over where the water was deep, and the first thing we saw, he had slipped off, and was struggling in the water!"

"Henry threw off his cap, and jumped clear from the wharf into the water, and after a great deal of hard work got Charles out; and they waded through the mud to where the wharf was not so wet and slippery; and then I helped them climb up the side. Charles told Henry not to say anything about it, for if he did, his father would never let him go near the water again. Henry was very sorry; and all the way going home, he kept saying—

"What will father say when he sees me to-night? I wish he had not gone to the wharf!"

"Dear, brave boy!" exclaimed the bereaved father; "and this was the explanation which I cruelly refused to hear!" and hot and bitter tears rolled down his cheeks.

Yes, that stern father now learned, and for the first time, that what he had treated with unwonted severity as a fault, was but the impulse of a generous nature, which, forgetful of self, had hazarded life for another. It was but the quick prompting of that manly spirit which he himself had always endeavored to graft upon his susceptible mind, and which, young as he was, had already manifested itself on more than one occasion.

Let me close this story in the very words of that father, and let the lesson sink deep into the heart of every parent who shall peruse this sketch:—

"Everything that I now see, that ever belonged to him, reminds me of my lost boy. Yesterday, I found some rude pencil sketches, which it was his delight to make for the amusement of his younger brother. To-day, in rumaging an old chest, I came across his boots, still covered with dock mud, as when he last wore them. (You may think it strange, but that which is usually so unobscure an object, is now 'most precious to me.') And every morning and evening, I pass the ground where my son's voice rang the merriest among the playmates."

"All these things speak to me vividly of his active life; but I cannot—though I have often tried—I cannot recall any other expression of the dear boy's face than that mute, mournful one with which he turned from me on the night I so harshly repulsed him. Then my heart bleeds afresh!"

"Oh, how careful should we all be that, in our daily conduct towards those little beings sent us by a kind Providence, we are not saying up for ourselves the sources of many a future bitter tear! How cautious that, neither by inconsiderate nor cruel words or look, we unjustly grieve their generous will! And how guardedly ought we to feel every action against its motive, lest, in a moment of excitement, we be led to mete out to the venial errors of the human heart the punishment due only to willful crime!"

"Alas! perhaps few parents suspect, how often the fierce rebuke, the sudden blow, is answered in their children by their tears, not of passion, nor of physical or mental pain, but of a loving, yet grieved or outraged nature."

I will add no word to reflections so true, no correlative incident to an experience so touching.

EASTER IN POLAND.

The Fast during Lent is regulated in a great measure by the feelings of the individuals; some reject animal food altogether; others eat milk and butter, to which they add eggs; and some venture to take a little meat or bacon occasionally. In large establishments in the country, the servants generally agree among themselves to what extent they will carry their fasting; and then a deputation waits upon Pan (the master) to know if they may be allowed to fast. The permission is generally granted; and the usual mode of fasting is to reject every kind of animal food except fish. To make amends for this abstinence, they eat oil of rape three times a day with their *sauer kraut* and other vegetables, and they indulge occasionally in fish and salt herrings.

In this way the working classes, in country places in Poland, pass the whole of Lent; and Good Friday is not distinguished, unless it be as a day of preparation for the delicacies which are to grace the table on Easter Sunday. The farm-servants, who have families, and who are engaged by the year, have an extra allowance of grain. The mill is besieged for days before, every one coming with his bushel to be ground. Their houses are whitewashed within for the occasion, and they generally have something new. They make large flat cakes, called *Plaski*, nearly of the same materials as our cross-buns, and as much food is prepared on the Friday and

Saturday as will last without cooking till Tuesday. A long table is set out in the ordinary dining-room, with all the dishes on it, with a proportionate number of bottles of wine, beer, porter, &c., and a great profusion of hard eggs, and some parts of butter in the form of lambs; but in case the Jews, whose feast of the Passover falls generally at the same time, should be too much flattered, it is absolutely necessary that a roast pig should form one of the dishes. A plate with water, and a brush made of the stalks and heads of rye, are placed on a small table ready for the priest, who comes on Saturday evening, or after service on Sunday morning to bless the food. Everybody goes to church as early as six o'clock, dressed in their gayest clothes, and they return at nine, when the priest arrives. He merely reads some prayers in Polish from a book, the crucifix resting on his left arm; after which he sprinkles the table with the water which has been prepared for him, and then retires. (No one is allowed to eat till after the priest is gone; but the master takes a dish of eggs, cut in pieces, into the kitchen, and, eating a bit himself, distributes the rest among the servants, who advance according to their age or supposed dignity, the head servant acting as spokesman for the rest in good wishes, &c. After they have all partaken, the master retires, and the cook carries off from the table as much as is wanted for the servants' breakfast, which is no trifling affair, for as it to make amends for their abstinence during Lent, the quantity, the Polish servants eat during the first three days of Easter is perfectly astonishing.

During the whole of the Easter week, visits are paid and received incessantly; people going from house to house, and eating hard eggs at every place they go to. It is also the custom to present the guests with eggs boiled hard, and their shells painted with various devices. [Ladies' Companion.

"SMALL SWEET COURTESIES OF LIFE."

From a Letter of Wm. Wirt to his Daughter.

I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield, "who cared for nobody—no, not he—because nobody cared for him." And the whole world will serve you so, if you give them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls "the small sweet courtesies of life," those courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention—giving others the preference in every little enjoyment, at the table, in the field, walking, sitting, or standing. This is the spirit that gives to your time of life, and to your sex, their sweetest charms. It constitutes the sum total of all the witchcraft of woman. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you, in the same way, by the emanation of a poison which kills the juices of affection in its neighborhood. Such a girl may be admired for her understanding and accomplishments, but she will never be beloved.

The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it; and, if it then be found associated with a generous sensibility, its execution is irresistible.

On the contrary, if it be found in alliance with a cold, haughty, selfish heart, it produces no further effect except an adverse one. Attend to this, my daughter. It flows from a heart that feels for you all the anxiety a parent can feel, and not without the hope which constitutes the parent's highest happiness: May God protect and bless you.

DYSPEPTIC PRECEPTS.

1. Eat your bread, especially leavened wheat bread, hot from the oven. Never let it be a day old. Bread two or three days old is a terrible anti-dyspeptic.

2. Take a very little exercise, but let that little be always just after meals, never just before them.

3. Sit up late at night, and be a-bed late in the morning. Early hours and exercise before meals are worse against dyspepsia, if possible, than bread two or three days old.

4. Do not laugh or talk much, nor read aloud, nor sing; but sit moping and thinking about your stomach.

5. Smoke or chew tobacco—I do not say a great deal, because, if you begin, the great deal will be almost sure to follow.

You may heighten the efficacy of the above rules, in various ways—by taking alcoholic drinks, for instance, ever so moderately; or by eating from a variety of dishes at the same meal—the greasier the better; or by taking a snack between every two meals.

But these latter refinements and additions are superfluous. You may rely upon the five precepts to give you, or to keep you, as beautiful a case of dyspepsia as ever baffled a doctor, or worried a patient.

By way of filling up, allow us, if you please, gentle reader, to add:—

1. Let the soles of your shoes be very thin, that dampness may easily penetrate.

2. Seldom if ever ventilate your room, especially your sleeping room. Let the atmosphere be confined and impure as may be.

A DISMAL PROSPECT.—A young lady of eighteen, Miss B., was engaged to be married to a gentleman of thirty-six. Her mother having noticed her low spirits for some time, inquired the reason. "Oh dear, mamma," replied the young lady, "I was thinking about my husband being twice my age."

"That's true, but he's only thirty-six."

"He's only thirty-six now, mamma; but when I'm sixty—"

"Well," "Oh dear, why then he'll be a hundred and twenty."

The Sabbath Recorder.

New York, July 25, 1850.

MISSIONS A KINDNESS TO THE POOR.

In view of the amount of money expended in missions among the heathen, the question is sometimes asked, "To what purpose is this waste?" The propounders of this question generally affect a great commiseration of the cases of poverty and wretchedness in our own land; and seem wonderfully distressed, that the money used in sending the gospel to the heathen is not appropriated to the relief of these cases. On the other hand, we think that there is much more reason to deplore the vast sums of money expended in the pursuit of mere pleasure, which, either directly or indirectly, contributes to the very poverty for which such commiseration is affected. It may be remarked, however, that in order to the relief of poverty in its worst forms, and indeed of all the various shades of human wretchedness, no more effectual plan can be adopted than this thorough leavening of society with the principles of the gospel. Where does the greatest amount of misery exist in the world? Authentic testimony shows that it exists in heathen countries. No misery comparable to it is to be found in lands favored with the light of divine revelation. If the systems of religion embraced by idolatrous nations, tended to produce any thing like a fraternal regard for one another's interests; if they inculcated charity, kindness to the sick, justice, mercy, and such virtues as contribute to the well-being of society, one would naturally expect to see some exhibition of them upon occasion of their great festivals. But, on the contrary, those festival seasons seem only to render the heart more callous. In the very vicinity of a heathen temple may be found scores and hundreds of human beings, dying of starvation, or gasping in the last stages of disease, and not a soul offers to relieve their wants, or extend to them any sympathy. While half a million of people are sending up their infernal shouts in honor of Juggernaut, and while their offerings are laid with liberal hand upon his altar, the open plain around is covered with the sick and the dying, who have dragged their limbs on weary pilgrimage from the remotest parts of India, and not even near relatives stop to minister to their comfort. The vultures and jackals begin to prey upon them, even before life is extinct in some instances, and for miles around the country is bleached with the bones of those who have perished under neglect, while an atmosphere of pestilence hovers over the whole country. Such is heathenism; such the wretchedness which it creates; such the poverty and woe which it perpetuates; and such, under modified forms, is the aspect of heathenism in all lands. Truly, "their sorrows are multiplied that hasten after another god."

Now, as the best way of showing kindness to the poor is not to give them money—a mere temporary relief—but to dry up, if possible, the sources of their poverty, so the best thing that can be done for the multitudes of impoverished, miserable, distressed souls, that swarm in heathen lands, is to furnish them with the gospel of Christ. For facts show that, wherever the gospel has prevailed, thrift and temporal comfort have followed in its train. Into the philosophy of this we do not propose to enter. But it is a fact, which cannot be denied, that in those parts of Europe and America where the religion of the Bible has obtained prevalence, the people are generally prosperous and comfortable; while in Asia and Africa, and the idolatrous isles of the sea, it is just the reverse. Instances of extreme wretchedness are indeed to be found in what are called Christian countries. But the influence of Christianity, or of Paganism, is not to be measured by extreme cases. The state of community, taken in the mass, is the true index of the ameliorating influence of the one, and of the wasting influence of the other. Besides, it is a notorious fact, that in a Christian land, those classes are the most impoverished and woe-begone, who are farthest removed from the influence of the gospel. In this city, for example, we shall find it true of those who dwell in the region of the Five Points, and those who herd together in wretched cellars and dens—people who, perhaps, never hear a gospel sermon from one year to another. They are, to all intents and purposes, heathen.

But why stretch our charity so far from home? Why not use our money for the benefit of our immediate neighbors? We think it will be found, upon examination, that the supporters of missions among the heathen are quite as charitable at home as those who are so ready to find fault with them—quite as ready to relieve the suffering poor, and much less extravagant in the pursuit of pleasure. But, to answer the question directly, we remark that, "God having made of one blood all nations of men," the Chinese and the Africans are as truly our neighbors as are those who dwell in the same city with us. The law, "Thou shalt love thy neighbor as thyself," contemplates kindness, not merely to those of the same geographical province, as our Saviour beautifully showed in the parable of the good Samaritan, but to any and every one who is in distress, of whatever country. "The field" of love's labor "is the world," and all mankind are our neighbors, nay, our brethren. We frankly confess, that to benefit the temporal condition of the heathen, is not the only nor the

principal motive that stimulates our missionary zeal. Yet, if we had no higher motive, we should think it not unworthy of the breast that can feel for the woes of others.

PROF. WEBSTER'S CASE.

On the 18th inst., the Committee on Pardons gave another opportunity for the opponents of the death penalty in general, and Professor Webster's friends in particular, to present any farther reasons they might have for staying the sentence of death. Several brief speeches were made, and a large number of petitions presented, in the Professor's favor. After listening to them very patiently, the Committee made up their report to the Council, the substance of which was, that they could see no good reason for commuting Prof. Webster's punishment, and that they would recommend Friday, the 30th of August, as the day for his execution. This report was adopted by the Council, and is justified in an able and humane address prepared by the Governor. So, on the 30th day of August, John W. Webster will be "hanged by the neck till dead."

The last confession of Prof. Webster was probably an injury rather than a benefit to him. Up to that period, there existed much doubt, of which the Professor had the benefit. The circumstantial character of the evidence—the possibility that Dr. Parkman might still be alive—the difficulty of believing that Dr. Webster could have participated so freely in the amusements of his family on the evening following. Dr. Parkman's disappearance, if he were indeed the murderer—all these things combined to create a suspicion that after all he might be the victim of circumstances or of a foul conspiracy. But his confession dissipated all doubt of his guilt, without producing a conviction of his penitence, or satisfying the public that the deed was committed in the heat of passion. From that time his chance of commutation rested mainly upon the sympathy felt for his heart-broken family. But even that has not sufficed to save him, and he is now to pay the utmost penalty of the law.

Admitting the correctness of all that Prof. Webster has said in his own favor, his case is full of instruction and admonition. If, as he says, the crime is to be referred to his hasty and ungoverned temper, it is an awful warning against the cultivation of such a temper. If his multiplied conflicting statements, which have destroyed all confidence in him and sympathy for him, are, as he says, the necessary consequences of his attempt to conceal the crime, what a lesson do they teach of the self-exposing character of guilt. In whatever light the case be viewed, it is full of instruction and admonition. May its influence not be lost.

BRITISH CORRESPONDENCE—No. 6.

GLASGOW, July 5th, 1850.

Outrage on the Queen—Death of Sir Robert Peel—The Sunday Post Agitation.

Again the nation has been startled by an outrage on our Queen. Seated in her carriage, and surrounded by her guards, she was struck with a small cane on the head, and her bonnet knocked off, by a person with the air and in the garb of a gentleman. Her Majesty was not seriously hurt, and seems to have been but little flurried. She ordered her coachman immediately to drive on; but the guards having laid hold on the assaulter, he was in danger from the crowd that instantly assembled. On the examination, he proved to be the son of a gentleman lately occupying the position of a High Sheriff, and had himself, some years ago, borne a commission in the British army for a brief season. The defense or explanation is, alleged insanity, and the circumstances give probability to the plea; yet it would surely be worthy of inquiry, how we are to account for the fact that insanity, in the present day, has repeatedly assumed this form? Is it a mere love of notoriety, running through imitation, in the same channel? Or is there any deeper principle involved? There is so much of method in the madness as to lead some of the journalists to consider it right that such subjects should be held so far responsible, and these writers believe that even on such the fear of punishment might tend to prevent repetition of the crime.

Sir Robert Peel's spirit has this week returned to God who gave it. Few names have been so long and so prominently before the world's eye as his has been. Though little above 62 years of age, he had for 41 years been a member of the House of Commons; and, from the first, had no small influence in the counsels of the nation. The son of a wealthy and influential merchant, who was himself 28 years M. P. for Tamworth, and whose wealth was freely employed in qualifying this son for an eminent station in society, and whose influence easily found the means of giving scope and development to the talent he had fondly cherished in his boy, parental ambition had been fully gratified, in having seen him advanced to occupy the station of Secretary of State for the Home Department, ere the grave closed on a father leaving personal property to the amount of £1,200,000. Sir Robert was a man of talent, zeal, and industry, and of commanding sway in the House of Commons. The world gives him credit for having been an eminent statesman. Recalling, however, the high qualifications set forth by Moses' father-in-law, as requisite in the "rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens,"—and believing his estimate to be more in accordance with the mind of God—weighed in the

balance, we fear the professedly Christian statesman would be pronounced "wanting." Comprehensive is the enumeration of requirements in the single sentence of Jethro, "Able men, such as fear God, men of truth, hating covetousness." We question not Sir Robert's ability; we impute not to him unusual covetousness; but his fear of God has not challenged attention, while "expediency," the actuating principle of his public life, as it seems to be that of most in his station, readily sacrificed truth for expected advantages. His moral character (when our relation to God is omitted in the definition of "morals,") has been unimpaired; but the great events by which his public life was distinguished, have upon them the evidence of this sad though prevailing characteristic. His obligations to God and His truth were overborne by a craving for popularity or an undue deference to public opinion. We write not this in the spirit of party, nor from love of detraction, but as demanded by the occasion. Unable to chime with the eulogies of others, it would be more agreeable to be silent, were there not required at our hand some effort at improving the dispensations of Providence. The last public appearance of Sir Robert in Parliament was on the 28th ult., in vigorous opposition to Palmerston's policy; the following evening, when riding, his horse having shied, threw and afterwards fell upon him. He survived three days, but scarcely seems fully to have recovered consciousness, though able apparently to foresee his probable end, as at his request the Lord's Supper was administered to him. In the evening of his death, he recognized the relatives who surrounded his death-bed, and uttered the words, "God bless you," but seemingly nothing more. It might have been instructive to have known what was then the estimate he formed of the aims and events of his life—whether still he regarded, as much as previously he had done, that the voice of the people is the voice of God. But those who love Moses and the prophets, Peel's dying acquiescence to their value is not necessary; and as for others, they would not believe, even though, for their instruction, he were to rise from the dead.

The Sunday Post Agitation increases. On Tuesday the question will be revived in the House of Commons, by Mr. Locke's motion for the rescinding of the new regulations, under which the delivery of letters on Sunday at the Post Offices has been discontinued. It is therefore felt to be an important juncture, by all interested in the subject. Last week the London Society, which takes the Sunday specially under its charge, at their annual meeting, resolved to petition; and this week they have addressed a circular to every member of the House of Commons, requesting votes for the continuance of the new regulations. Meetings have been held in other places with the same object; and last night one was held in this city. Great efforts had been made, without corresponding success, to make it overwhelming. It was designed to be, as was expressly intimated, "a demonstration;" and besides the usual newspaper advertisements, and intimation from all the pulpits, three several placards were extensively posted, one of which called for "swelling numbers." There was no reference made, on this occasion, to the Fourth Parliament, but they resolved to petition Parliament and address the Queen. Glasgow is called to maintain the foremost place in this cause, and three gentlemen have gone for London, to join others from different parts of the country, to have an interview with Lord John Russell, to ask his continued aid in behalf of Sunday observance. Confessedly, the present time is felt by its friends to be a crisis. A London journal, strenuous in the cause, says that if Mr. Locke's motion be carried, "not only will all the labors of the Sabbath movement be temporarily lost, but it will be in a far more unfavorable position than before the commencement of the struggle." It therefore gives a form of petition to the Commons against the proposed return to the old plan, and urges that the utmost be done.

Not less zealous, however, are those whose pecuniary interests are directly affected by the present arrangement, in their efforts for its overthrow. The proprietors of a number of the London newspapers held a meeting, and appointed a deputation to urge upon the First Lord of the Treasury and the Postmaster-General the rescinding of the new regulations, and two days ago the latter received the deputation. He replied, that all the Ministers were opposed to the change which had been made, and that they had only yielded to the wishes of the Commons; if, however, the House were to reverse its decision, when Mr. Locke's motion came to be discussed, he did not doubt that the Government would comply with the request. The proprietors of the newspapers also resolved to petition Parliament; and nearly the whole of their journals have strongly condemned the new regulations. In our country, the Fourth Estate, as the press has been termed, is powerful; and, through fear of ridicule, (having no principle to enable them to bear up against it,) many will be prevented from joining with "the saints"—as those are in this instance unworthily called who are pleading for a human institute rather than for a divine—and the result may, I think, be anticipated to be adverse to their views. To the press, as it is at present influenced, a pleading for the true Sabbath would not be better received, but its conductors could at least see more consistency in the arguments by which that cause is sustained, and God's Spirit, in their consciences, could witness for His own truth when He refuses to plead for man's error. Petitions have been presented from a considerable number of towns, and from influential corporations, complaining of the non-delivery of letters, and calling for a return to the old way; while various means have been adopted to lessen the inconvenience arising from departure from it. Messrs. Wilmer & Smith, Liverpool, have announced

arrangements for the delivery on Sunday of the whole of their extensive supply of London Daily and Weekly Papers, arriving on that day by train from London. They will be delivered early on Sunday morning. J. A. BEGG.

EXTRACTS FROM A CALIFORNIA LETTER.

SACRAMENTO CITY, May 5th, 1850. * * * The weather is becoming very warm now, the thermometer being above 90° in the afternoon; but the heat is far less oppressive than the same temperature at home. We have had no rain for a month, and shall have no more till late in autumn; but the plain is well watered, and everything grows luxuriantly. For a long time we have had lettuce, radishes, turnips, &c., grown in the open air, and the finest that I ever saw. All that has been said of the agricultural resources of this country is true. I have seen wild barley, very fine, and already beyond the reach of drought. The river continues brim full, and for a few days has been rising. To all appearances, it will not fall for a month to come. In the mean time, the low places are under water, and no part of the plain can suffer drought.

We have just organized a Medical Association—the first scientific organization that has been formed in the Republic. When fully organized, which will be in a few days, it will consist of fifty members, all regular physicians. Many of them are men of very high standing at home, and advanced in years. Three of our officers have been Presidents of Medical Societies at home. Dr. Morse is to deliver an oration on the 22d inst. Hurrah for the M. D.'s and the new "Republic of the Pacific" for, before this time, the State may have been rejected, and if so, they will not have to tell us "stop that knocking." There are many here, who have never entertained the idea of making this country a permanent home, who will make it so should that step be taken—and many from the slave States too. For my single self, I had rather unite my fortunes to that of this "Republic," than be ruled by the power that holds millions of our fellow beings in chains for the crime of having skins not colored like our own. It is not generally thought that, when the test comes to be applied, they will reject the State.

May 12th.—This evening, in company with Dr. Morse, I called on Dr. Birdsall—an old army surgeon, residing here with his family. He has a pretty little cottage, and well furnished with French parlor furniture, very fine indeed. It is perfectly astonishing what rapid strides this place is taking in comforts; but oh! how few women there are—not enough to leaven the dead, heavy mass, of which society here is composed. Quite a number of those vile libels on the sex have found their way here, and they never were so much honored, not even before their fall. What can be said of those men who, leaving wives at home, or hoping ever to have, lavish their wealth on such degraded creatures? It does not weaken my confidence in human virtue; but I cannot forbear, and never will, to express my utter detestation of the highest crime which can be committed against God or man. Ministers of the gospel, professional men, and merchants, meeting at a *barnd's*;—at home, passing for pious, upright men, with wives and daughters looking to them with hope and pride. Oh! it is shameful. But it will not always be so. Noble women will banish this moral darkness, and make this country what our own is—one of the most beautiful and happy in the world.

May 23d.—Restless and dissatisfied I am and must be. Bright suns, soft air, magnificent river, tall forest shades, the converse of men, with every luxury the country affords—all have no power to soothe the spirit separated from the enjoyments of home. I am here, where the extreme verge of the West dies out, and the East—where empire first began, and still holds its untroubled way—meets us. How little was I aware, when we first set our feet on these distant shores, of the trials and dangers that awaited us. We all went forward confidently, and rashly, it is true; we saw our fellows falling around us, "like leaves in wintry weather," but we could not see the end. I am pained to learn of the fall of one who had been my companion in scenes that will never be forgotten. P—, too, of whom I wrote as getting well, died at the Hospital last week.

May 24th. * * * I have been attending a trial this afternoon. It is the first slave case that has come up in the country. A man brought a slave to this country to work for him, but the slave, ascertaining that he was free on this soil, left him to provide for himself. The master claimed him on the ground that he was a sojourner here, and that, under the Constitution, he had the right to pass through the State with his slave. It was argued that he brought the slave here for the purpose of working him as a slave, and he was declared free. Action was then brought against him for violence used in resisting the authorities on his arrest. It was tried before a Justice, and decided that resistance was justifiable under the circumstances, as there was no officer authorized to arrest him. The result is gratifying—for I feared, from the great numbers of Southerners here, that trouble would grow out of the question. There were many who came out with slaves. One of the orators took occasion to eulogize Henry Clay. The weather still continues delightful. The nights are cool and clear, and the sun has not been obscured, by day, since the first of March. It is, also, very healthy. There is a little fever and ague, but I never saw so few sick among so many. The sickly season will begin in July, and then there will be enough to do. J. D. S.

SHANGHAI CHAPEL.

It will be recollected, that the Executive Board of the Missionary Society, at a meeting held in February last, authorized the Corresponding Secretary to open a subscription to raise \$3,500, to purchase a lot and build a Chapel in Shanghai, in sums of fifty dollars each. It may be gratifying to the friends of the cause to be informed of the progress of this subscription. It now reaches the sum of twenty-five hundred dollars, all of which, with the exception of one hundred dollars, has been subscribed by members of churches connected with the Eastern Association. The churches of the Central, Western, and other Associations, have not yet been visited; but the Cor. Sec. gives this notice, that he, or some other person duly appointed for the purpose, will, if the Lord permit, call upon them, some time between this and the Annual Meeting of the Society, which takes place in Alfred on the 12th of September. He hopes, that those brethren whom God has prospered, will have their subscriptions ready when he comes, that he may meet with no delay in the prosecution of his mission. As there remains much ground to be gone over, it is suggested, that it might aid the advancement of the work, if the pastors of the several churches would stir up the minds of the members, either by some public remarks from the pulpit, or by what is still better, personally visiting them, and laying their duty before them. Should the subscription not be filled at the time of our Anniversary, the agent will expect to occupy as much time as may be necessary for the purpose after that event. Two hundred pounds sterling of the sum raised, has already been remitted to our missionaries, with which they will at once secure an eligible lot; and it is hoped that the balance will be available at an early day. THOS. B. BROWN, Cor. Sec.

ANTI-SECTARIAN CONVENTION.

An Anti-Sectarian Convention was held at Oswego last week, of which Lynden King was President, John B. Edwards and Benj. Fish were Vice Presidents, and W. B. Randolph and W. A. Fuller were Secretaries. A Business Committee, consisting of Judge Smith, Rev. Samuel J. May, and A. S. Wingo, reported for discussion the following series of resolutions, from which our readers will be able to form some idea of the spirit of the meeting:—

- 1. Resolved, That the spirit of Jesus Christ is a meek, lowly, obedient, holy, harmless, undefiled, forbearing, forgiving, courteous, self-forgetting, self-sacrificing spirit.
2. Resolved, That while, on the one hand, he who makes however great account of Christ and the Bible, is not a Christian—yet, on the other hand, he who has this spirit is a Christian, even though he may never have heard of Christ or the Bible.
3. Resolved, That in examining evidences of all persons' piety, we begin at the wrong end, if we begin at his head instead of his heart; for while, on the one hand, the spirit of Christ may be in the heart, and much un sound theology in the head, there may be, on the other hand, a sound intellectual faith, when the heart is destitute of the spirit of Christ.
4. Resolved, That to hide a fugitive slave from the pursuit of the Moses Stuarts and Leonard Woods, would be infinitely greater piety than all the books and sermons and prayers of men and the whole brood of inhuman and pro-slavery divines.
5. Resolved, That it is far less useful to be endeavoring to comprehend and explain the nature of Christ, than endeavoring to be like him, and far less useful to be constructing and sustaining theological systems from the Bible, than to be imbibing its spirit and obeying its heavenly precepts.
6. Resolved, That the Gospel of Jesus Christ makes abundant provision for the closer and closer union of his disciples with each other, but makes none at all for their separation; and that the dividing of Christians into parties and sects does no less violence to that ministerial body of which they are all members, than is done to the natural and living body by tearing asunder its constitutional parts.
7. Resolved, That the world is perishing with sin because of the lack of that Christianity which can be supplied only by the abandonment of Sectarianism, and the union of Christians with each other.
8. Resolved, That nothing short of the plain Bible principle, that the Christians of a place are the Church of such a place, can ever be effectually applied to the overthrow of Sectarianism.
9. Resolved, That the Christians who are not prepared to control their Church fellowship by their principles, are not prepared to work for the salvation of the world, either at home or abroad, either in Christendom or Heathendom, and that their first duty is not to labor to multiply the members of Christ, but to acknowledge, love, and honor those who are already His members.
10. Resolved, That for the Churches of a place to construct a Church, instead of simply occupying the Church of such place as God tenders it to them, is to make themselves guilty of rebelliously supplanting the God-made Church with the man-made Church.
UNIVERSAL PEACE.—Mr. Wm. Darby, of Washington, who keeps well posted up in historical and geographical matters, reminds the National Intelligencer, that the last 4th of July brought with it a most important fact in the history of the world, namely, the prevalence of UNIVERSAL PEACE. This, Mr. D. remarks, "cannot be said of another single year since the reign of Augustus Cæsar, or through eighteen hundred and thirty-six years. What seeds of war have been cast into the soil of human passions, and when or where the budding evils may rise and fructify, are beyond human ken; but an event of such importance ought not to pass unnoticed on a day so appropriate for its observance."

ANOTHER FREE MISSION SOCIETY.—The Christian Anti-Slavery Convention recently held at Cincinnati, Ohio, formed a Society, called the Western Home and Foreign Missionary Association, designed to sustain and cooperate with the American Missionary Association in this city, reserving the right to select its own fields of labor, and appoint and sustain its own missionaries, and control its own operations entirely—its surplus funds to be given to the Parent Society.

"Any person of evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes annually to the funds of the Society, may become a member; and any person paying, at one time, the sum of thirty dollars, may become a life member." "This Society shall not hold or exercise ecclesiastical jurisdiction over its missionaries or their churches, but it shall not contribute its funds to missionaries or churches who support, countenance or tolerate slavery, polygamy, caste, or other popular immoralities; and in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, it will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves."

FRANKLIN COLLEGE, INDIANA.—This institution, founded by the Baptists, is advertised for sale by the Sheriff, to satisfy an execution of \$1,400. The money was advanced by the lamented Hendricks, but after his decease the administrator was obliged to collect the money to settle the estate. The property is estimated at \$10,000. An appeal for aid contains this statement:—

"The demand of the Baptist churches in Indiana for an educated ministry (for such a demand does widely exist) the wealth of our brethren in this State, the distance of Franklin College from any other Baptist College—two hundred miles from Granville, Ohio, on the east, one hundred and fifty miles from Kalamazoo, Mich., on the north, and two hundred miles from Shurtleff, Ill., on the west—with many other important considerations, which might be enlarged upon, show that this College ought to be immediately disencumbered of all debt, and placed by endowment upon a broad basis."

NEW ENGLAND BAPTIST FREE MISSION SOCIETY.—At a Convention of New England Baptists, held at Lowell, on the 9th, a Missionary Society was formed, bearing the above title. A constitution was adopted and officers chosen. The design of the organization is expressed in the third article of the Constitution: "This Society shall be entirely disconnected from Slavery in all its forms, and shall not receive the known avails of oppression into its Treasury."

RESIGNATION OF DR. BEECHER.—Rev. Lyman Beecher, D. D., has resigned his office as President and Professor of Theology in Lane Seminary, and has been elected Emeritus Professor of Theology. The reasons of his resignation are stated to be his advanced age, (74,) and his desire to prepare his works for the press. It is understood that he will continue to reside on Walnut Hills. His successor is not yet announced.

A GOOD EXAMPLE.—The San Francisco Watchman, of May 1st, says that on the 30th of March, the Rev. O. C. Wheeler, Pastor of the First Baptist Society of San Francisco, asked the Trustees of the Society to reduce his salary, from the 1st of April, to the rate of five thousand dollars per annum, being just one-half the sum generously tendered him.

THE WORSHIP OF JUGGERNAUT.—It was announced in the Report of the London Missionary Society, at the recent annual meeting in Exeter Hall, that the East India Directors had sent out positive instructions to withdraw the payment of Juggernaut at an early date, and that they had also instructed the Supreme Government in India to abolish the law forfeiting the property of a native on his change of religion.

TEMPERANCE AND AMUSEMENT.—We dropped in at Barnum's Museum one evening last week, and heard the popular domestic drama of The Drunkard, or The Fallen Saved. It happened to be the evening of a benefit for John Hawkins, the well-known reformed inebriate and temperance lecturer, and we came away very well satisfied, having got the worth of our money in amusement, while adding our mite to the fund for a useful man. Just now Barnum seems to be serving the temperance cause, the public, and himself—killing three birds with one stone.

THE ILLUSTRATED DOMESTIC BIBLE.—Samuel Huestod, of 139 Nassau-st., is now issuing, in parts, "The Illustrated Domestic Bible," by the Rev. Ingram Cobbin, M. A.—a work which we have heretofore commended from an examination of a specimen sheet. The two consecutive numbers now before us fully meet the expectations raised by the specimen. The distinguishing features of this Bible are:—

- 1. Seven hundred Wood Engravings.
2. Many thousand Marginal References.
3. Three Finely Executed Steel Maps.
4. Numerous Improved Readings.
5. A Corrected Chronological Order.
6. The Poetical Books in the Metrical Form.
7. An Exposition of each chapter, containing the essence of the best Commentators, with much original matter by the Editor.
8. Reflections, drawn from the subjects of the chapter, and giving, in a condensed form, its spiritual import.
9. Questions at the end of each chapter for family examination.
10. Dates affixed to the Chapters for each Morning and Evening's Reading, comprising the whole Bible in a year.

Miscellaneous.

ADDRESS Of the New York State Free School Convention.

Fellow Citizens of New York: At the instance of your chosen law-makers...

Against this statement we most emphatically protest. The issue ought to have been fairly and truly presented by the act of last session...

Whoever among you has had patience to follow an opponent of the law through his devious course of reasoning, well knows that his citadel is the assumption that it is wrong to tax one man to educate another's children...

munerated, is a far less expensive functionary than the Sheriff, the District Attorney, or the Judge. One burglar or thief costs more to the community than all the teachers of an average township...

But we are asked why a citizen who has worked, and saved, and thrived, should pay for schooling the children of his neighbor, who has drunk, and frolicked, and squandered, till he has little or nothing left...

And in truth the argument for taxing in equal amounts the improvidently destitute and the frugally affluent father of a family for school purposes, is precisely as strong for taxing them in equal amounts to build court-houses, support paupers, diffuse justice, or any other purpose whatever...

It is with unfeigned regret that we approach the argument against Free Schools, and indeed against Common Schools generally, which is based on Religion. In the eyes of the true statesman, convictions of religious duty are of inestimable worth...

After the State has done all in its power, there will still remain enough for every father to do in the way of educating and disciplining his children. But this rudimentary intellectual culture of the Common School, is an undertaking, not of individual parents, but of the community—the State, and the State alone, should provide therefor...

that these descendants, and all who follow them, shall or shall not enjoy that which no gold can purchase, no estate can equal—the blessings of an adequate Free Education. Let us entreat you to esteem this not only worth voting, but working for—to hold it subordinate to no partisan, no personal consideration—to work for such a vote and such a majority as shall put the question at rest forever...

EARLY RAILROAD OPERATIONS.

The first Railroad charter is said to have been granted by the New Jersey Legislature, and the first surveys made about forty years ago between New York and Philadelphia. The Legislature of 1814—15 chartered "The New Jersey Railroad Company, for the erection of a Railroad, passing and repassing, from the river Delaware near Trenton to the river Raritan at near New Brunswick..."

ACOUSTICS.

The intensity of sound, like that of attraction, diminishes in the inverse ratio of the squares of the distances of the sounding body, when opposing currents of air or other obstacles do not interfere.

According to experiments made by the French Academicians, the velocity of sound at a temperature of 55° Fahr. is ascertained to be 1,044 feet per second; but it has been variously given by different philosophers.

Two sets of sonorous vibrations, of equal intensity, and encountering each other in opposite phases of vibrations, will interfere and become mutually checked; and thus silence be produced by the conflict of two sounds.

A perfect echo ensues after the lapse of 0.1 second. Sound is reflected by curved surfaces in the same manner as light and heat.

RETURNED CALIFORNIANS.

The Edgartown (Mass.) Gazette mentions the return to that place from California of Messrs. S. H. Fisher, William Cleveland, Wm. Simpson, Ichabod Luce, and Chas. Vincent. The two latter are said to have brought home some \$4,000 or 5,000, together with an additional sum of \$5,000 remitted by citizens of Edgartown now in California.

A letter received at Nantucket from San Francisco, says:—There are thousands here, from Nantucket and elsewhere, who would give all they possess to be placed back where they came from. Still, fresh crowds are landing every day. There has been hitherto a great lack of females here, but at this time there are ship loads of them arriving from Sidney. I have seen them sold to any one who would pay their passage and take them off the landing. There are about 350 sail of vessels lying in port, jostling each other, and making work for the spar makers and lawyers.

If you wish to be respected by every one, respect yourself, and treat everybody respectfully, and your wishes will be realized.

SHAGREEN LEATHER.

This singular and valuable leather is a manufacture almost peculiar to Astracan, where it is prepared by the Tartars and Armenians. For making shagreen only horses' or asses' hides are taken; and it is only a part, from the crupper along the back, that can be used for this purpose, which is cut off immediately above the tail in a semi-circular form, about 34 inches upon the crupper, and 28 along the back. These pieces are first soaked in water until the hair is loose and can be scraped so thin as not to exceed a wetted hog's bladder in thickness, and till all the extraneous matter is got out, and only a clean membranous pelt remains. The piece is then stretched tight on a frame, and kept occasionally wetted, that no part may shrink unequally.

RICHARD COBDEN.

Mr. Cobden would never have become the chief of a party comprising the most opulent capitalists of England, if he had not proved beforehand that he had a talent for business, and that he had no need to enter into public life to make his fortune. He quitted his manufactures before he had time to do more than lay the foundation of a good fortune; he was, however, already counted among the rich manufacturers of Manchester when he entered on his political career.

OHIO HOG'S BRISTLES.

Speaking of bristles, Peter A. Brown says: "They form a much more important item in the rearing of hogs than one would at first suppose." The quantity of bristles now used in this country is immense; recollect that they are not only indispensable to our daily wants, in housekeeping and the toilet, but that there is scarcely a manufacturer or a tradesman who can do without them.

"I take the more interest in making these facts known, as I feel satisfied that the condition of the bristles may be improved by a treatment of the live hog that would not injure, but rather improve the meat. The Flanders bristle is short and fine, being only 4 1/2 to 5 inches in length, and having a diameter of only about 1-100 of an inch; but it is much esteemed for manufacturing printers' bristles, and an immense quantity are therefore imported. These might be produced in this country with very little pains, and with great profit."

WHY EPIDEMICS RAGE AT NIGHT.—It was in one night that 4,000 perished in the plague of London of 1665. It was at night that the army of Sennacherib was destroyed. Both in England and on the continent a large proportion of the cholera cases, in its several forms, have been observed to have occurred between one and two o'clock in the morning. The "dangers of exposure to night air" has been a theme of physicians from time immemorial; but it is remarkable that they have never yet called in the aid of chemistry to account for the fact.

It is at night that the stratum of air nearest the ground must always be the most charged with the particles of animalized matter given out from the skin, and deleterious gases, such as carbonic acid gas, the product of respiration, and sulphuretted hydrogen, the product of the sewers. In the day, gases and vaporous substances of all kinds rise in the air by the rarefaction of heat; at night, when this rarefaction leaves them, they fall by an increase of gravity, if imperfectly mixed with the atmosphere, while the gases evolved during the night, instead of ascending, remain at nearly the same level. It is known that car-

bonic acid gas, at a low temperature, partakes so nearly of the nature of a fluid, that it may be poured out of one vessel into another; it rises at the temperature at which it is exhaled from the lungs, but its tendency is towards the floor or the bed of the sleeper, in cold and unventilated rooms.

AN AMERICAN IN INDIA.—Mr. Fitz Edward Hall, a son of Daniel Hall, Esq., of Troy, in 1846 graduated at Harvard College, and went out to India with letters of introduction, to Bishop Wilson, of Calcutta, from Edward Everett and others. He devoted himself to Oriental languages and literature—to the Sanscrit, the Hindoo, Bengalee and Persian languages, and to the learning of the East. He had the good fortune to attract the attention and secure the good opinion of Bishop Wilson, and of the distinguished Rajahs, Dutt, and by the aid of the former was elected a member of the Royal Asiatic Society, founded by Sir William Jones. He has since been elected coadjutor to the President of the English college at Benares, a city on the Ganges, of some 650,000 inhabitants, and receives a handsome salary. The institution is under the patronage of the East India Company.

NEWS FROM OREGON.—It will be remembered, says the Sacramento Transcript, that Rev. Mr. Whitman, together with his lady and family, were massacred by the Indians, at the Mission above the Cascade, in the Kye country, Oregon, some time in the year 1847. There were some eight or ten families temporarily stopping in the place at the time, the male members of which were also murdered. The women and children were taken prisoners by the Indians, and the young women compelled to become the wives of some of the chiefs. Soon afterward Major Ogden, commander at Vancouver's Island, assisted by Gen. Gilman, started with a file of soldiers into the Indian country, to rescue the unfortunate prisoners, and punish the Indians for the outrage. They found the Indians, gave them battle, in which many of those engaged in the murder at the Mission were killed, and finally succeeded in recovering the women and children, some fifty in number, by hiring the savages to give them up.

But Gen. Lane has taken decided steps to have a more satisfactory settlement. In March last, he formally demanded of the Indians the remainder of the murderers, and nine of them, including two Catholic Priests, have been delivered into the possession of the Government of Oregon. By proclamation of the Governor, the Legislature of the Territory was convened on the 13th of May, at Oregon City, to give the prisoners a trial, and it is thought that ere this they have been convicted and put to death.

SINGULAR SUICIDE AT ST. LOUIS.—The St. Louis Intelligencer says that a German named Henry Lammer, who resides near the head of Garondole Avenue, committed suicide last Monday night by shooting himself with a pistol loaded with water. In the day he had bought the pistol, and at eight o'clock at night, while in his brother's room, he took an ordinary charge of powder, which he poured into the pistol, ramming a wad down after it. Then nearly filling the barrel with water, he secured it firmly with a second wad, after which he handed \$5 to his brother, with a request that he would give it to some one to whom it was due, and rushed into his own room. At the report of the pistol, when his brother followed him, he found him lying on the floor, with his upper lip, the upper part of his face, and nearly half of the skull, blown away. The effect of the pistol's contents were most terrible. Lammer has been married but four months. Jealousy is among the causes adduced for his self-destruction.

A MAGNIFICENT PRESENT.—By a letter just received from M. Vattemare, says the Albany Argus, and dated at Washington on the 2d inst., we are informed that he has just received advices from his agent at Paris, stating that the French Government have made a donation to the New York State Library of a copy of the celebrated Gallery of Versailles—a work containing several thousand historical engravings. "To give you an idea of this magnificent present (adds Mons. Vattemare) I need only say, that each copy occupies a case three feet square by two and a half high."

COST OF DRINK IN ENGLAND.—One of the orators of the Suffrage Association in England, urging his fellow operatives to buy freshhairs, and thus obtain the right to vote, says:— "The people of this country swallow two Birmingham every year. No oppression was so great as self-oppression, no pauper so great as a self-pauper; and if the working classes would not make some sacrifice in order to obtain freedom, they did not deserve to have it. As an example for imitation, he presented himself. He had not only a vote for Birmingham, but three freshhairs for counties, and he was determined to have more. He was glad they had determined to rescue South Derbyshire. He would be a county voter for South Derbyshire."

Rev. Alexander Denoon died at Caledonia, Monroe County, on the 17th ult., at the age of 80 years. He was a native of Inverness, Scotland. He settled in Caledonia in 1806, and was the first Minister ordained west of the Genesee River in this State. The foundation walls of the grand Jenny Lind Concert Hall, in New York, are completed, and 150 men are now employed in its erection. The total cost is estimated at \$30,000, and it is expected that by the middle of September next it will be ready for occupancy. The building, with a length of 150 feet and a breadth of 50, will be 90 feet in height, making the finest musical hall in the country. It is stated that Mr. Barnum has stipulated for the payment of \$15,000 for the use of the hall while Jenny Lind shall remain in this city.

The St. Joseph's (Missouri) Gazette estimates that seventy-five thousand persons have started across the plains for California this season, all of whom are from the valley of the Mississippi. The Merchants' Exchange of New York is to be sold at auction on the 29th inst. It rents for about \$50,000 a year. Its mortgages and other liabilities amount to \$964,000.

Littell's Living Age. PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, which was favorably received by the public for twenty years, but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and timely Essays of the Edinburgh, Quarterly, and other Reviews; and Blackwood's noble criticisms on Poetry, his keen political Commentaries, his highly wrought Tales, and vivid descriptions of France and mountains Scenery; and the contributions to Literature, History, and Common Life, by the sagacious Spectator, the sparkling Examiner, the judicious Athenaeum, the busy and industrious Literary Gazette, the sensible and comprehensive Britannia, the sober and respectable Christian Observer; these are intermixed with the bright novelists of France, and the brilliant fictionists of the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever now becomes every individual American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign Affairs, without entirely neglecting our own. While we aspire to make the Living Age desirable to all who wish to keep themselves informed of the rapid progress of the movement—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still an object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say indispensable, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite must be gratified. We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to rise the standard of public taste.

Terms.—The Living Age is published every Saturday; price 12 cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

To insure regularity in mailing the work, orders should be addressed to the office of publication. Orders, paying a year in advance, will be supplied as follows: Four copies for \$20 00 Nine " " 40 00 Twelve " " 50 00 Complete sets, in 24 volumes, to the end of March, 1850, handsomely bound, packed in neat boxes, and delivered in all the principal cities free of expense of freight, are for sale at forty-eight dollars. Any volume may be had separately at two dollars, bound, or a dollar and a half in numbers. Any number may be had for 12 cents; and it may be worth while for subscribers or purchasers to complete any broken volumes they may have, and thus greatly enhance their value.

Judge Story—Chancellor Kent—President Adams. I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can give to the public the kind of information, and to be sought for, and secured by the purchase of it, and to be used in an eminent degree to give a healthy tone, not only to our literature, but to public opinion, it will enable us to possess, in a moderate compass, a select library of the best productions of the age. If it do more, it will redound to our individual and national benefit, by presenting to the eye, and by the perusal of it, to the mind, a selection of the best and most useful of the English language, but this, by its immense extent and comprehension, includes a portrait of the human mind in the utmost expansion of the present age. Washington, Dec. 27, 1845. J. Q. Adams. Published by E. LITTELL & CO., Boston.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz: No. 1. Reasons for introducing the Sabbath of the Fourth Commandment; &c. the consideration of the Christian Public. 23 pp. No. 2. Moral Nature and Scriptural Observance of the Sabbath. 53 pp. No. 3. Authority for the Change of the Day of the Sabbath. 28 pp. No. 4. The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5. A Christian's Oath to the Old and New Sabbaths. 4 pp. No. 6. Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7. Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter-fact. 8 pp. No. 8. The Sabbath Controversy: The True Issue. 4 pp. No. 9. The Fourth Commandment False Exposition. 4 pp. No. 10. The True Sabbath Embraced and Observed. 16 pp. No. 11. Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 12. Misuse of the Term Sabbath. 8 pp. No. 13. The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited: A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George C. Outley. First printed in London, in 1724; reprinted at Standing, Ct., in 1802; now republished in a revised form. 168 pages. The Royal Law Contended for. By Edward Steket. First printed in London, in 1658. 60 pp. An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 64 pp. Vindication of the True Sabbath. By J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their names, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY By the Seventh-day Baptist Publishing Society AT NO. 9 SPRUCE-ST., NEW YORK.

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