

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

CONTINUING OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BRIGGS.

Outpouring of the Spirit on the Day of Pentecost. (Continued.)

The great and glorious effusion of the Holy Spirit at Pentecost was not the only one enjoyed by the Apostolic Church. It was soon followed by another, probably not of less magnitude as respects the number of those by whom the gift was enjoyed. When, after Peter and John were released from the hands of the chief priests and elders, they returned to the company of the faithful, and reported all that had been done and said unto them, prayer was made to God. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." Acts iv. 31.

It is not recorded on which day of the week, nor yet on which day of the month, this outpouring of the Spirit took place. If, however, the design of the gracious effusion on Pentecost was to mark the first day of the week as the Sabbath, might it not have been expected, that the same day would again be chosen—and that the mention of the particular day would not have been omitted? But we have no more reason, from the narrative, to believe that this took place on the first day, than we have to believe it was on any other day. We are thus, therefore, confirmed in the conclusion, that the inference drawn by those whose practice it is sought so to sustain, is wholly unwarranted.

As I am persuaded that too little attention has been given to the relation which subsisted between the time of eating the Passover Lamb and that for the offering of First Fruits, in their typical bearing on the time of our Lord's death and resurrection and following Pentecost, I was pleased to observe, in the Sabbath Recorder for March 25th last, a correspondent inviting to farther consideration of it; and in the P. S. to my last portion on this subject, I expressed a desire that brother J. C. would state fully his reasons for rejecting the view I have advanced. That view, and the grounds for it, I would briefly state. In endeavoring to ascertain the import of the various intimations of the several Evangelists relative to the time and circumstances of the death and resurrection of the Saviour, I presented the apostolic authority for considering both as the fulfillment of types instituted in the Passover and the Feast of First Fruits. Referring to the original appointment of these types, I sought to show that both were regulated, not by the days of the week, but by the days of the month Nisan in which they occurred; and that, according to that appointment, the eating of the Passover lamb was on the 14th day of that month, while the day following, namely, "the fifteenth day, was necessarily a Sabbath."

In reference to the period of Christ's resurrection, J. C. says, "I admit that this fifteenth day was a Sabbath, but I question whether it was such independent of the weekly Sabbath. The fifteenth day of the first month will occasionally fall on the weekly Sabbath." That, therefore, which I understand to be determined by the law of the Passover, J. C. regards as without such authority; and that which I believe to have taken place of necessity every year, he views as only an occasional occurrence—which, however, he supposes to have happened the year of the Saviour's death.

He seems to have been led to his present opinion by the friend to whom he refers as having called his attention to Lev. xxiii. 15, 16, in proof "that the Jews changed the Sabbath every year." This friend's argument was, that "the fifteenth day of the month (Nisan) was a Sabbath, and from seven Sabbaths were numbered; and that as this fifteenth day of the month Nisan would from year to year occur on different days of the week, so the day of the Sabbath was changed from year to year."

But as the whole appointment in reference to the fifteenth day of the month Nisan was divine, if this friend's inference and argument were correct, it would imply, not that the Jews of their own accord changed the day of the Sabbath, but that the Jews, by command of the God of creation, the Author of the Fourth Commandment, were enjoined so to act, as that the weekly Sabbath must, from year to year, be changed to different days! This, surely, is not to be believed or supposed without distinct proof. The mistake arises from not distinguishing between the weekly and the festival Sabbaths; the inference drawn is in consequence wholly unwarranted. That such a distinction exists is a plain and indisputable fact; and that the festival Sabbaths, being regulated by the day of the month, rather than by the day of the week, it is equally certain that they might fall, in successive years, on different days of the week, while the weekly Sabbath was always restricted to the seventh day of the week.

In the seventh month, on the first day of the month, shall ye have a Sabbath, is an injunction given to Israel by the same authority, and is the same chapter; as "Six days shall work be done; but the seventh day is the Sabbath of rest." Lev. xxiii. 24, 3. Now, I would ask, Does either J. C. or his friend suppose that the first-quoted of these Sabbaths (being another of the festival Sabbaths) would have such an influence upon the next-quoted (the weekly Sabbath) as to occasion its being changed from year to year? Being appointed, as it was, to be observed on "the first day of the month," there can be no doubt that, if, as well in the first and seventh days of the Passover Feast, as would from year to year occur on different days of the week; the 10th day, the 15th day, and the 22d day of this seventh month were also Sabbaths on whatever day of the week they fell (Lev. xxiii. 27, 29, 40.) But surely, if the friend

to whom J. C. refers had observed that all these were appointed Sabbaths, and that with his view they must have exercised a very singular influence upon the weekly Sabbath, he would hardly have supposed that the one appointment was designed to have such an effect upon the other as to cause it to be altered backward and forward every year, and that, too, several times a year, which his principle of exposition would thus require.

But while, in the above cases, the festival Sabbaths are too expressly named such to admit of any question as to them, (and the argument used, therefore, necessarily extends to them also,) concerning the corresponding appointments of the Passover festival, my objecting friend says, "God did not say to Moses, Tell the children of Israel that these 'convocation days' are 'Sabbaths.'" To this I reply, He describes them as Sabbaths, even when, in the first instance, He does not expressly name them. So it is observed, that both the weekly Sabbaths and festival Sabbaths are first characterized by the same terms. They are both called "Feasts of the Lord," and "Holy Convocations." (Lev. xxiii. 2.) And while the weekly Sabbath is called "the Sabbath of rest, an Holy Convocation," in which no work is to be done, (ver. 3,) the 15th and 22d days of Nisan are also termed "Holy Convocations," in which "no servile work" was to be done, (ver. 4—9.) The Pentecost, also, was a "Holy Convocation," in which "no servile work" was to be done. (Ver. 21.)

By description, therefore, these festival days were all of sabbatic character. But, it is farther to be observed, as confirmatory of the view I have taken concerning the 15th and 22d days of the first month, Nisan, being Passover Sabbaths, that the precise form of their appointment is similar to that of the Sabbaths of the Feast of Tabernacles. These last were fixed to be observed on the 15th and 22d of the seventh month. In the first statement of their appointment they also are spoken of as "Holy Convocations," in which "no servile work" was to be done, (Lev. xxiii. 33—36.) But when, as in regard to the first of the Passover Holy Convocations, the days of First-Fruits and Pentecost are to be counted from it, it is briefly called "the Sabbath," so also in regard to the Feast of Tabernacles, when, farther on in the chapter, returning to give directions as to the erecting and dwelling in booths, re-stating the 15th day of the seventh month as the time of commencing the Feast, it is expressly enjoined, "On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." (ver. 39.) Their appointment as Sabbaths had therefore been previously enjoined, when they were only characterized as days of "Holy Convocation," in which "no servile work" was to be done. The terms of the institution of the Feast of Tabernacles thus help us to a more certain appreciation of those relating to the Passover Feast—and both serve to aid our perception of the import of some of the statements of the Evangelists, when relating the events connected with the death and resurrection of the Saviour.

I will not repeat here the numerous instances in which the language of these Evangelists seems to me in harmony with the view thus given of the nature of these "Holy Convocation" days. But as I conceive that, as pointed to in my pamphlet, they are inconsistent with the view which J. C. has adopted concerning those of the Passover Feast, I would request his farther examination of the point.

"ASSOCIATIONAL POWER."

The General Association of Connecticut held a session at Danbury week before last, when a great part of the time was occupied in discussing what we should call a question of "associational power." It seems that one of the most distinguished members of the Association, Rev. Dr. Bushnell of Hartford, is the author of a work, which many consider heretical, entitled "God in Christ," and of a later work, entitled "Christ in Theology," which farther advocates the views set forth in the first. The Fairfield Association reviewed the latter work, and a Memorial from that Association was read, which presented a series of questions, to which the answer of the General Association was desired. These questions are, whether the Hartford Association, (to which Dr. B. belongs,) in their decision respecting Dr. Bushnell's first book, "God in Christ," have not publicly given their shield and countenance to doctrines which deny the fundamental doctrines of the Christian religion?—has not Dr. Bushnell's second book furnished new evidence that he persists in holding the chief heresies of the first?—and whether the Hartford body, in refusing to bring him to trial, after such proofs of heresy as the review of the Fairfield Association afforded, have not violated the fundamental principles of fellowship on which the Association is based? &c.

A remonstrance from Dr. Bushnell was then read, which professed to be self-moved, and protested in his own name against the action required by the Fairfield memorial. The remonstrance turns upon "the personal rights he has, to be regarded as orthodox and in good fellowship until proved otherwise by the ecclesiastical body to which he is amenable, and the impossibility of any action of the General Association which will not affect him personally."

It was proposed to refer this document to a Special Committee of one from each District Association; but Dr. Porter, of Farmington, affirmed that the Association had nothing to do with the subject, except to receive and record or reject the protest. The remarks of the venerable speaker excited a strong sensation; and he was called to order by the Moderator. An appeal from the Moderator's decision restored Dr. Porter to the floor, and he went into an argument on the subject of discipline, contending that neither the General Association, nor the District Associations,

have any judicial power over Pastors of the Associated Churches.

Rev. Theophilus Smith, on the contrary, maintained that both usage and the organic principle of the General Association authorized such action as the Fairfield memorial calls for. He went into a minute history of the Association, and dwelt upon the law of association and fellowship which formed it.

The debate on the question referring the Appeal and the Remonstrance, occupied most of the day Wednesday, and of Thursday till the adjournment, and was very spirited. The speech of Dr. Porter against the reference, and of Mr. Smith in favor of it, were followed by several others, waxing warmer and warmer, till nearly all the members delivered their opinions.

The venerable president Day took strong ground in favor of the power of the Association to entertain the appeal, and to act upon it as they saw fit. Every body must have the means of self-preservation; it is involved in the very idea of being. To deny the Association the power of correcting evils which may be fatal to its integrity as a religious body, would be to destroy it. Whether specifically granted in the Saybrook Platform or not, this right of reviewing and of expressing an opinion upon the doctrinal character or ecclesiastical proceedings of any of the District Associations, must belong to the General Association. The very idea of Christian fellowship involves the right.

The speech was clear and impressive, and coming from a man of President Day's candid and revered character, carried all before it; and reference was carried by a strong vote, and a committee of one from each Association was chosen by ballot.

The Committee on the case finally reported, recommending the Hartford Central Association, waiving all technical objections, to present Dr. Bushnell for trial, to his consociation, on the charge of heresy, as taught in his book. It was adopted by a large vote, and regarded by the Fairfield men as about what they asked for.

THE RETURNS OF PRAYER.

In one of the rural districts of Wales, in a little white cottage, with a green mountain behind, and a busy lane in front, there lived a respectable farm-laborer and his wife. They were not without some respect for religion, but they were strangers to the peace and joy of believing. Of eternity they seldom thought; and when some solemn providence forced it upon their consideration, they comforted themselves with the belief, that inasmuch as they went to church every Sabbath, and lived soberly and morally, they had nothing to fear from a God of love and mercy. But one day, as they sat together under the faithful preaching of the gospel, the wife was awakened to a sense of her awful wickedness before a holy God. It seemed to her as though the minister saw into her very heart, and brought all her sins to light. She trembled and wept bitterly; she cried unto God, and he heard her. Through the great atonement, she at length found the peace of God which passeth all understanding.

The husband did not oppose the religion of his wife. He quietly accompanied her to the chapel where she had received her first religious impressions. He offered no objections when she publicly united with the dissenters. But he still continued a stranger to true godliness. The pious wife watched, and wept, and prayed over him. One new year's day she went into her closet, and there resolved that she would devote a portion of every day of that year to special prayer for her husband's conversion. With vehement solicitude she besought the Lord. But months passed away, and still the man's heart was not softened; he was still the same kind and sober, but prayerless and godless man that he had ever been. The last day of the year closed over them, and the wife's prayers were unanswered.

On the morning of the new year's day, the wife again resolved to set apart a portion of each day for special prayer for her husband, during the next six months. And daily her fervent prayers were offered, that the grace of God might melt that heart of adamant. The morning of the last day of that half year dawned upon them, and the husband went out to his daily toil still Christless, still unawakened. Had her supplications never reached the mercy-seat; had the great High Priest failed to present them; or did the God and Father of our Lord Jesus Christ refuse to hear her cry? O awful thought, must her husband perish? Such were the thoughts which agitated her mind. She was in an agony; but her surest and only unfailing resource was prayer, and casting aside her unbelieving doubts, she wrestled with God during the greater part of that forenoon.

At noon her husband returned home, and without noticing his wife or children, passed into a back chamber. When called to dinner he made no reply. His wife then went into the chamber, and found him seated with his face covered by his hands. To her inquiries he still kept silence. At last, weeping, she said to him, "Husband, what is the matter, what have I done, that you will neither speak nor look your own wife in the face?" "Woman," he replied, while the tears gushed through his clenched fingers—"Woman, the hand of God is upon me. God has this day brought all my sins to my remembrance, and I am overwhelmed." "It was now the wife's privilege to point her husband to the Lamb of God, and by the grace of God, he too became a trophy of redeeming power.

But they had unconverted neighbors, and encouraged by the gracious answer vouchsafed to the wife's prayers, they besought the Lord for the conversion of others. A weekly prayer-meeting was established, God poured out his Spirit. The house was too small for the number who attended. It was enlarged; but the company of believers still increasing a house of worship was built, and a church organized. It exists to this day, and many are still being added to the number of believers, in that Welsh hamlet. Such were some of the returns of the prayers of that pious woman.

THE LAKE SIDE.

BY J. O. WHITTIER.

The shadows round the inland sea
Are deepening into night,
Slow up the slopes of Ossipee
They chase the lessening light,
Tired of the long day's blinding heat,
I rest my languid eye,
Lake of the Hills, where cool and sweet
The sunset waters lie.

Along the sky, in wavy lines,
O'er isle, and beach, and bay,
Green belted with eternal pines,
The mountains stretch away;
Below, the maple masses sleep
Where shore with water blends,
While midway on the tranquil deep
The evening light descends.

So seemed it when you hill's red crown,
Of old, the Indian trod,
And through the sunset air looked down
Upon the smile of God.
To him of lights and shades the laws
No forest kept taught,
Their living and eternal cause
His truer instinct sought.

He saw these mountains in the light
Which now across them shines;
This lake, in summer sunset bright,
Walled round with somber pines.
God near him seemed; from earth and skies
His loving voice he heard,
As, face to face in Paradise,
Man stood before the Lord.

JOHN RANDOLPH OF ROANOKE.

My object in this article is chiefly to give an account of a visit paid to Mr. Randolph, by a friend of mine, Col. Woods, of Albemarle Co., Va. Col. Woods was an elder in the Presbyterian church, and had written to Mr. Randolph, intimating a wish to purchase one of his fine blooded stallions.

Mr. Randolph invited the Colonel to pay him a visit at his seat on the Roanoke. Colonel Woods accepted it. When he arrived at Mr. R.'s gate, he was obliged to wait till his name could be sent in by a servant, before he could obtain admittance within the enclosure around his house. As soon as Mr. R. knew of his arrival, although there was an inch or so of snow on the ground, he ran out into the yard to receive him without his hat. An ambassador from one of the crowned heads of Europe, could not have been received with more ceremonious politeness. He was all affability and kindness to the Colonel. He ordered his horse, and immediately rode with him over a part of his plantation, to show him some of his horses. When they returned they sat down to dinner, and the servant started to hand round the bread from a side-table—the universal custom in Virginia. But Mr. Randolph motioned him back, and lifting up his hands implored the Divine blessing, in a most solemn and impressive manner. In a moment afterwards, conversing with his guest, he swore an oath.

From the conduct of the servant in starting so promptly with the bread, as soon as Mr. R. and Col. Woods had taken their seats at the table, we may infer, that the practice of asking a blessing over his food, was not common with Mr. Randolph. But a pious man was at his table, and he wished to gain his visitor's good will, and consequently resumed a practice which had been long laid aside. Some years before that, he had professed to be very religious. He had even read the Bible, and preached on the Sabbath to his slaves; but his zeal on the subject of religion had evaporated, and no one ever heard of it after his duel with Henry Clay, of Ky. Mr. R. showed Col. Woods the chronometers that he had brought with him from London; and when he went with him up stairs to his bedroom, he turned down the sheets, and said, in a triumphant tone, "There, sir, is a pair of sheets that have not been slept in since they were washed in Russia"—a piece of information which gave the Col. no pleasure, as the cholera was at the time prevailing in Russia, and was believed in this country to be very contagious. The next day, as Mr. R. and his guest were riding over his estate, he was taken with one of his fainting fits. Col. Woods and Mr. R.'s servant John, or Juba, (I forget which it was) had to assist him from his horse. They made a seat for him in the corner of a fence, along which they had been riding; and as soon as Mr. R. began to recover his strength, he made a motion to Col. Woods to take a seat by his side, and immediately began to speak. "You have heard, sir," said he, "of atheists. There are no such persons in the world. I had a pious mother, sir, and she taught me, God bless her, to pray; but in the family of my father-in-law, Judge Tucker, I imbibed infidel sentiments at a very early age. Before I was twenty years of age, I had read every infidel book in the English and French languages. The results was that I became a confirmed infidel. I even attempted to make myself an atheist, but could not succeed in the effort. The marks of the Divine wisdom and the Divine goodness, were too deeply and too manifestly impressed on the works of creation around me, to admit of my indulging, put for a single moment, in the supposition that there was no God. It is impossible, sir, for any man to be an atheist. I was, however, sir, a confirmed infidel, and continued to be so until I heard Dr. Hoge, on a certain occasion, preach a sermon on the evidences of the Christian Religion. His cogent reasoning put to flight all my unbelieving doubts; and since that time, I have been fully convinced of the truth of the Bible." Col. Woods was sorry that he did not bring down his religious history to a later period; but did not like to take upon himself to inquire, what influence Christianity had exerted upon his subsequent life.

It is well known, however, that for a time he was very devout. He wrote many letters to Dr. Hoge and Bishop Meade on the subject of religion. Dr. Hoge believed him to be sincerely pious, but I am told that he was never entirely satisfied himself that he had ever experienced a change of heart. He said that he could not believe himself to be religious, because he could never forgive his enemies. We know, too, that for many years before his death he made no pretensions whatever to piety. Every body has heard what he said on his dying bed about remorse,

"The living," said he to his physician, "know not the meaning of that word." His death scene was an impressive one; but it was probable that he was so much under the influence of opium, as hardly to know what he was saying.

I remember an anecdote with reference to his keeping up family worship in his house, which is rather of the ludicrous order; but still, I cannot forbear telling it in the present connection. Dr. Dudley, who was long regarded as a protegee of Mr. R.'s was at his house at the time, and some other young man. They were sent for in the morning to come down to family worship; but did not make their appearance, until Mr. Randolph had knelt down, and was engaged in reading the morning prayer out of the Episcopal prayer book. They opened the door, and came down stairs very softly. "Go back, young gentlemen," said Mr. R., motioning them back with his hand, "go back, young gentlemen, you were not here at the beginning, and you shall not be here at the close, Go back." So the young gentlemen were obliged to retreat out of the room, and Mr. R. went on with his prayer. [Pres. Herald.]

THE GOSPEL IN FRANCE.

A recent number of the Baptist Missionary Magazine, has an interesting letter from northern France, addressed by a native helper to Mr. Willard, and by him forwarded for publication. From the following, it appears that "the gospel is the power of God unto salvation," even in France:—

"Do you remember, dear brother, that I related to you at the time, how, on occasion of the interment of one of our sisters at B———, the cure of that village, made his appearance with his clergy and utensils, and sung Te Deum 'by way of thanksgiving,' he said, being Protestantism was dead in that commune. Well, his God has used him as Baal did his prophets. Not only have we a faithful sister in the village, but there are three other persons well disposed. The following is what Mr. D. related to me of the means which God employed to bring him to a knowledge of his word.

"Nearly fifteen years ago, journeying upon business, I met a man who accosted me with civility, and we went on together for several hours. He talked to me of God, of my soul, of eternal suffering which I deserved, of Jesus Christ who died to redeem me if I would believe in his sacrifice; but alas! I understood at that time little of all he told me. When we separated he gave me a little tract, in which I saw that the Catholic religion was only a traffic; and from that time I paid no attention to religious things until I was at the funeral which you attended at B., nearly three years ago. What the traveler told me, was called up again by hearing what you said, of the necessity of conversion and of faith in Jesus in order to meet death without trembling. But those impressions did not yet bring my heart to a decision. They were soon effaced, and my religious indifference, disturbed for a moment, soon resumed its wonted dominion. I was in this condition when the census was taken. The mayor, after having inscribed my name, age, and profession, says, 'You are a Catholic?'

"No," I replied, "for I do not believe in the religion of the Roman church."

"You are not a Protestant?"

"No."

"You are then without religion?"

"That's true!"

"The mayor told his scribe to write 'D. without religion.' That was a thunderbolt for me. For several nights I was unable to sleep. Those words haunted me like phantoms; 'D—, without religion!' It was impossible to return to the Roman church, and feeling the necessity of having religion, I came to see you, sir, that you might have the goodness to teach me yours, in order that if satisfied the need which I felt of being reconciled to God, I might make it mine.

"For several months that man not only talks well, but he has already done good to two other persons of the village.

HONESTY REWARDED.

The following anecdote of the late King of England, is said to be from an authentic source:—

A few years ago, when George IV. visited Ireland, he remained some time in Dublin, his capital. As it was expected he would attend Divine service, an eminent clergyman was appointed to preach before him. When the time approached, the clergyman fell sick, and it became necessary to appoint another to perform that duty. Dr. Magee, author of a work on the atonement, being in Dublin, was solicited to preach before his Majesty. He accepted the invitation. The doctor was a warm, zealous Churchman, of enlightened views, and liberal evangelical sentiments.

When the Sabbath came, he read the prayers, ascended the pulpit, and gave out the following text, Acts 21:31—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In this discourse he expatiated on the necessity of repentance, faith, and holiness. The command to believe—the object of faith, (the Lord Jesus Christ)—character of Him on whom we are called to believe—the importance of doing so for our own safety, and as an example to others, but particularly our own houses; with the individual, local, and national advantages of religion, were eloquently and honestly presented to his Majesty, and his court, present on the occasion. After he had held forth the doctrine of justification by faith, he powerfully insisted on a change of heart, without which it was impossible for any individual to arrive at heaven. His boldness and earnestness surprised and alarmed the courtiers of his Majesty, who had not been accustomed to such plain dealing. All were looking for a "proof from the sovereign" of the boldness of the preacher; but though his sermon was a subject of general conversation, his Majesty alone retained a total silence respecting it, never alluding to the circumstance for several months.

"During this time, the Archbishop of Armagh, Primate of Ireland, died, and the Right Rev. Lord John Beresford, Archbishop of Dublin, was appointed to succeed him. The see of Dublin being in the gift of the crown, a list of candidates were nominated to his Majesty, for each of whom powerful interest was made. Dr. Magee, not being a favorite on account of his evangelical sentiments, was neglected. When his Majesty proceeded to make the appointment, he inquired the name of the faithful, able and eloquent preacher who had delivered a discourse before him in Dublin. He was told it was Dr. Magee. "Then," said he, "the man that fears not to preach the whole truth before his king, shall be honored, and Dr. Magee shall be Archbishop of Dublin." After saying this, he took his pen, and filled the blank in the deed of gift with Dr. Magee.

MARY MOONE, THE SLAVE MOTHER.

The following interesting narrative, which we copy from the *Covenanter*, was written by a gentleman who is engaged in teaching a school for colored children at Cincinnati, O. He became acquainted with the facts in carrying out a plan to visit the parents of all of his scholars.

I called the other evening on a rather elderly woman, who told me the story of her life. There was nothing strange about it, yet it was so simple and touching, that I thought you would be pleased with a sketch of it. She told me of her troubles, among the rest, this especially, that her husband is in slavery. I asked her if she always prayed for him. "I try to do so," she replied. "How long is it, madam, since you learned to carry your trouble to the Hearer of prayer?" "About eleven years," she answered, "when I was so shut up that there seemed no other way of escape. I went to God and he delivered me. Since that I have always tried to live a praying life. I was raised a slave in Kentucky, and was reasonably well used till the death of my old master and mistress. My young master was addicted to gambling and drinking, and soon involved himself in pecuniary difficulties. I was mortgaged for his debt. Though a dissipated character, he was both kind and considerate when sober, and he used his utmost endeavors to get some respectable planter in the neighborhood to purchase me, that I might not be sold to a trader and driven South. On the morning of the sale he said to me—'Mary, I have done all I could for you, but none of our neighbors have money on hand at present, and I see no other way of it than for you to go to the court-house and be sold.' 'Had you told me sooner,' said I, 'I might have done better myself.' 'What would you have done?' said he. 'Run off,' I answered; (it being for debt I was to be sold, it was little matter to him.) 'O, better not,' said he. So I took my two children by my side, and my infant on my arm. Henry, who goes to school to you was my baby then; and a poor he is a stout, hearty boy now; he was a poor sickly creature then, his bones almost cutting the skin. He was two years old, yet I carried him on one arm on a pillow. When I took him along, people asked me why I took that skeleton to the court-house. 'Oh dear,' I replied, 'I hope whoever buys me, will buy my child too.'

With a bitter heart I went to the place of sale. My husband, who belonged to a neighboring farmer, came to bid me farewell; for those who are sold to traders have no time, after the sale, to take leave of their friends, but are hurried off at once. For twelve years we had lived together, and now it was hard to part, perhaps for ever. In the bitterness of my soul I thought of what I had heard of some good people saying of the efficacy of prayer, and I tried to lift my soul to God. I went to the court-house. There were many people there, and several slaves to be sold. A Southern trader looked at me, and said he would buy 'that girl.' Some white folks that knew me asked him if he would sell me on the sugar plantations. The haughty Southerner was offended that any one should ask him what he would do with his own property, and answered roughly, that he attended to his own business himself. He was answered that if he would buy her he would have to pay for her. One word brought on another, and a violent altercation ensued. At length a man stepped forward, and did for contention what he had declined to do for benevolence. He paid down three hundred dollars—the amount of the mortgage—and said to me, 'Mary, take your children and go to my house; I will pay for you and your children both, as soon as I can raise the money.' My heart leaped for joy; I knew his family well. My children were yet my own; my husband was still in reach; I would not be driven to the far South, where they kill the slaves on the sugar plantations.

"But how did you obtain your freedom?" asked I.

"I lived with them," said she, "eight or nine years, and then they moved here to Cincinnati, and brought us along with them, and set us free. It is with them that Henry lives now."

"Do you hear from your husband?" I inquired.

"Not of late," she replied; "I used to receive letters from him, but of late he has fallen into the hands of such hard masters that I suppose they will not take the trouble to write. I believe he is in the State of Missouri."

Two things struck me very forcibly in this tale of Mary Moone. First—She prayed when every other resource failed. How often are we like poor Mary: we make that the last resort which ought to be the first. Second—How remarkably in this instance did God make "the wrath of man, to praise him." This man, who would not purchase Mary because it did not suit his pecuniary circumstances, found means to do it when his temper was aroused. This was of God; while the ruling of the sea and the tempests of the people

The Sabbath Recorder.

New York, July 8, 1852.

ASSOCIATIONAL POWER.

To the Editors of the Sabbath Recorder.

I do not intend to prolong this discussion to any great length; and if you had not imputed to me what you had no good reason to, in one important respect, I would have dropped the subject where my last article left it.

And first, your idea of the "right of the church to be exempt from any and every sort of interference with its discipline by Association," &c., or, as you explain it, "that kind of interference which assumes to lay the church under obligation to obey;" I say, this idea appears not to have its outlines distinct enough, so that one can tell just what it amounts to.

You lay great stress on the Constitution, as though it were an impregnable fort, a munition of rocks, to protect you from all attacks. But it may be prudent to examine and see whether there may not be some vulnerable points or weak places in your stronghold.

The design of the proposed amendment, it is said, was "to make ministers amenable, or accountable, to the body throughout which their right to officiate as ministers was acknowledged." We are not sure that we understand how much our correspondent means by this.

2. That his right to officiate as a minister is derived, in the first place, from the Lord Jesus himself, who called him to the work, and, in the second place, from the church, through and by whose agency he is called and ordained; that he may exercise this right, wherever he can find a church, or a people, willing to receive his labors.

3. That his connection with the Association gives him no right to officiate as a minister in any church belonging to it, unless that church, of itself, willing to receive him in that capacity, "The body throughout which his right to officiate as minister," is only that church which, in some way, signifies its willingness that he should do so.

But if it be replied, that a minister's right to officiate in and for another church, except that to which he belongs, is not what is intended, but merely the right to go out as an evangelist at large, preaching to assemblies wherever he can gather them; we answer, that this is a right which is not limited by the bounds of the Association, nor by the geographical boundaries of the denomination itself.

Whether we lay an unreasonable stress upon the Constitution, as our correspondent intimates, must be left principally to the judgment of our readers. But it strikes us, that if we recognize a Constitution at all, we ought to abide by its restrictions.

Setting aside this single sentence, we see nothing else to which his reply is at all pertinent. And we beg leave to say, that to our correspondent personally we do not impute the sentiment which, in the present instance, he so readily disavows.

After all, there is something in our correspondent's theory that we do not understand. In disclaiming the doctrine that ministers are, ex officio, members of the Association, he qualifies it by saying, "in the sense of being thereby authorized to vote."

Lucius Crandall.

ying expression, his doctrine is not directly the opposite? We suppose so. But, for our own part, we have no conception of membership which does not include the right of voting. Strictly speaking, membership is predicable of the churches, not of individuals.

The individuals who conduct its proceedings are simply the representatives of the churches, and are supposed to carry out the wishes of the churches which send them. A minister sometimes calls himself a member of the Association, it is true, and he may so speak of himself at other times besides when the Association is in session; but if he means anything by the expression, he means merely that the church to which he belongs is a member. He may, if the church so determines, go up as a delegate; but even in that case, he does not become personally accountable to the Association, except for a breach of such rules of order as the body may have established for the regulation of its proceedings.

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Lucius Crandall.

In conclusion, we have only to say, that we are sorry to have given our brother the least cause for complaint that we misrepresented him. We certainly did not intend to do so. It is not our wish to misrepresent any brother to whom we have the misfortune to be opposed in discussion.

FACILITIES FOR SUNDAY TRAVEL.

The facilities for travelling on Sunday, in the vicinity of New York, have greatly increased within a few years. We well remember when it was scarcely possible to get away from New York by public conveyance on a Sunday. Three or four years ago, only one boat left for Albany on Sunday afternoon, and that was a mail boat of inferior quality, which went thumping along at the docks of the principal towns, and was on that account so uncomfortable as to present little temptation to the traveler.

These things will not surprise Sabbath-keepers. When, a few years ago, the general disregard of Sunday induced its friends to call conventions, adopt resolutions, and put forth addresses urging the duty and policy of railroad directors and civil legislators to enforce the stricter observance of Sunday, Sabbath-keepers looked on with interest, and told these people, both verbally and in print, that their efforts would prove unavailing—that they were attempting to heal the wound slightly—that any efforts to promote sabbatizing, which were not based upon the law of God, would produce only temporary results, and would certainly be followed by a most disastrous reaction.

Will these people learn wisdom from their experience? One would suppose, that the fate of the "pioneer" movement, which was so effectually killed by Johnson's specious Sunday Mail Report, and the re-action now following the more recent Sunday-coercion efforts, teach a lesson which need not be misunderstood. There is a class of persons, we know, of whom the Scriptures say, that their folly will not depart from them though they be brayed in a mortar; but we cannot believe that those of whom we are speaking belong to this class.

SUNDAY AND "THE FOURTH."

The "sacred stillness" of last Sunday was sadly broken in New York by "snapping crackers" and miniature cannons. Nothing else could be expected in a city made up to a large extent of people from foreign countries, where Sunday is considered simply as a holiday. Such people see but little difference, on the score of sacredness, between a day which men have set apart to commemorate the resurrection, and one which the same authority has set apart to commemorate the Declaration of Independence—no difference enough, at any rate, to induce them to adjourn the celebration of the latter because it occurs on the day devoted to the memory of the former.

An Awful Calamity happened at Staten Island, about six miles from New York, on Second-day last. A large number of persons had gone there to spend Independence Day, and towards evening, in their anxiety to secure the first boat, so many crowded upon the ferry bridge that it gave away, and nearly two hundred were precipitated into the water, of whom some twenty-five are supposed to have been drowned. Seventeen bodies had been recovered on Third-day morning.

BRITISH CORRESPONDENCE.

Sunday Laws in Europe—Liberty of the Press—Popish Processions—Maynooth College—Mr. Salomon—Fergus O'Connor.

GLASGOW, June 18, 1852.

Amid all the efforts to promote Sunday sanctification in this country, there is an increasing tendency to its desecration. Our old laws, especially the Scotch laws, designed to keep it out of its place as one of "the six working days," are very stringent; but the spirit of the day is so averse to their enforcement that many of them have been allowed to fall into disuse.

In France the Parisian organ of the Jesuits, the Universe, is likewise urging upon Government the enforcement of Sunday sanctification; and, having assumed, from one of the published decrees, that this was about to be done, the President has since explained, that while desirous of permitting those in the employment of the Government to enjoy that day by release from labor, there was no intention of compelling any to observe it.

The liberty of the press in France is being still farther curtailed, in the President's desire to maintain the despotism he has assumed. Not contented with putting down every journal in that country that ventures to breathe a word of complaint against any of his measures, he has sought to enforce the same rule over the Belgian press, and has threatened with expulsion the French correspondents of the London newspapers, should offense be given in the correspondence or leading articles.

Popish processions, which were formerly illegal in France, are now being openly allowed by the President; and processions of the Host, as the blasphemy is termed, have taken place in Paris and other towns. A Proclamation has been this week issued, in the name of our Queen, on this last-named subject. In an Act passed twenty-two years ago, in favor of Popish liberties, it was expressly prohibited, that there should be religious processions, or that priests should wear the vestments of their orders, except in places of worship or in private houses.

It would seem that a sum of £1000 or £1200, which was intended to have been proposed to the House of Commons to be voted for the maintenance of the buildings of the Popish College of Maynooth; in Ireland, was omitted in consequence of the change of Ministry, when Lord John Russell resigned. Unless this should be supplied by a larger grant the ensuing year, it seems to be lost to their cause. They will have still undisturbed the main grant, however; as Mr. Spooner's motion for a Committee of Inquiry into the affairs of that nursery of apostasy and immorality will not again be proposed this session of Parlia-

ment. But the Earl of Winchelsea, on Monday, gave notice in the House of Lords, that he will next session move for a Committee to inquire whether the moral and religious principles inculcated at Maynooth College be not subversive of all Protestant government.

The Court of Exchequer was on Monday engaged in trying the question, at the instance of an informer, whether Mr. Salomon, the Jew who was prevented from sitting as a Member of Parliament by the form of the oath, had incurred the penalty of £1500, for having voted in the House of Commons. No countenance was given to the action by Parliament or the Government; and Mr. S. had a verdict given in his favor, from a want of proof, which in other circumstances could have been easily supplied.

Fergus O'Connor, having been committed to custody on a warrant by the Speaker of the House of Commons, a Committee was appointed to inquire into his state. Two medical gentlemen having expressed an opinion that he was of unsound mind, and his sister having petitioned for his liberation, in order that he might be committed to a Lunatic Asylum, he was on Wednesday transferred to one. The fact of £1200 in bank notes having been found on his person, when first committed, affords ground for suspicion that his Land Scheme, which impoverished so many working men who foolishly trusted him, has afforded him an opportunity of enriching himself with the plunder.

Government has entered into new contracts for conveying our sea-borne correspondence. When these come into operation, the cost to the nation will amount to nearly a million sterling per annum. The number of miles which the British mail packets will traverse annually will be nearly 2,500,000; and the number of letters which these packets may be expected to carry in the course of a year, at the present postal packet rates, about 30,000,000.

J. A. BEGG.

QUALIFICATIONS FOR THE MINISTRY.

To the Editors of the Sabbath Recorder.

I noticed in the Recorder of the 27th of May, an article written by "A MINISTER," with the above caption. I would like to make a few suggestions on this subject, that have from time to time occurred to me.

That the work of the herald of the cross is of vast importance, and requires no novice to perform it, is very true. But one would infer, from the tenor of this article, that the ministerial office among our people had been "burdened and dishonored by inducting into it good men who can not teach." I have yet to learn that such is the case. I believe that, on the whole, the ministers of our denomination are at least respectable. Our standard, of course, is not as high as that of our First-day Baptist or Presbyterian brethren. This we can not expect, and that for the best reason. We are very much scattered. We have but little surplus wealth. We have no colleges or theological schools for the benefit of our young men. In short, we have much to discourage and little to encourage our young men to enter the ministry. We have plenty of censurers upon the qualifications of young men for the ministry, and few to take a brother by the hand and lead him forward to the work. If a young man aspires to the holy office, he is in too many cases frowned down by his brethren, when, by a little encouragement, he might have become a mighty champion in the cause of Christ. In attempting to elevate our standard, we should not carry it so high that it would cut off a majority of our ministers were they to come forward for examination. If we cannot get the best, we must accept of such as we can get, and put forth all our efforts, both in prayer and in other ways, to make them better. We must abandon the notion that God will raise up ministers among us, capable of discharging the duties of the office, irrespective of our own exertions. He does not see fit to carry on His work in that way. We must make our own ministers, under His direction.

Our brother speaks much about aptness to teach. But what better evidence can we have of a young man's "aptness to teach," than that "many have been converted under his labors?" What brighter examples of Peter's and his coadjutors' "aptness to teach," have we, than the three thousand souls converted under their preaching on the day of Pentecost? What better evidence have we of Paul's "aptness to teach," than the churches planted by him throughout Asia Minor, Macedonia, Greece, Italy, and Spain? What do the converts of Luther, of Calvin, of Wesley, and of Whitfield, witness? If such a brother is not well received by the church, it argues that the church is wrong, and not he. True, exegetical discourses are very important in their place, but a minister had better be deficient in that field, than destitute of the sword of the Spirit. We need diversity of gifts in the ministry, as well as in any other sphere. Paul planted, and Apollos watered. Again, it looks like absurdity, a contradiction of terms, to say a man is "incapable of teaching," who has been successful in winning souls to Christ. "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." And again, the writer of Acts, in speaking of Barnabas' ministrations at Antioch, says, "He was a good man, and full of the Holy-Ghost, and of faith," and this seems to be reason enough why "much people were added to the Lord" through his preaching.

Our brother, in speaking of such aspiring ignoramuses, who, unskillful as they may be, have, as he admits, been instrumental in dis-

pensing the bread of life to many, says: "The custom has been to induct such an one into the ministry; and we beside the minister who dare make an innovation upon the long-established custom." "O tempora! O mores!" Would that none worse had ever been inducted into the sacerdotal office! Many a young man, armed with fervent zeal and humble piety, although in a measure destitute of the more brilliant endowments which, other things being equal, would help him much, has nevertheless done good service in the vineyard of the Lord, while others, far more brilliant, have been almost entirely unsuccessful. What then? If God seals the ministry of this or that humble brother by the birth of souls into the kingdom of Heaven under his labors, shall any one break the seal? Cases are rare where persons in their private and individual capacity have been very eminently successful in winning souls to Christ; and when they do occur, the presumption is, that such individuals would do more good were they to devote their whole time to the ministry of the word of life. Did I believe that God had called me to preach, and had he sealed my labors by the conversion of many souls, I should preach—preach if ministers and councils should frown, denying me the privilege, and laymen laugh—preach if I had to go forth entirely uncommissioned by the church or council; and if my own people would not hear me, behold, I would "turn to the Gentiles." I should ask no better evidence of my calling than that "many souls had been converted under my labors." If I am wrong, I would like to be made right.

MATHETES.

THE CHURCH—ITS MISSION.

To the Editors of the Sabbath Recorder.

In the number of the Recorder dated May 20th, the editorial under the head of "Denominational Sins," applies some pretty severe censures to us as a people; and perhaps we richly deserve them. In the beginning of the fifth paragraph the writer says: "For our own part, we have lost all faith in the competency of Seventh-day Baptists of the present day for the mission which they have undertaken." And in the next paragraph he says: "The truth is, we are not yet ready for our mission."

The above conclusions, indicative as they are of almost hopeless despair, are probably not groundless. And they are equally applicable to nearly the whole of the professedly Christian church as to the Seventh-day Baptist denomination. That the church has lost the power of reform, to a great extent, is a fact that is fixed by history; for when has the church, as a body, ever addressed herself to the work of a world's salvation, since about the commencement of the third century? In proof that the church has lost the power of reform, I would ask, whether most of modern reforms have not been carried on by private individuals, either in the church or out of it? And farther, whether the church, almost equally with the world, has not needed such reform? Instance the reform under Luther, the temperance reformation, the anti-slavery and peace movements. And I seriously put the question, What reform has the church brought about? As a stream cannot rise higher than its fountain, so the church can never expect to reform higher than she herself stands. What influence for good could the church exert in the temperance reform at its commencement? What can she now against slavery and war? Identified as she is with slavery and war, how can she pronounce them sinful?—folding in her arms those who, on the field of battle, have poured the molten lead through their fellow men, brothers in Christ though they might have been—holding in fellowship those who have plundered cradles of their infants, wives of their husbands, parents of their children, children of their parents—permitting those to officiate at her altars who buy and sell their brethren in Christ, as cattle in the market—elevating to the bishopric men who assert that "the right to hold slaves is founded in the golden rule"—holding in fellowship the kidnapper, with his aids and abettors—prohibiting the use of her pulpits for the purpose of pleading the cause of suffering humanity, of the slave, of peace, of prison and moral reform?

In view of the above, I fully believe, that not only the Seventh-day Baptist Church, but the whole professed church, is "incompetent for its mission;" and I frankly admit, that with me it is beginning to be a serious inquiry, what is to be done, and what ought I to do? That the church is not now performing the mission of Christianity, is almost certain. Whether she can be made to perform it, admits of a question.

That Christianity has power to save men from sin, here, I do not doubt. That it is equally powerful to save nations as individuals, I firmly believe. But that the American churches are saving the nation from its sins, seriously question. Governed and ruled by a worldly spirit to a great extent, conniving at political chicanery, and relying almost exclusively on human aid for protection and success, how can she stand forth "clear as the sun, fair as the moon, and terrible as an army with banners?" That the church has zeal, I doubt not; but is it "according to knowledge?" Who can look at her Tract and Sunday-School Societies, and doubt her resources? But when I reflect that neither of these Societies will publish any work on the sin of slavery, and that they expunge all reference to this sin from their foreign books when they republish such, my soul is pained within me. But I am not discouraged; for I have not fully lost confidence in the power of Christianity. But it must be

that taught by Jesus Christ, which is first pure; then peaceable, gentle, easy to be entreated, full of good works, without partiality, and without hypocrisy. I would not wish to detract one jot or tittle from the church's due; but, according to my view of religion and Christianity, the church has yet to take a higher stand before she can be said to be the light of the world, the salt of the earth.

It is not unrequited that reformers have been forced to leave the church, because of the opposition to such reform from it. But I would ask, Ought not the church to lead in all reforms from sin? The great difficulty is, religion is made to consist in abstractions, while religion and some of the most important questions of morality are divorced. Things which God once joined together, man has put asunder. Let the church but arm herself with her legitimate weapons, which are not carnal, and enter upon the conquest of the world, and victory will be hers.

DEATH OF HENRY CLAY.

HENRY CLAY died at Washington on the morning of Third-day, June 29, at 11 o'clock. He was born April 12, 1777, and was therefore 75 years, 2 months, and 17 days old when he died. Although the event had been hourly expected for some time previous, yet it produced great gloom, not only at the capital, but throughout the country. His funeral took place at Washington on Fifth-day, and was attended by members of the Cabinet, both Houses of Congress, most of the diplomatic corps, and a large body of citizens. According to his request, the remains were removed to Kentucky, by way of N. Y. and Albany. At all the principal places on the route, they were received with tokens of respect and sorrow, particularly at New York, where they arrived on Sabbath afternoon, and remained until Second-day morning.

The following account of Mr. Clay's religious exercises near the close of his life, we copy from a report of the funeral sermon preached at Washington by Rev. C. M. Butler, Chaplain of the Senate—

Twenty years since he wrote: "I am a member of no religious sect, and I am not a professor of religion; I regret that I am not; I wish that I was, and trust that I shall be; I have and always have had a profound regard for Christianity, the religion of my fathers, and for its rights, its usages and observances." That feeling proved that the seed sown by pious parents was not dead though stifled. A few years since his dormant life was re-awakened. He was baptized in the communion of the Protestant Episcopal Church, and during his sojourn in this city he was in full communion with Trinity parish. It is since his withdrawal from the sittings of the Senate that I have been made particularly acquainted with his religious opinions, character and feelings. From his first illness he expressed to me the persuasion that it would be fatal; from that period until his death it has been my privilege to have held with him frequent religious services and conversations in his room. He averred to me his full faith in the great leading doctrines of the gospel, the fall and sinfulness of man, the divinity of Christ, the reality and necessity of the atonement, the need of being born again by the Spirit, and salvation through faith in the crucified Redeemer. His own personal hopes of salvation he ever and distinctly based on the promises and the grace of Christ. Strikingly perceptible on his naturally impetuous and impatient character was the influence of grace in producing submission and patient watching for Christ and Death. On one occasion, he spoke to me of the pious example of one very near and dear to him, as that which led him deeply to feel and earnestly to seek, for himself, the reality and blessedness of religion. On one occasion, he told me that he had been striving to form a conception of Heaven, and he enlarged upon the mercy of that provision by which our Saviour became a partaker of our humanity, that our hearts and hopes might fix themselves on him. On another occasion, when he was supposed to be very near his end, I expressed to him the hope that his mind and heart were at peace, and that he was able to rest with cheerful confidence on the promises and merits of the Redeemer. He said, with much feeling, that he endeavored, and trusted that he did repose his salvation upon Christ—that it was too late for him to look at Christianity in the light of speculation. He had never doubted its birth, and he now wished to throw himself upon it, as a practical and blessed remedy. Very soon after this I administered to him the sacrament of the Lord's Supper. Being extremely feeble, and desirous of having his mind undiverted, no persons were present but his son and servant. It was a scene long to be remembered. There, in that still chamber, at a week day noon, the tides of life all flowing strong around us, three disciples of the Saviour—the minister of God, the dying statesman, and his servant, a partaker of the like precious faith—commemorated their Saviour's dying love. He joined in the blessed sacrament with great feeling and solemnity, now pressing his hands together, and now spreading them forth, as words of the service expressed the feelings, desires, supplications and thanksgivings of his heart. After this he rallied, and again I was permitted frequently to join with him in religious services, conversation and prayer. He grew in grace and in knowledge of our Lord and Saviour Jesus Christ. Among the books that he read most were "Jay's Morning and Evening Exercises," "The Life of Dr. Chalmers," and "The Christian Philosopher triumphant in death." His hope continued to the end, though true and real to be tremulous with humanity rather than rapturous with assurance. When he felt most the wearing of his protracted sufferings, it sufficed to suggest to him that his Heavenly Father doubtless knew that after a life, so long, stirring and tempted, such a discipline of chastening and suffering was needful to make him meet for the inheritance of the saints, and at once the words of meek and patient acquiescence escaped his lips. Exhausted nature at length gave way. On the last occasion when I was permitted to offer a brief prayer at his bedside, his last words to me were, that he had hope only in Christ, and that the prayer which I had offered for his pardoning love and His sanctifying grace, in-

cluded every thing which the dying need. On the evening previous to his departure, sitting an hour in silence by his bedside, I could not but realize, when I heard him in the slight wanderings of his mind to other days and other scenes, murmuring the words, "My mother—mother—mother;" and saying, "My dear wife," as if she were present, I could not but realize, then, and rejoice to think, how near was the blessed re-union of his weary heart with the loved dead, and with her (our dear Lord gently smooth her passage to the tomb) who must soon follow him to his rest, whose spirits even then seemed to visit and to cheer his memory and his hope. Gently he breathed his soul away into the spirit world.

MORE TROUBLE FOR THE SUNDAY FOLKS IN PENNSYLVANIA.—The Opinion of Judge Thompson, in favor of closing taverns on Sunday, seems to have suited one of the Philadelphia constables, who wanted to make business for himself or for the courts. The Constable of High Street Ward, almost immediately instituted suits against John McMakin and others for the penalty of four dollars for keeping their hotel open on Sunday. They were tried before Alderman Mitchell on Sabbath, June 26, and a decision was given in favor of the defendants, who were accordingly discharged. The Alderman held, that the act of 1705 gave tavern-keepers a right to do business on Sunday, under certain restrictions, and that the law of 1794, imposing a penalty of four dollars for following a "worldly employment," did not repeal nor conflict with that act. It will be necessary to make more Sunday laws before the sticklers for the day will accomplish all they wish in Pennsylvania.

CATHOLIC MISSIONS.—It appears from the Annual Report for 1851, of the "Society for the Propagation of the Faith," just published at Lyons, that the receipts of the Society for the year 1851 exceeded those for 1850 by the sum of about \$48,229. They were from the following sources:—

Table with 2 columns: Location and Amount. France, \$397,460; North America, 15,654; South America, 5,861; Belgium, 41,105; Great Britain, 27,804; States of the Church, 14,803; Spain, 1,208; Greece, 3,397; Sandwich Islands, 230; Sardinia, 45,555; The Sicilies, 13,785.

The Society distributed in the year 1851, among its various missions, nearly \$600,000, and still has in its Treasury, after paying all its expenses, a reserve of \$53,196. The distribution was as follows: The Missions in Europe, \$111,816; the Missions in Asia, \$203,035; the Missions in Africa, \$57,800; the Missions in America, \$149,736; the Missions in Oceania, \$68,516.

Presbyterian Board of Publication.—This Board appears (says the Independent) to be conducted with increasing energy, and to be well supported among the people. The report for last year states that they have added 27 new books to their catalogue, (2 of which are German), of which they have printed 67,750 copies; and 33 new tracts, 115,000 copies. Also 30,000 almanacs. Total copies of new publications, 212,750. They have published 605,600 copies of new editions of books and tracts, being an increase of 315,000. Total number of copies issued, \$18,250, being an increase of 388,000, or 90 per cent. The Presbyterian Sabbath-School Visitor now circulates 34,000 copies semi-monthly. The receipts of the year are, from sales \$66,513, an increase of \$6,500 or 10 per cent.; donations \$17,996, an increase of \$7,705 or 75 per cent.; total increase \$14,219, including a legacy of \$825. The debt on the building is all paid off.

Rev. Dr. Ely.—It is stated that Rev. Ezra Styles Ely, D. D., after some forty years' service in the cause, and after expending a fortune of a hundred thousand dollars in an unsuccessful attempt to establish a college at the West, is suffering under paralysis and poverty in Philadelphia. He came back from the West, having lost property, wife, and child, or children, still unbroken in spirit, and commenced anew a pastorate in that city; but now has come an affliction which forever lays him aside from service, and makes him dependent.

THE USE OF TOBACCO.—The following resolution, passed by the Universalist Reformed Convention, at their recent festival in Boston, we heartily commend to "all whom it may concern"—

"Resolved, That among the vile and dangerous habits indulged in by some of our race, the habit of using tobacco is not the least pernicious. Deeming it a useless expense, injurious to health and mental vigor, and likely to lead to practices of an immoral character, we feel bound to exhort parents and Christians generally to discourage, both by precept and practice, the use of tobacco in any form."

Proceedings in Congress last Week. SECOND-DAY, JUNE 28. In the SENATE, the interminable business of the Mexican war occupied some time. A bill was reported providing for the settlement of the accounts of military officers charged with the collection of "contributions" in Mexico during the war; another, to dispose of military sites. The President transmitted a copy of Hulseman's farewell. Mr. Weller proposed a committee of five to examine charges against Mr. Bartlett, of the present Boundary Commission. The Select Committee on Census Returns made a report proposing to exclude from the published census historical sketches, geological statements, calculations on returns of deaf and dumb, blind and idiotic, tables of nativity, of occupations, of medical statistics, on the ground that they are "incomplete, inaccurate, false, useless, and unnecessary." The report was laid over.

In the HOUSE, some time was spent in talking about Gardner's fraudulent Mexican claims; after which the Pennsylvania contested election case was debated till the hour of adjournment.

THIRD-DAY, JUNE 29. No business was done in either House, immediate adjournment following the announcement of the death of Henry Clay.

FOURTH-DAY, JUNE 30. The SENATE held a session, at which several eulogies were pronounced upon Mr. Clay, and the usual resolutions were passed.

The HOUSE proceedings were of the same general character.

FIFTH-DAY, JULY 1. No session, both Houses being in attendance at the funeral of Mr. Clay.

SIXTH-DAY, JULY 2. In the SENATE, the usual formalities of notifying the Governor of Kentucky of the death of Mr. Clay were ordered. Ten thousand copies of the funeral proceedings are to be printed. The House bill, restoring the mass of public lands heretofore reserved in Arkansas, was taken up and passed. A bill concerning Brazilian claims was passed as amended by the House. The Diplomatic Salary bill was taken up, but nothing done.

After passing a few private bills, the Senate adjourned to Third-day.

The HOUSE promptly laid on the table several land-grant bills. The Pennsylvania contested election case was settled by laying the whole subject upon the table, \$7 to 74. The Deficiency Bill coming up, Mr. Wells made an intervention speech, and then the House adjourned.

SABBATH-DAY, JULY 3. Only the HOUSE was in session. It passed a bill amendatory of the bill discontinuing the offices of surveyors general, land officers, &c., in certain cases, also a bill providing for surveys of public lands in Mississippi. The Deficiency Bill was then taken up, and Mr. Toombs made a political speech thereupon. He was followed by Mr. Breckenridge, of Ky., who opposed the appropriations for the mail steamers generally, and the Collins line particularly. Adjourned till Third-day.

European News. The Steamer Africa, with Liverpool dates to June 19, arrived at New York July 1.

Parliamentary proceedings are destitute of interest to American readers.

A London paper learns that the frigate having on board the French envoy deputed to arrange the affairs of La Plata, is detained at Maderia by casualties. Sir C. Hotham, the British Commissioner, will therefore await his arrival at Bahia. It is added, that Urquiza, President of the Argentine Republic, is desirous to meet the views of the commission, and a reasonable hope exists that the waters of La Plata will soon be opened to the traffic of the world.

The Cunard Company have arrangements nearly completed for the establishment of their new line of steamships to Australia, via Panama and New Zealand, and in connection with the mail service between Liverpool and the United States. Their expectation is to secure the carriage of the mails between England and those places, and also to procure from the French Government a contract for Tahiti.

It is reported that a Government journal, to vie with the first-class London press, is about to be established in Paris.

Great inundations are occurring in the south of France. At last accounts the Garonne was rising rapidly, and an overflow appeared imminent. The Lot was also in a state of flood; the low grounds along its banks were inundated, and much farm stock had been destroyed.

A Court Martial at Lyons has convicted M. Lancker Cremieux's land agent of a conspiracy to murder all the officers of the 12th Reg't. No particulars of this singular affair are given, except that four sergeants of the Regiment and two civilians were implicated and are found guilty.

The Alcades of all the towns in the Province of Cadiz, Spain, are to hold a meeting under the presidency of the Civil Governor, to devise a system of Railroads for the province.

A revolt has broken out in Algeria. On the 2d, a tribe of Arabs, numbering 1,000, rose and attacked a camp of French workmen, killing some and causing the others to flee. The insurgents afterward marched on Ghelma, and on the 4th and 5th had an engagement with the troops from Bora and Constantia, in which the French appear to have been worsted.

SICKNESS ON SHIPBOARD.—The steamship Philadelphia left Astinwall on the 22d of June, for Havana and New Orleans, and when two days from port the cholera broke out among the passengers and crew, carrying off nearly forty of them. Among these Mr. Birdsall, of the U. S. Mail agent. On her arrival at Havana she was immediately ordered away by the authorities—they not even allowing her to remain two miles outside the harbor to have the requisite stores sent to her, but compelling her to put to sea quite unprepared for the voyage. She proceeded to Key West, where she arrived on the 29th, but was not allowed to land passengers. She went thence to Sand Key, and there landed. She had thirty-two deaths on board—twenty-six passengers and six of the crew. Thirteen died after her arrival at Key West, and on the 30th of June thirteen were still sick—four of them with cholera, the rest Chagras fever.

RAILROAD COLLISION.—On Fourth-day, June 30, two trains, the one heavily laden with passengers, the other carrying freight, came into collision at high speed on the Patterson Railroad. The shock was terrific; both locomotives were large, and one of them was of the largest size in use; they rushed against each other with such fury as to crash the fore part of each, knocking off the massive heads of the cylinders as though they had been of paste-board, and sending heavy bars of iron like twigs. The tenders and freight cars behind were dashed in pieces, and their fragments and contents strewn along the ground. The loss from broken and damaged machinery and other property could not be less than \$20,000. Very strangely, no life was lost in this collision.

SUMMARY. Anthony G. Hastings, Postmaster at Hillsborough, Delaware, was arrested on Friday, June 25, and lodged in jail at Georgetown, Del., on the charge of robbing the United States mail, at various times, for six months past, of letters containing money to a considerable amount, sent South, East, North and West. Several packages containing money, for Baltimore and various parts of Virginia, and others for Washington, Georgetown, Philadelphia, and various other points, have been recovered, and a considerable portion of the missing money, with many of the letters, were found in his possession when arrested.

The fly-wheel of Messrs. Harris, Burnish & Co.'s rolling mill, near Pottsville, Pa., recently burst asunder, throwing the fragments in every direction. One portion, weighing from 1,500 to 2,000 pounds, was thrown through the roof of the building in an easterly direction, more than one hundred yards. Another part, weighing not less than three tons, passed up almost perpendicularly through the heavy frame timbers and roof, to an elevation of fifty or sixty feet; in its descent other portions of the roof were crushed. But one of the twenty-two men employed was injured, and he not seriously.

Mr. Carpenter, of Rome, N. Y., has made an improvement in the ordinary form of Railroad, calculated greatly to diminish the liability of it not utterly preclude the possibility of a train running off the track, under any circumstances. The improvement consists of a middle rail of iron or wood, running the whole length of the track, precisely in its center, and raised a foot or so above the side or bearing rails. Friction rollers are attached to the Engine and Cars beneath, to play upon the sides of the middle or guiding rail, whereby the motion of each car is steadied and any tendency to fly the track at once arrested.

The Governor of Connecticut has signed the Free Banking Law recently passed by the Legislature of that State. The stocks receivable under it as a basis for circulation are the New England stocks, New York, Virginia, Kentucky, Pennsylvania, Ohio, and the United States. Also those of the cities of New York, Boston, and of any city of Connecticut. These stocks must be equal to a six per cent. stock at par.

At Cincinnati, Lewis Slate, Sarah Slate, Milton Parker, and John Frisbee, have been found guilty by the Criminal Court of dealing in counterfeit money. The evidence showed the parties to have belonged to a most extensive gang of counterfeiters, one of whom, named John S. Collins, turned State's evidence, but after the trial he was arrested by the United States Commissioner, on a charge dealing in counterfeit coin.

On the 22d ult., the engine and tender of an upward passenger train on the Georgia State Railroad were thrown from the track down a bank twenty feet high, about two miles from Atlanta, by coming in contact with a hand car. One fireman was killed and another seriously injured. No passenger was hurt. On the same road, on the previous day, a collision occurred between two freight trains, damaging only the engines and cars.

In five days after the news was received at Boston of the discovery of gold in Australia, a clipper ship was dispatched, laden in part with wooden buckets for the miners. She made the passage in 91 days, bringing news from England up to Oct. 4, whilst by the direct way they had no later dates than Sept. 18.

Raymond Silva has brought a writ of habeas corpus in Philadelphia for the possession of the Aztec children, alleging that their parents reside in Nicaragua, and have sent him to reclaim them from Messrs. Addison & Morris. The case has not been tried.

They say that fish may be carried alive any distance by putting on them a good coating of compact clay, wet with salt water, and surrounding it with ice. In this way you may see swimming in the fish-mongers' tubs at Paris fish brought from the coast of Denmark.

The Fifeshire Journal says that Sir David Brewster has demonstrated that the immense diamond which figured in the Exhibition is not the genuine Kohinoor, but a very fine diamond nevertheless, and the one that Shah Soojah gave up to the British as the real "Mountain of Light."

The Hon. W. A. Graham, (the Whig nominee for the Vice-Presidency,) has resigned his post as Secretary of the Navy, but will continue to act for a few days at the solicitation of the President.

The receipts of the Erie Railroad for the month of June were as follows: From passengers and mail, \$140,494 63; from freight, \$171,872 45. Total, \$312,367 08. Receipts in June, 1851, \$234,722 44. Increase, \$87,644 64.

Mr. John Grey, aged seventy-seven years, a native of Boston, and formerly a truckman by occupation, died at the Boston Lunatic Hospital, on the 14th of June, of old age. He had been insane for thirty years, and nothing is known of his friends.

A society has been formed in Brooklyn, Hon. N. B. Morse, president, to re-inter the bones of the 11,000 "Martyrs of the Prison-ships" and erect a monument to their memory on Fort Greene.

The western shore of Lake Superior, on the 5th of June, for a great extent, presented an unbroken field of ice, effectually obstructing navigation—a circumstance, that, so far as known, has no precedent.

A letter from Matamoros states that four of Carvajal's troops, who were recently taken prisoners, were shot by order of President Arista. There were one American, one Scotchman, and two Mexicans. The circumstances show great cruelty.

At Bangor, Me., a lad named Stetson, only fourteen years of age, stabbed his comrade, named Grant, in the abdomen, during an altercation, a day or two since. Grant is not expected to recover.

It appears by a late number of the Horticulturalist, that "an American has carried out Peaches, (packed in tin boxes encased in ice), and has the pleasure of presenting them to his friends in England, in the finest preservation."

Major J. Jones, of Wheatland, New Castle county, Del., has the present season, in wheat, a field of three hundred acres, without a single fence or ditch or hedge, or any other obstruction, save the fence which surrounds it.

In a squall on Lake Erie, June 10, the schooner Marion was driven on the breaker-water at Buffalo, and four men, named Robert McDonald, Lahey, McLane, Malcom McLane, and Daniel McFadden, were drowned.

A Proclamation has been issued by the Governor of New York, offering a reward of \$1,000 for the apprehension and conviction of the person or persons concerned in shooting Mr. Wait at Nassau.

At Providence, R. I., June 24th, Stephen Greene, 70 years of age, committed suicide at the grave of his wife, in Grace Church Cemetery, by cutting his throat with a razor.

A severe accident happened at the Whig Ratification Meeting at Manchester, N. H., two men being badly wounded by the premature discharge of a cannon.

The demand for Land Warrants is good; the quotations are improving. Those of 40 acres at \$34, 80 acres \$67 50, and 160 acres \$132 and \$135.

In the U. S. Circuit Court at Boston, June 30, Judge Sprague refused to allow Walter Hunt, of New York, to testify in the sewing machine patent case, on the ground that he was an atheist.

The body-servant of John Randolph died recently, near Troy, Ohio. He was buried in the grounds of the Randolph Colony, Stillwater, Miami county.

It is said that Mr. Heritage, of Burlington county, N. J., will this year receive \$1000 from an acre and a half of ground planted in strawberries.

Visitors are flocking to Newport in unwonted number. The Boston Post says they take their "medicine chests" with them.

Buffalo has more than doubled within the last five years, and is now larger and has more shipping than New York had 50 years ago.

The Methodists of Galveston are about to erect a new church edifice, the estimated cost of which is \$10,000.

Thirty-nine individuals were lately added to the Presbyterian church at Blountsville, Tennessee.

The Daily Wisconsin says that the immigration to Western Wisconsin was never larger or of a better class.

A call has been issued for a Convention of the editors and publishers of Western New York, to meet at Rochester, August 3.

Luscious ripe peaches are reported at New Orleans, from Gen. Felix Houston's celebrated orchards.

On Monday, June 28th, an emigrant train of forty cars entered Chicago with 650 Germans on board.

The second assessment of personal property in Cincinnati city and county gives a return of upwards of thirteen millions and a half.

Ex-Governor Lemuel H. Arnold died at Kingston, R. I., on Saturday, June 26. He was Governor of Rhode Island in 1811.

Nearly seven thousand emigrants arrived at New York during 36 hours on the 9th and 10th of June.

The Senate Committee of the Legislature of Connecticut has reported in favor of abolishing the death penalty.

At Albany, N. Y., June 10, a building was blown down, killing one man, and severely injuring four others.

No two things differ more than hurry and dispatch; hurry is the mark of a weak mind—dispatch of a strong one.

The name of Meagher, the Irish patriot, is pronounced as if it were written Mahler.

In New York harbor, June 10, three men were drowned by the upsetting of boats.

The Central Railroad of New Jersey was opened to Easton, Pa., on the 2d inst.

The New School Presbyterians of Ohio, number about fifteen thousand.

New York Market—July 6, 1852. Flour—No. 1 84 1/4 4 1/4; No. 2 84 1/4 4 1/4; No. 3 84 1/4 4 1/4; No. 4 84 1/4 4 1/4; No. 5 84 1/4 4 1/4; No. 6 84 1/4 4 1/4; No. 7 84 1/4 4 1/4; No. 8 84 1/4 4 1/4; No. 9 84 1/4 4 1/4; No. 10 84 1/4 4 1/4; No. 11 84 1/4 4 1/4; No. 12 84 1/4 4 1/4; No. 13 84 1/4 4 1/4; No. 14 84 1/4 4 1/4; No. 15 84 1/4 4 1/4; No. 16 84 1/4 4 1/4; No. 17 84 1/4 4 1/4; No. 18 84 1/4 4 1/4; No. 19 84 1/4 4 1/4; No. 20 84 1/4 4 1/4; No. 21 84 1/4 4 1/4; No. 22 84 1/4 4 1/4; No. 23 84 1/4 4 1/4; No. 24 84 1/4 4 1/4; No. 25 84 1/4 4 1/4; No. 26 84 1/4 4 1/4; No. 27 84 1/4 4 1/4; No. 28 84 1/4 4 1/4; No. 29 84 1/4 4 1/4; No. 30 84 1/4 4 1/4; No. 31 84 1/4 4 1/4; No. 32 84 1/4 4 1/4; No. 33 84 1/4 4 1/4; No. 34 84 1/4 4 1/4; No. 35 84 1/4 4 1/4; No. 36 84 1/4 4 1/4; No. 37 84 1/4 4 1/4; No. 38 84 1/4 4 1/4; No. 39 84 1/4 4 1/4; No. 40 84 1/4 4 1/4; No. 41 84 1/4 4 1/4; No. 42 84 1/4 4 1/4; No. 43 84 1/4 4 1/4; No. 44 84 1/4 4 1/4; No. 45 84 1/4 4 1/4; No. 46 84 1/4 4 1/4; No. 47 84 1/4 4 1/4; No. 48 84 1/4 4 1/4; No. 49 84 1/4 4 1/4; No. 50 84 1/4 4 1/4; No. 51 84 1/4 4 1/4; No. 52 84 1/4 4 1/4; No. 53 84 1/4 4 1/4; No. 54 84 1/4 4 1/4; No. 55 84 1/4 4 1/4; No. 56 84 1/4 4 1/4; No. 57 84 1/4 4 1/4; No. 58 84 1/4 4 1/4; No. 59 84 1/4 4 1/4; No. 60 84 1/4 4 1/4; No. 61 84 1/4 4 1/4; No. 62 84 1/4 4 1/4; No. 63 84 1/4 4 1/4; No. 64 84 1/4 4 1/4; No. 65 84 1/4 4 1/4; No. 66 84 1/4 4 1/4; No. 67 84 1/4 4 1/4; No. 68 84 1/4 4 1/4; No. 69 84 1/4 4 1/4; No. 70 84 1/4 4 1/4; No. 71 84 1/4 4 1/4; No. 72 84 1/4 4 1/4; No. 73 84 1/4 4 1/4; No. 74 84 1/4 4 1/4; No. 75 84 1/4 4 1/4; No. 76 84 1/4 4 1/4; No. 77 84 1/4 4 1/4; No. 78 84 1/4 4 1/4; No. 79 84 1/4 4 1/4; No. 80 84 1/4 4 1/4; No. 81 84 1/4 4 1/4; No. 82 84 1/4 4 1/4; No. 83 84 1/4 4 1/4; No. 84 84 1/4 4 1/4; No. 85 84 1/4 4 1/4; No. 86 84 1/4 4 1/4; No. 87 84 1/4 4 1/4; No. 88 84 1/4 4 1/4; No. 89 84 1/4 4 1/4; No. 90 84 1/4 4 1/4; No. 91 84 1/4 4 1/4; No. 92 84 1/4 4 1/4; No. 93 84 1/4 4 1/4; No. 94 84 1/4 4 1/4; No. 95 84 1/4 4 1/4; No. 96 84 1/4 4 1/4; No. 97 84 1/4 4 1/4; No. 98 84 1/4 4 1/4; No. 99 84 1/4 4 1/4; No. 100 84 1/4 4 1/4; No. 101 84 1/4 4 1/4; No. 102 84 1/4 4 1/4; No. 103 84 1/4 4 1/4; No. 104 84 1/4 4 1/4; No. 105 84 1/4 4 1/4; No. 106 84 1/4 4 1/4; No. 107 84 1/4 4 1/4; No. 108 84 1/4 4 1/4; No. 109 84 1/4 4 1/4; No. 110 84 1/4 4 1/4; No. 111 84 1/4 4 1/4; No. 112 84 1/4 4 1/4; No. 113 84 1/4 4 1/4; No. 114 84 1/4 4 1/4; No. 115 84 1/4 4 1/4; No. 116 84 1/4 4 1/4; No. 117 84 1/4 4 1/4; No. 118 84 1/4 4 1/4; No. 119 84 1/4 4 1/4; No. 120 84 1/4 4 1/4; No. 121 84 1/4 4 1/4; No. 122 84 1/4 4 1/4; No. 123 84 1/4 4 1/4; No. 124 84 1/4 4 1/4; No. 125 84 1/4 4 1/4; No. 126 84 1/4 4 1/4; No. 127 84 1/4 4 1/4; No. 128 84 1/4 4 1/4; No. 129 84 1/4 4 1/4; No. 130 84 1/4 4 1/4; No. 131 84 1/4 4 1/4; No. 132 84 1/4 4 1/4; No. 133 84 1/4 4 1/4; No. 134 84 1/4 4 1/4; No. 135 84 1/4 4 1/4; No. 136 84 1/4 4 1/4; No. 137 84 1/4 4 1/4; No. 138 84 1/4 4 1/4; No. 139 84 1/4 4 1/4; No. 140 84 1/4 4 1/4; No. 141 84 1/4 4 1/4; No. 142 84 1/4 4 1/4; No. 143 84 1/4 4 1/4; No. 144 84 1/4 4 1/4; No. 145 84 1/4 4 1/4; No. 146 84 1/4 4 1/4; No. 147 84 1/4 4 1/4; No. 148 84 1/4 4 1/4; No. 149 84 1/4 4 1/4; No. 150 84 1/4 4 1/4; No. 151 84 1/4 4 1/4; No. 152 84 1/4 4 1/4; No. 153 84 1/4 4 1/4; No. 154 84 1/4 4 1/4; No. 155 84 1/4 4 1/4; No. 156 84 1/4 4 1/4; No. 157 84 1/4 4 1/4; No. 158 84 1/4 4 1/4; No. 159 84 1/4 4 1/4; No. 160 84 1/4 4 1/4; No. 161 84 1/4 4 1/4; No. 162 84 1/4 4 1/4; No. 163 84 1/4 4 1/4; No. 164 84 1/4 4 1/4; No. 165 84 1/4 4 1/4; No. 166 84 1/4 4 1/4; No. 167 84 1/4 4 1/4; No. 168 84 1/4 4 1/4; No. 169 84 1/4 4 1/4; No. 170 84 1/4 4 1/4; No. 171 84 1/4 4 1/4; No. 172 84 1/4 4 1/4; No. 173

Miscellaneous.

Japan.

Japan was formerly divided into a great many small kingdoms, which still retain their names; but they were at length swallowed up in one to which all the rest have become either subject or tributary.

The Japanese are of a yellowish complexion. Their heads are large, their necks short, their eyes small, their hair dark brown, and their noses, although not flat, thick and short.

They have a vigorous, energetic people, and assimilate in their bodily and mental powers much nearer to Europeans than to Asiatics.

They have existed more than 2000 years as a homogeneous race and independent nation, under the same form of government and system of laws, speaking the same language, professing the same national religion (Buddhism), owe no allegiance to China, and have never been conquered or colonized by any foreign power.

Their language is polysyllabic, with an alphabet of 48 letters, soft, euphonic, and one of the most polished and perfect of eastern Asia.

They have a rich indigenous literature, primary schools, where the children of both sexes and all classes are taught the elementary branches of education; colleges, with professors in the higher departments of learning and science.

The commercial and sea-faring classes are very desirous of a more unrestricted intercourse and trade with foreigners, but are prevented by fear of their rulers and the law.

The revenue and military force of the Japanese empire are said to be immense. But on these points no positive or reliable information is to be obtained.

In the progress of steam navigation, the opening of the ports of Japan will be of the utmost importance to commerce.

In many of the provinces of the empire there are inexhaustible mines of the best bituminous coal, which have been worked from time immemorial. The coasts of her northern dependencies, as well as those in the Gulf of Tartary, and the island of Tarakay, are covered with vast forests of pine, larch, birch, and other woods, suitable for burning in steamers, which it is presumed could easily be supplied by the natives at very low rates.

Shooting the Devil.

June 10 was the day for the yearly Roman Catholic festival of Corpus Christi, which is a feast of obligations, held always the Thursday after Trinity Sunday. It is a feast instituted by that church in commemoration of the Eucharist, or Lord's Supper, and is one of the greatest festivals of the year—being observed by Catholics throughout the world.

The signal of shooting has been ignorantly or wilfully represented as the ceremony of Shooting the Devil, by which appellation only this observance is known to many, and the impression is thereby created that this shooting is either a literal or typical shooting the Devil out of the Church!

At an attendance upon these ceremonies at the German Catholic Church, located in that section of Williamsburgh known as "Dutch Town," will enable us to give a brief account of what occurred. That neighborhood being almost exclusively German, the characteristics of Faderland are visible in many respects, of which this is one most prominent.

with the military proceeded up Ewen-st. to their quarters, followed by the throng. In the afternoon, services were repeated, after which, as is usual on holiday, festival, or Sabbath days, the lager-bier halls, and other places of amusement, would be thronged for the remainder of the day and evening.

Things Worth Knowing.

This is a vegetable substance, semi-transparent and colorless; solid and easily broken, and yet so tough that it is with great difficulty it can be powdered, without the addition of a few drops of spirit or oil.

Water containing a small quantity of camphor dissolved in it, is known by the name of camphor julep. A singular effect takes place if small shavings of camphor are thrown on the surface of perfectly clean water in a large basin; the pieces immediately begin to move rapidly, some round in their center, others from place to place.

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Statistics of Tobacco.

Mr. Trask addressed a circular to the Methodist General Conference, while in session at Boston, on the subject of Tobacco, calling attention to its statistics and its mischiefs. He says:—

We export tobacco to 22 nations or provinces of the earth; we import it from 21. The value of exports is \$9,319,251. The value of imports (cigars only) \$2,520,812. We cultivate tobacco in 28 of the States and Territories of the Union; the cultivation is on rapid increase.

In 1840, we employed 1,500,000 men in the cultivation and manufacture of tobacco. He then proceeds to point out the evils of using tobacco—as deleterious to the body, the mind, and the soul, and closes with a brief statement of the remedy.

The evil is great, what can be done? What can we do? We have the power—where the power is, there is the responsibility. 1. We can drop it ourselves, if we use it. 2. We can rule it out of our families, if used there. 3. We can act upon the church, and purify the sanctuary. 4. We can act upon the schools and towns where we reside. 5. We can use our individual influence in ways too numerous to specify.

Moreover, the use of tobacco is a social evil. It indirectly injures the church, and the body politic. Measures to banish it may take a social form. We can write and distribute Tracts—we can address public bodies; we can form societies, if thought best; we can bring the science, intellect, and principle of the church of Christ to bear down on this evil, and with the blessing of God, create an individual and public conscience which will banish this impure demon from the church and state.

Magnificent Railroad Enterprise.

Within a year or two past we have occasionally noticed the plan for a railroad from Chambrey, in France, to Turin, the capital of Piedmont, traversing the Alps by a tunnel cut through Mount Cenis.

Starting from Turin, the road will ascend the valley of a small stream called the Dora Riparia to Bardoneche, at the foot of the Alps. The mountain is here some 5,400 feet high, and the length of the tunnel will be nearly 6 1/2 miles. The mountain will be perforated in a northerly direction, carrying the road through to Modane, on the Arc, a small stream which flows down into the Isere.

Good Bread.

Mr. Weed writes to the Albany Evening Journal:—

"We could learn one lesson from Austria with great advantage to our people. This is the art of making good bread, which, being as it is here, universal, is really a great national blessing. We were struck first at Trieste and Vienna we remarked the excellence of the bread. Here we enjoy the same luxury. Nor is it a luxury for the rich alone. This same light, sweet bread is in all the bake-shops at prices which enable all classes to purchase.

New Candidate for Fame.

A new claimant for posthumous fame has been brought to notice by T. D'Arcy McGee, editor of the Celt, now published at Buffalo. He states in his History of the Early Irish Settlers in America, that Christopher Colles, an Irishman, who arrived in this country about the time Fulton was born, delivered, in 1772, at Philadelphia, a series of lectures on the subject of Lock Navigation, and was the first person, who suggested to the Government of this State, canals and improvements, on the Ontario route.

lakes to the Atlantic. He was, probably, the author of the letters signed "Hibernicus," on the same subject, which were published at New York about the beginning of this century. In 1774 he proposed to supply New York with water by aqueducts, such as now bring in the Croton, and of which he exhibited models at public lectures.

A Life Passed in Prison.

On a recent morning, a prisoner, named William Dunn, was released from the Penitentiary for the seventh time. It appears that he was first convicted of stealing, on the 16th of December, 1823, when but 13 years old, and sent to prison for 1 year.

On the 18th of February, 1842, (after having arsted himself three years this time,) he was convicted of stealing for the fifth time, and ordered to be locked up until the 6th of April, 1847. On the 15th of October, 1847, (six months after his last release,) he was convicted of stealing for the sixth time, and sentenced to be cooped and caged till the 2d of April, 1850; and, on the 18th June, 1850, he was found guilty of being "a common rogue and vagabond," and ordered back to his old quarters for two years more, from which he was turned out for another airing on the 18th ult. Now, whether BILLY will keep himself uncaged this time till the dog days, is a matter of exceeding doubt, judging from his former propensities.

Yankee Ingenuity.

A correspondent of the Scientific American describes an interesting method adopted by a Yankee of East Dorset, Vermont, of transporting timber from the Green Mountains. The gentleman referred to had contracted to furnish the Western Vermont Railroad with 32,000 ties and other timber.

ETHERIZATION OF A LION.—A most novel operation was performed at South Boston, recently.

THE BIRTHPLACE OF GREAT MEN.—Gen. Lewis Cass was born in the town of Exeter, New Hampshire. Daniel Webster was born in the town now called Franklin; formerly Salisbury, in Merrimack county, N. H. D. S. Dickinson, of New York, was born in Merrimack county, as well as John A. Dix.

THINNESS OF A SOAP BUBBLE.—A soap bubble, as it floats in the light of the sun, reflects to the eye an endless variety of the most gorgeous tints of color.

EMIGRANTS OVERLAND TO CALIFORNIA.—From an account kept at Fort Kearney, from the time the first emigrants passed until June 11, it appears that the following number of emigrants had passed on their way to California:

ANOTHER SHIP-RACE PROPOSED.—The Boston Atlas states that two or three Boston ship owners have sent a challenge to the ship owners of Great Britain, somewhat to the following effect:—

The Boston parties will produce a ship, not less than 800, nor over 1,200 tons register, capable of stowing 50 per cent. over her register, to compete in speed with any vessel of the same capacity, now built, or which may hereafter be built in Great Britain. In other words, (the register limits specified above taken into consideration,) the object of the challenge is to decide which of the parties can obtain the highest rate of speed from the same cubic capacity of model, the winning party to receive £10,000.

THE TOMB OF GENERAL HARRISON.—The editor of the Cincinnati Nonpareil having visited North Bend, speaks thus of General Harrison's tomb:—"On a recent visit to the tomb of Harrison, situated on one of the most beautiful sites in the Western country, at North Bend, we were pained at beholding the little attention bestowed upon the ground covering the last resting place of the old hero.

NARROW ESCAPES.—It will be remembered that the walls of the building occupied by the Buffalo Republic fell in a few days since, burying compositors and materials beneath the ruins.

ORSON HYDE ON THE RAPPINGS.—Elder Orson Hyde, the Mormon prophet of these latter days, has favored the public by a statement of his views on "spiritual manifestations." He says, in a manifesto: "If all people will repent and be baptized in water for the remission of their sins, and be confirmed by the laying on of the hands of the Apostles of the Church of God, the rappers will cease their noise, and the Misses Foxes will go home, get married, guide their domestic household affairs, rear up families to honor their country and their God, neither of which or of whom will call upon them to leave their homes to encounter the opposition of the world, or expose their fair forms and features to the vulgar gaze, or to the rough passage of an itinerant life, and their finer feelings to the mortification to which their public career must subject them, if they possess that retiring modesty which is so ornamental to their sex."

GRAPE CULTURE IN THE UNITED STATES.—The first largely successful experiment at wine making in this country, was at Cincinnati; developed only a few years ago, chiefly under the auspices of Mr. Nicholas Longworth, an old and wealthy citizen of Ohio, and enthusiastically devoted to the grape culture. It has now grown into a business of public importance, and large private profit.

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AMERICAN SABBATH TRACT SOCIETY'S PUBLICATIONS. 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 to the consideration of the Christian Public. 38 pp. No. 2.—Moral Values of the Scriptural Observance of the Sabbath. 52 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.—Christian Covenant to the Old and New Sabbatharians. 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; Counterfeit Coin. 8 pp. No. 8.—The Sabbath Controversy: The True Issues 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 Encroachments. 16 pp. No. 12.—Misuse of the Term Sabbath. 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obidience. 4 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 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 Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1821; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Stennett. First printed in London, in 1659. 60 pp. Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp. Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1 00 per hundred.

THE series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. 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 address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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