

The Sabbath Recorder.

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

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

TERMS—\$2 00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 1.

NEW YORK, FIFTH-DAY, JUNE 16, 1853.

WHOLE NO. 469.

The Sabbath Recorder.

THE WORK TO BE DONE—NO. 1.

For the Sabbath Recorder.

Isaiah 51: 9.—"I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is, and I will give it him."

The prince here spoken of is Hezekiah, the last king of the nation of Israel; and in this prophecy his destruction and the final termination of a kingly government, in him or in his descendants, is foretold. This destruction he evidently brought upon himself; he had turned away from the counsel of God, and in his movements were governed by human oracles, believing that his fate would be determined accordingly. God by the prophet gives him to understand that the sword raised against him by the king of Babylon would come, and he would then learn, to his own sorrow, that his divinings were false. There had been a succession of kings in Israel, from the days of Saul down to this wicked prince, it being about six hundred years. This was not the system of government that God had established; it was given to the people while in a state of rebellion. They were not satisfied with the national code given them from God by the hand of Moses. They said, "Give us a king." Under the reign of some of those kings, they lived prosperous and happy; others cruelly oppressed them, "putting on them burdens that they nor their fathers had never been able to bear."

Various efforts were made, after the death of Hezekiah, to restore the kingdom, and again establish a king. All efforts made against the determined purpose of God proved unavailing. The passage quoted is evidently a confirmation of those literal judgments that were to come upon Israel, and of the final triumph and universal reign of Jesus Christ. Zedekiah had no successor to fill his place as king of the ten tribes, who at his death were dispersed all over the world, and continue so to this day. His successor, that God promised to raise up, was evidently the Prince of Peace, the Lord of our righteousness. And we have no doubt that He will bring about this great work of restoring Israel, and gathering in the Gentiles, by a succession of remarkable revolutions among the people and nations of the earth.

The crown, the diadem, and every mark of royalty, should be taken from Hezekiah, and given to one who would have a right to wear it, and in justice rule all the nations. Such a king God has promised should sit on his holy hill of Zion. The Apostle has this in view when he says, in Hebrews 1: 2—"Hath in these last days spoken unto us by his son." And to Matthew Christ says, "All honor is given unto me, both in heaven and in earth." God will bring about the glorious reign of Christ, by overturning and destroying all things that stand in the way of it.

We may inquire, what these things are? I. Every species of tyranny stands in the way of Christ's reign. As soon as he commenced his labors in the flesh, all of the then existing governments were united in opposing him. Pilate and Herod, who had long been enemies, were made friends to oppose the work of Christ. And the strongest accusation that was brought against him was, that he was a friend to Caesar. Fear was entertained that he would take away their place and nation. Wherever religion was established by law, it has in it a species of tyranny that the gospel will never tolerate. God has given a law by which religion is to be regulated, and he will not sacrifice his own honor by giving it into the hands of men to regulate by any human legislation. Ecclesiastical tyranny is equally opposed to the government of Christ. The church has been delegated by Jesus Christ to administer the gospel discipline by which her members are to be governed. This is and must be confined to its own members. "If thy brother trespass against thee," &c. This government cannot reach those who are not connected with the church; and the authority thus given is limited; no punishment can be inflicted upon them, but, "let him be unto thee as an heathen man," &c. No being but a God would have extended such benevolence to the transgressor. To establish a set of officers to administer discipline, and to make laws for the government of the church, is a species of dangerous tyranny. Jesus Christ has invested the church with authority to do its own business, and it has no right to attempt to invest others with it.

Idolatry is a species of tyranny. With what fervency and zeal do idolaters cling to their favorite deities. The largest proportion of the human family are idolaters, and their religion is interwoven with their civil government, which makes them formidable enemies of the religion of the Bible. The Mahomedans are a church of idolaters, ascribing that to a pretended prophet which belongs to God, and exercising authority which the church of God never possessed. The Greek church are blinded by the delusions of idolatry. That numerous people occupy the most of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Sicilia, Palestine, the Russian Empire, and some smaller kingdoms. They practice the invocation of saints, and

worship images; thus adapting their religion to the natural passions of men; and this species of corruption has banished true religion from those countries where it once flourished, and it will not be restored until idolatry is destroyed from their midst.

Infidelity and deism are species of tyranny, that oppose the best interests of man. Though there are different shades of them, yet they have all been manufactured to accomplish the same end. What fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? Infidelity has been greatly emboldened, in that some of the learned have been and are still its advocates. German divines, while in heart deists, have corrupted all Germany with this pernicious poison; and in this country hundreds of baptized infidels in the orthodox churches, by reason of their pernicious ways, have brought upon us leanness and poverty. And as long as any part of God's requirements are treated with neglect, so long there will be a species of infidelity among us, that will oppose the gospel and the reign of Christ on the earth. Some of the learned sciences of the age are used to propagate this pernicious system. And a large proportion of the floating literature in the form of tracts, newspapers, and books, with handsome covers, beautiful without, are but the advocates of deism and infidelity.

Heresy or corrupt doctrines are a species of tyranny, and opposed to the spread of truth. We are all governed in our acts by the principles we embrace; hence no one can disbelieve the fundamental principles of the gospel, and be a Christian. To disbelieve any of the fundamental principles of the gospel will seriously affect us; it will reduce the zeal, alienate the affections, direct the attention, and weaken the hands of those who are trying to build the Zion of God on the earth. To be more anxious for numbers than for graces—to be satisfied to live, and to live only, while we are doing nothing in the vineyard—to have the name and the form, and not to be a working people—is to be satisfied with some corrupted heresy, and to cling to that abominable thing which God hates. The many millions who are now without the gospel, are trusting to a delusion. The Jew, with the Pentateuch and the Talmud, and the millions under popish rule and the dogmas of the Greek church, with all the followers of Mahomet, and the many nominal Protestants, with those in pagan darkness; and we have before us a work, in "turning the world upside down," that cannot be done without the help of a God.

II. By what means God will overturn and remove all these things, which stand in the way of the glorious reign of Christ. These evils are numerous, and we may suppose that God will employ various means to prepare the way for the latter day glory.

We learn by the Prophets that public calamities and national judgments will be a powerful means of bringing about this event. Isaiah—"Who is this that cometh from Edom with dyed garments from Bozra, this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in the wine vat? I have trodden in the wine press alone, and of the people there was none with me, for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

Some of the prophetic threatenings in the Old Testament have been fearfully fulfilled against God's ancient people, the Jews. We as a nation boast of our liberty and of our prosperity, and of the rapid increase of our numbers, wealth, and popularity; but this great confederacy at an unexpected time may be completely overturned. The famine, the pestilence, and the sword that has laid waste large countries and mighty empires, may spread a similar destruction among us. Wickedness, infidelity, and rebellion cannot be tolerated here as in other countries, "where much is given, much is required." And we as a people have enjoyed great and uninterrupted privileges from its earliest history, and under these circumstances to be wicked and irreligious would be aggravated dishonesty. Then we may inquire, Does religion and piety increase in proportion to our numbers? If not, we should raise the alarm, "Cry aloud and spare not."

The sciences and literature of the age will do much in breaking down tyranny and oppression. Ignorance is the mother of superstition, and this will never be destroyed, except by imparting proper instruction. While nations are chained in ignorance, there is no hope in their case. The people must be taught, the church of God must furnish teachers of the right kind; they must learn and practice the principle of universal brotherhood—that God is our father, and that no man is our master. Steamboats, railroads, and telegraphs, are so many connecting chords to unite the different nations of the earth. Those who but a few years ago were strangers, have become our neighbors; they are now in speaking distance; and if they are not used to benefit and bless the nations, they will be among the many instruments by which the judgments of God will be sent upon us. Human learning is one of the handmaids of religion, and every minister knows that more dependence may be put in the reading, intelligent family, than in those who are satisfied with the knowledge already obtained. Ignorance is one of the greatest barriers to every benevolent enterprise. The ignorant are governed more by feeling than by sound judgment, and their movements are all spasmodic; while the man properly taught, goes up to the work expecting to accomplish it, not as a work for the present hour only, but as a work for life, which will only be done when he has done with earth. As such men increase in our churches and in the world, in the same proportion, we expect to see tyranny, infidelity, and heresy disappear. For this we will wait, and for this we will pray. May the Lord hasten it in his time. W. B. C.

STANZAS.

There are three lessons I would write—
Three words—as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ now,
And gladness hides her face with scorn,
Put thou the shadows from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm a disport—the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one,
But man, as man, thy brother call—
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength, when life's surges wild roll—
Light, when thou else wert blind!

From the American Messenger.

THE GAMBLER'S WIFE.

In the village where I am a pastor is a gambling-house, to which multitudes resort to play billiards and cards. It was kept a few years since by a Mr. —, whose wife, a most interesting and amiable young woman, who was in the habit of attending my church, became hopefully converted, and made a public profession of religion. He never visited the sanctuary, and studiously avoided all means of grace, devoting himself entirely to his miserable business. Indeed, he had been trained to it from his childhood, having from early years been employed as a rider at horse-races, and always mingled in the society of the profligate.

From the moment the Spirit touched her heart, the Lord poured out upon her the spirit of grace and supplication for him; and she pleaded earnestly and fainted not, that he might be brought to see his sins and flee from the wrath to come. Often would she await his return from the billiard-room at midnight, upon her knees; sometimes expecting when he opened the door to see him under conviction of sin, and disappointed when she found it otherwise.

Month after month rolled by, and no cloud of mercy seemed to gather about her habitation, and yet, like the prophet Elijah's, her eye of faith saw the rain descending.

Much to my surprise, I was summoned one morning to the house of Mr. —, to converse with him on the subject of his salvation. I found him in the deepest agony under the pressure of his guilt, and earnestly inquiring, "What must I do to be saved?" His sense of sin was very vivid, and his apprehension of the perfect justice of God in his perdition very clear. Among the burdens which crushed him, was that of having taken money from others which did not belong to him. I advised him to make immediate confession and restitution, and at the same time abandon his ruinous business. I then prayed with him, and left him weeping bitterly.

He instantly set about the work of repentance in good earnest. Going to his partner, he said, "I shall never enter that billiard-room again." To those whom he had wronged, he made a full confession and offer of restitution. That evening for the first time I found him at our weekly prayer-meeting, when he requested the people of God to pray for him. From that day he has been a burning and shining light among us. His trials have been very great, but his faith has never failed, nor has he lost his first love, although five or six years have elapsed since he gave his heart to Christ.

But it may be asked how, under his peculiarly unfavorable circumstances, was he awakened? The answer will add another testimony to the truth of the sovereign grace of God, as conclusive as that which the conversion of Saul of Tarsus furnishes. Mr. — was awakened at the billiard-room and at the card-table. Two men had been playing, and one, by false shuffling of the cards, plundered of his last cent. Filled with despair, he rose, caught a chair, and dashed it in his agony through the window. A sight of his countenance was the sermon which the Holy Spirit blessed to the conviction of Mr. —. He resolved that hour to seek the Lord, and he sought him with his whole heart.

How naturally do reflections such as the following arise in view of such a fact:

1. Never despair of the salvation of any man, so long as he is spared by God to live in the world of mercy.
2. All things are possible to him that believeth, and who prays in faith.
3. Let wives who have ungodly husbands who will not attend the sanctuary, hope in God and pray on.
4. How rich is the distinguishing grace of God! What would have become of Paul, or Mr. —, or you, or me, or anybody else, were it not true that God "hath mercy on whom he will have mercy, and compassion on whom he will have compassion?"

CRITICISM.

It ought to be a sacred rule of conscience with every man, not to carry a spirit of literary censorship into the Sabbath. If it cleaves to you in going to the house of God, shake it off, as Paul did the viper. The dignity and sanctity of the place forbid its intrusion. If you have no other way to subdue this spirit, which is so hostile to the ends of religious worship, adopt the precaution of avoiding altogether remarks on the preaching, till the Sabbath is past. Then limit your observations to those things which cleaved to your memory at that time, without any effort of attention as a critic.

These suggestions result from experience. For many years, I have not allowed myself, in the regular worship of God, to hear sermons as a critic; but have aimed to avoid, on the Sabbath, all conversation respecting preaching, that could promote in myself or in others a criticizing spirit. In a congregation of students, and even of Christian students, there are probably some special tendencies to the indulgence of this spirit; but still, the habit of freely discussing the merits or defects of a sermon, so soon as we have ceased to listen to it from the pulpit, is so adapted to

frustrate the proper influence of the Sabbath, that Christian theological students, and ministers especially, should guard against such a sacrifice as to spirituality of feeling.

This habit of criticizing the preacher is injustice to him. It assumes that he sets himself up to act a part for the amusement of others; and that every time he preaches, even the first time, he ought to be so faultless that a critic can perceive no defect in the performance.

It is injustice to the critic himself. Why does he go to the house of God? Professedly to hear the gospel, to unite in religious worship, to have fellowship with angels, to get ready for heaven. When Moses came down the mount, his face shone; but this critic comes from the sanctuary, like worldly people from a tea-party or a theater. His conversation shows that his mind has been occupied by a literary or vagrant curiosity. The house of God and the gate of heaven have only furnished him with subjects of religious small-talk. Many seem to think that it must be a good employment to talk about sermons; while they do this in such a way as, in fact, to profane the Sabbath, offend God, and harden their own hearts. [Dr. E. Porter.]

GREATNESS OF SOUL.

We have met, in the course of our reading, with the following instance of true greatness of soul, which has towered before our mind like a mountain, not unattended with sublime emotions. Louis De Leon was a Spanish scholar of much celebrity, and a lecturer on sacred literature in the college of Salamanca. At the request of a friend he made a version of the "Song of Solomon," explaining that book as a pastoral eclogue. It was entirely a private affair, and the Professor had taken pains to have his version known only to the individual for whose benefit it had been made. But by the treachery of a servant his manuscript was copied and circulated. It constituted a grave offense against the Catholic church, and in 1512 the author was brought before the Inquisition of Valladolid. For five years he was imprisoned, "in a way," says Ticknor, in his history of Spanish literature, whose words we now quote, "that seriously impaired his health, and broke down his spirits. But the University remained faithful to him. He was reinstated in all his offices, with marks of the sincerest regard; on the 30th of December, 1576; and it is a beautiful circumstance attending his restoration, that when for the first time he rose before a crowded audience, eager to hear what allusion he would make to his imprisonment, he began by simply saying, 'As we remarked when last we met,' and then went on as if the five bitter years of his imprisonment had been a blank in his memory, bearing no record of the cruel treatment he had suffered."

THE UNWELCOME PASSENGER.

Some years ago, in traveling one evening towards London, I happened to be the only passenger inside the mail. There are seasons when we would not willingly travel without company, but being at the time in a reflective mood, I hoped that no one would disturb me. For some miles I had my wish; suddenly, however, the mail stopped near the gate of a farm-house, and a man of unusual size soon clambered up the steps into the coach. From the glance I had of him, assisted by the bright lamp on that side the mail coach, I concluded at once that he was some honest farmer, would talk of nothing the whole of the way, but of turnips, clover seed, barley, pigs, sheep and cattle. I speak not of these things disparagingly; they are each, and all of them interesting and important, but I was no farmer, and besides, my head was full of other things.

To defend myself as well as I could from so unwelcome a trespass on my reflections, I affected to be sleepy, and leaned back my head in the corner of the mail; but my fellow traveler was not to be so easily defrauded of a friendly chat; he began at once, just as I had anticipated, to speak of the effect of the late rain on the turnips.

To all he said, I replied yes, or no, as the case required, and hoped that he would soon relapse into silence, but in this I was quite mistaken. Finding it impossible to evade his conversation; I tried to submit with a good face, and endure patiently what I could not avoid. But here it will be well honestly to confess, that I thought very little of the farmer, and plumed myself highly on my superior knowledge. In short I felt, in talking to my companion, like a man who confers a favor by his condescension. Such is the weakness, the folly, the pride of the human heart.

After speaking of the produce of the ground, of cattle, and of the high prices of some things, and the low prices of others, my companion ran into other topics, and so completely astonished me by the extent of his practical information, that I began to wonder whenever and however he had contrived to pick up so much knowledge.

He spoke of the value of human labor as compared to machinery, of the population and resources of the country, of its mines, its manufactures, and its commerce, of the poor laws, of capital, and of the influence of paper money. In short, he got so far beyond me, that I felt like a school-boy in the presence of his master. Yes, the very man whom I had estimated so low as to think myself greatly his superior, was as a giant on practical subjects, and I as a dwarf.

On inquiry, I ascertained that he was a man largely interested in mines, that the workmen employed by him amounted to several thousands, that the advantage of his practical knowledge was sought for by his Majesty's Ministers, that at the time when he traveled with me, he was on his way, with calculations of an important nature, to the first lord of the treasury, the Prime Minister of England.

I felt little in my own eyes. O, it does us good, when "puffed up with an undue notion of our own importance, to meet with a reprimand like this. It was a rap on the knuckles that I shall not soon forget, nor do I think that from that time, I have ever undervalued a man on account of his appearance. What

my companion thought of me I cannot tell, but I know well what I thought of myself. It was altogether an humbling affair, and taught me to prize more highly than I did before, the injunction of holy writ—"Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 8: 16. [Old Humphrey.]

WOLF SCALP—SPECIAL PROVIDENCE.

The old log meeting-house in which a Presbyterian congregation in Western Pennsylvania had long worshipped, had fallen so much into decay, that a meeting of the church was called, to consider the propriety of taking measures for the erection of a new house. Moved with a zeal for the honor of God's house, and with a spirit of self-denying liberality, not too common in these more prosperous days, the meeting resolved at once, to commence a subscription for the purpose. A paper was properly headed, and handed to the ruling elders of the church first, as it was naturally expected that they should set an example of liberality to the people. One of them was a poor man in this world's goods, but rich in faith, who walked with God, and acknowledged him in all his ways. He felt constrained to set down his name for eight dollars, a large sum for a man in his circumstances, and in those days—more than a half a century before California had begun to pour her golden treasures into the land. He hoped, by industry and economy, with the blessing of God, to raise the sum before the time of payment should arrive, which was many months ahead; but everything seemed to go against him. With all his exertions, he had not been able to save a dollar, after defraying his most frugal household expenses. To add to his perplexity, he owed a bill of two dollars for taxes, which was to be paid at the same time. With a heavy heart, he started on foot to the place of meeting, which was at the county town, several miles distant, with his rifle on his shoulder—the back woodsman's inseparable companion on those days, when a hostile Indian or a wild beast might be expected at any moment to cross his path. As he proceeded on his solitary way through the woods, he was permitted to talk familiarly with the Lord on the subject of his painful dilemma; and we may suppose that he pled with him somewhat in this manner:

"Lord, thou knowest that it was not in my spirit of vain boasting that I took on me this obligation, but in humble reliance on thy providence, and with a single eye to thy glory, I have done it, then, graciously interfere to save thy servant from the disgrace of a broken pledge, and thy holy cause, which is dearer to him than life, from discredit and reproach! Thou hast all power in heaven and earth. The silver and the gold are thine. I ask not for my righteousness' sake, but for thine own name's sake. I believe; Lord, help mine unbelief!"

While thus pleading, all his burden was removed, and he felt an assurance that all would be well; but how, he could not imagine. He had nearly reached his destination, when he perceived a large wolf standing right across his path, as if spell-bound, and awaiting his fate. Raising his trusty rifle, and taking an unerring aim, he brought the animal to the ground with a ball through the heart. In a few minutes he had his bleeding scalp removed, and deposited safely in his pocket, and went on his way rejoicing in the Lord. But what was the ground of his exultation and gratitude? Was it deliverance from danger? No; he was too true a backwoodsman to fear any monster of the forest while he had his rifle in his hand. Wait, reader, and you shall learn. When he reached the town, he proceeded straight to the office of the county treasurer, and handed him his wolf scalp, and at the same time his bill for taxes. The farmer had suffered so much in their flocks from the depredations of wolves, that a reward had been offered for the scalp of every wolf killed within the county. The treasurer taking it, said, "I need not put you to your oath that the wolf to which this belonged was killed within the county; I find it is still warm."

Putting a receipt on his bill for two dollars, he handed him eight dollars, the balance of the premium. Thence the good man proceeded to the church meeting, and, with feelings of delight, which may be more easily conceived than expressed, he paid his subscription to the new meeting-house.

Let the skeptic talk of a lucky accident, and laugh at the credulity which can see the finger of God in this; I envy him not. To me, it is a most rational, as well as consoling truth, that not a sparrow falls to the ground without our Heavenly Father; and while I believe that Elijah was literally fed by "ravens," and not by "merchants," or "Arabians," or by the "inhabitants of Arbo," as some neological commentators would translate the word, in order to ignore a special providence, I am prepared to believe any well authenticated fact of Divine interposition in behalf of God's afflicted and believing people. [Presbyter.]

NAMES OF DAYS AND MONTHS.

They are derived from certain objects of worship, as Sunday from the sun; Monday from the moon; Tuesday, the same with the Roman Mars, gave name to Tuesday; Wednesday from Woden their god of battle; Thursday from Furanes, the same with the Danish Thor, the god of winds and weather; Friday from Friga, otherwise called Venus, who was sometimes worshipped as the goddess of peace and plenty; Saturday from Sestor, the god of freedom; or from the planet Saturn.

The Romans named nearly all the months from some of their divinities or emperors, viz: January from Janus, who was represented with two faces, one looked towards the new year, the other towards the old; February named by Romulus from Februus, the mother of Mars; March from Mars, the god of war; April from Aperio, a Latin word, signifying to open the year or blossom; May from Maia, the mother of Mercury; June from Juno, the wife of Jupiter; July was named by Marc Anthony, in honor of Julius Caesar, a celebrated Roman; August from Augustus Caesar,

a Roman Emperor; September from September, the seventh month of the Roman year; October from Octo, the eighth month; November from Novem, the ninth month; December from Decem, the tenth month of the Roman year.

The Romans commenced their year in March, and consequently December would be the tenth month; but we commence the year in January, and then December will be the twelfth, or last month in the year. September, October, and November, instead of being the seventh, eighth, and ninth months, will become the ninth, tenth and eleventh.

THE DEATH OF INFANTS.

Those who have never lost a child, are unable to understand how great a void the death of one little one can make. There is, we think, nothing on earth that can cast so long and wide and black a shadow as a small coffin. It is emphatically the shadow of death which freezes the parent's heart.

Small as is an infant's tomb, it sometimes is capacious enough to hold all the brightest hopes and dearest joys of a whole family circle. The little child is often the bright focus, where all the rays of gladness of a household center, and from which they are reflected again over happy hearts; and when this central light is eclipsed, great darkness falls upon all.

How many there must be in heaven, gathered up from all climes, even from heathen shores, who have died so young as to retain no memory of earth, and to whom that world of glory seems as their native land; whose souls were washed and regenerated so early, that no stain of this world was ever visible upon the soul.

Whatever wound of sin there may have been, has healed without a scar; their every thought has been moulded by the society and scenery of heaven, and they stand continually before the face of the Father. In how large a sense may we say, "Of such is the Kingdom of Heaven!" [Christian Press.]

A LECTURE FOR RICH MEN.

Col. Cummings, of the *Evening Bulletin*, read the following brief discourse touching the indebtedness of rich men:

"I can pay my way, and am obliged to nobody," is a frequent expression of the selfish rich man. We fancy we can see him, while he utters it, with his purse-proud, defiant look, buttoning up his pockets as if he thought you a thief.

You can pay your own way, can you? You are obliged to nobody? Good air, we don't believe you know what you say. That you can pay your pecuniary debts we have no doubt, but those, it seems to us, are the least part of your obligations. You owe duties to society as a man, a citizen, and a millionaire, of which, perhaps, you have never thought; certainly not as debts to be paid, in your own person, and by an expenditure of your own time, and thought, and money. My dear sir, consider this well. Do not live and die in the false belief that because you owe this debt to society in the abstract, Heaven will never require its payment at your hands. Do not imagine either that you can delegate its liquidation to others. No well-salaried minister, no sleek visitor of the poor, can become your middleman in this matter, doing your work for you. Monopolize your time in mere money-making, and suffer your heart to grow hard as steel, as all hearts will that never come into contact with human misery.

"I can pay my way," you say, "I am obliged to nobody." Perhaps, as you utter these words, you look rebukingly at some poor debtor who has failed to meet his engagements. Beware, O rich man! Judge not lest ye be judged." You know not what defects of early training, what disasters of fortune, what treachery on the part of others, may have led to his bankruptcy. With all his errors, and even faults, for probably he has not been entirely free from either, he may yet be a better man, taken all in all, than you, with your bank stock, your mortgages, your ships, and your real estate. He may not neglect his children, as you, absorbed in year-speculations, probably do, leaving their moral training to others, instead of superintending it yourself. He may be a truer husband, not acting as you perhaps do, as if a wife was either a slave or a plaything, and not a companion. He may be a kinder friend, a more conscientious citizen, a man better imbued with the thousand sympathies of humanity. Believe us, there are more crimes than being in debt, though, where debt comes from imprudence or a reckless spirit of speculation, it is, heaven knows, bad enough.

"I can pay my way," you say, "I am obliged to nobody." You are obliged, on the contrary, to every fellow-creature with whom you are thrown into contact, either in social life or in business. Without their courtesy, their attention, their kindness, their society, you would be the most miserable creature alive. Every hour you live you are indebted to some fellow-being for some attention or other, and it is only because they are so freely and commonly given, like the air of heaven, that you do not realize their value. The time will come, if it has not come already, when some great family affliction shall teach you that, with all your riches, you are but a frail, helpless, human creature; and in that hour of grief and heart-wrung agony, you will recognize at last, even if but for a moment, the precious boon of common sympathy; you will feel how much you owe, after all, to your fellows.

Thank Heaven! all rich men are not like you. There have been many, in every generation, who acknowledge that they were either debtors than pecuniary ones, and who strive faithfully to liquidate them. Their number is increasing; moreover, with each successive generation. When the day arrives, we believe most firmly it will, when all rich men shall recognize the obligations they owe to society, the millennium, in our sense at least, will have come. Then may the rich man say, "I can pay my way; I am obliged to nobody."

New York, June 16, 1853.

REGENERATION.

Reply to D. E. M.—continued from last week.

Your position, distinctly stated, is this: that "the office of the Holy Spirit is, not to regenerate, but to teach the truth, that men may have no excuse for their unholiness."

But this is not the whole of your holding. You maintain, that all this teaching of the Holy Spirit—this holding and urging of the truth to the sinner's mind, that he may have a clear perception of it—is granted to all men universally.

My position is different from this. I hold that, by the reading of the Scriptures, or by hearing the truth as it is presented in a powerful sermon, a man may be enlightened to such an extent as to know that the wrath of God lies against him.

The passage which I would cite, as bearing upon this point, you yourself have quoted, without being aware of its full import.

The nature of the conviction, promised in this remarkable passage is described in the following verse: "Of sin, because they believe not on me."

vation, than a person tormented with burning thirst will refuse a draught of cold water when it is offered to him.

This conviction not only gives the sinner a clear perception of divine truth, but of the truth as it relates to him personally. He sees it, so as to make a self-application of it.

As corroborative of my views, I appeal to universal Christian experience. When a person becomes concerned about his future welfare, he begins to review his life.

It is very certain, however, that the unregenerate are not thus taught. Their understanding is darkened; they are alienated from the life of God through the ignorance that is in them.

Where a sinner is thus taught, he is "taught of God," as it was declared in prophecy that all Zion's children should be.

Having thus fulfilled my promise, and shown that the conviction, illumination, or awakening, granted to those who continue unregenerate, is not equal to that enjoyed by the saved, I can the better afford to grant you the benefit of your position.

The nature of the conviction, promised in this remarkable passage is described in the following verse: "Of sin, because they believe not on me."

ed, till the enmity of the heart gives way before it. It is a light which shines more and more unto the perfect day.

There is a sense, I admit, in which the Holy Spirit strives with all men; and a sense in which the unregenerate resist his work.

I must invoke the patience of yourself and our readers, while I extend my strictures still farther. The importance of the subject is my apology; but I hope to finish them next week.

BRITISH CORRESPONDENCE.

Sunday Desecration—College Extension—The Pope and the Emperor of France.

GLASGOW, May 27, 1853.

Last week the Estimates for Civil Service were voted by the House of Commons, and, among others, those for the maintenance of the Kew Botanic Gardens and Grounds.

The duel between Sir R. Peel and Mr. Osborne, announced with so much circumstantiality to have taken place, was an entire fabrication.

J. A. BEGG.

Among subjects of interest to the Free Church, discussed this week, at their Assembly in Edinburgh, has been the question of College Extension.

Notwithstanding the repeated refusals of the Cardinals at Rome to allow their Pope to crown the French Emperor, it does not appear that the latter altogether despaired of ultimate success.

OUR HOME AND FOREIGN MISSIONS.

The Board of the Seventh-day Baptist Missionary Society have resolved on a mission to Palestine.

The Board of the Seventh-day Baptist Missionary Society have resolved on a mission to Palestine, the one in contemplation of Canada being for the present postponed.

Next week, I leave this place for Alfred and the Anniversary of the Western Association.

WM. M. JONES.

THE CENTRAL ASSOCIATION.

The 18th Annual Meeting of the Seventh-day Baptist Central Association was held with the Church in Scott, Cortland Co., N. Y., on the fifth and sixth days of last week.

The Introductory Discourse was preached by Eld. James Summerbell, of Adams, from Psalms 122: 6—"Pray for the peace of Jerusalem; they shall prosper that love thee."

The Association was organized by electing the following officers: EPHRAIM MAXSON, Moderator; JASON B. WELLS, Rec. Sec.; D. P. CURTIS, Assistant Rec. Sec.

The Treasurer's Report was read, but we have not before us a copy of it, and can not state the amount of money which passed through his hands.

Reports were made by the delegates to the Eastern and Western Associations. In connection with these reports, and a proposition to appoint delegates for the ensuing year.

The Executive Board of the Association was last year located differently from former years, and so located that meetings were scarcely possible.

The Board consists of Ephraim Maxson, Moderator of the Association; Jason B. Wells and D. P. Curtis, Recording Secretaries; James C. Rogers, Corresponding Secretary; John Maxson of DeRuyter, Treasurer; together with Joshua Clarke, James Summerbell, and John Maxson of Brookfield.

Sixth-day, morning and afternoon, was occupied in receiving and considering the Reports of the several Standing Committees.

After an uncommonly interesting and pleasant session of two days, the Association adjourned near evening of Sixth-day, to meet again with the 2d Church in Brookfield, on the fifth day of the week before the second Sabbath in June, 1854.

The religious exercises connected with the Association were more numerous than is common on such occasions. A prayer meeting was held at the meeting-house each morning at sunrise.

On Sabbath, Wm. M. Jones preached in the morning, Joel Greene in the afternoon, and Geo. B. Uter in the evening.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination.

Scott, N. Y., June 10, 1853.

Baptist Missionary Society. In the afternoon, James Summerbell preached the closing discourse.

Resolutions.

1. Resolved, That we commend the precious interests of our China and Western Missions to the earnest prayers and more abundant free-will offerings of the people, and pledge ourselves to do all in our power to enlist our brethren more heartily in the missionary cause.

2. Whereas, we learn that the Board of the Seventh-day Baptist Missionary Society are now taking active measures to establish a Mission in Palestine, therefore we express our warmest sympathies with feelings of joy and devout gratitude to God, and commend its claims to the special attention, fervent prayers, the liberal and prompt support of the churches of this Association.

3. Resolved, That we are fully convinced that aggressive war is incompatible with the principles of the Gospel (the latter being a perfect system of peace and good will to men) and that it becomes all Christians to discountenance war between nations and individuals, and to pray and labor for the hastening of that blessed time when they shall learn no more.

4. Resolved, That we reiterate our abhorrence of American Slavery and the Fugitive Slave Bill, and pledge ourselves to pray, to labor, and to persevere in our labors, for their complete overthrow.

5. Resolved, That the continued and increasing ravages of intemperance, with the numberless evils which follow and attend wherever it prevails—viz: destruction of social happiness, waste of time and property, the commission of crime, and the obstacles thrown in the way of the philanthropist and the Christian, in his efforts to reform and evangelize mankind—call loudly and imperatively on us as a people for renewed diligence, and firm reliance on divine interposition, for the suppression of this monster vice.

6. Resolved, That we recommend all the members of our churches to commit themselves—heart, soul, and action—in favor of a law prohibiting the sale of intoxicating drinks as a beverage.

7. Resolved, That the use of Tobacco in various ways by people of all ages and classes and of both sexes in this country, is an alarming and rapidly increasing evil, which calls on the patriot, the philanthropist, and the Christian, to unite in an effort to apply a corrective, and arrest a habit which is destructive of health, onerous as to its expensiveness, disgusting as to its filthiness, and revolting as to its tendency to demoralization and intemperance.

8. In view of a growing indifference in community to Sunday sanctification, and quite a general admission on the part of professed Christians that the weight of Sabbath argument is in favor of the seventh day of the week, we reiterate our efforts, in public and private, in our closets, families, and sanctuaries, and among our neighbors, for the restoration of the long-neglected and rejected Sabbath of the Bible.

Report of the Committee on the State of Religion. Your Committee on the State of Religion, submit to the Association the following Report:

In perusing the letters from the churches which have communicated with the Association, we are gratified in discovering that our churches are, without any exception, enjoying union and harmony, and are at peace among themselves, and appear to be generally contending for the faith once delivered to the saints.

Some of our sister churches have enjoyed precious seasons of refreshing from the presence of the Lord, and have received pleasant accessions to their numbers.

While, in view of God's mercy and kindness and forbearance toward us, we look up with humble gratitude and devout thankfulness, we are led to ask, in view of our backwardness and tardy movements, Is there not a cause? It becomes us to review carefully the past, and ascertain how far we have fulfilled, or neglected the duties of our holy profession.

Among the terms of an investigation so important as the one suggested, we would respectfully call the attention, not only of the churches respectively, but of the members individually, to some of the things which to us seem intimately to belong to our peace.

Do our brethren and heads of families live in the habitual practice of family prayer? Are we habitually pleading with God in secret prayer? Attention to these duties, we believe, is essential to our religious prosperity.

Do our brethren and sisters, as far as practicable, attend the prayer and conference meetings?—and, if there, are they of one accord in participating in the devotional exercises of these meetings? Are they habitual attendants upon public worship on the Sabbath, and do they carefully enjoy this duty upon their children? Do our brethren and sisters indulge themselves in reading the trifling publications which are constantly flowing from the press and inundating our land, and neglect the sacred word of God? In reference to these important duties, we would most affectionately entreat our brethren of the Association, without exception, to engage in them as the Heaven-appointed means of our religious and spiritual elevation, and as giving the surest promise of our future religious prosperity.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination.

The Committee on Education take pleasure in reporting the continued prosperity of the Literary Institutions connected with our denomination.

But, convinced as they are that knowledge, without moral principle, is of comparatively little use to the world, the Committee would not, from the increase of

knowledge alone, augur the prosperity of our cause. They think, however, that there is evidence of a growing interest in the moral and religious education of the young...

Corresponding Letter.

To our Sister Associations.—Under the kind auspices of a patient God, we have been permitted to enjoy another annual meeting, and take this method of communicating to you an expression of our sympathy with you in all those religious enterprises and reforms in which you are engaged...

We think the prospect of our Association for the future looks more encouraging than formerly. Our Churches are well united, and we think they are moving forward in the great work to which they are called. Some of them report gracious visitations of the Spirit of the Highest, accompanied by the converting power of God, so that we begin to hope that the night has passed, and the golden dawns of the morning are spreading light and life among us.

LAYING A CORNER-STONE.—The Baptist Church recently worshipping in Hope Chapel, New York, under the pastoral care of Rev. A. D. Gillett, have commenced building a new place of worship on 23d-st., between 5th and 6th-avs., one of the best locations in the city.

THE HARTFORD ANTI-BIBLE CONVENTION.—A dispatch from Hartford, Ct., dated Sunday, June 6, says that this Convention broke up in a row, on the previous evening, the Chairman announcing that they should meet again before a great while, in some other part of New England.

DESPERATE ATTACKS ON FATHER GAVAZZI AT QUEBEC AND MONTREAL.—Father Gavazzi delivered his Second Lecture in Quebec on Tuesday night, June 7, at the Free Church. In the course of his remarks, happening to say that the inquisition was extended to Ireland by the agency of Ribbonism, a man in the body of the Church exclaimed, "That's a lie!"

Another riot occurred at Montreal on the evening of Thursday, June 9. As advertised, Signor Gavazzi met a numerous audience in Zion Church, at 6 o'clock P. M. Many of the most respectable citizens, with their families, were present. At about 7 o'clock a band of ruffians attacked and overpowered the police, and proceeded to force their way into the Church, from which a body of fifteen or twenty repulsed them, several shots from guns and pistols being fired from both sides.

The Thirty-seventh Annual Report of the American Deaf and Dumb Asylum at Hartford states that the whole number of pupils during the past year has been two hundred, of whom scholars, and 3 were supported by the Asylum. The operations of this institution are chiefly confined to beneficiaries from New England.

European News.

The U. S. Mail steamship Pacific, Capt. Nye, from Liverpool June 1, arrived at New York on Sunday last about 2 o'clock.

The yacht of Commodore Vanderbilt arrived at Southampton on the 1st inst.

Committees of inquiry into the Liverpool, Peterborough, Sligo, and Clare Parliamentary Elections had been going on for some days, and had brought to light corruption and bribery impossible under an open ballot.

The Committee of the projected Roman Catholic College at Dublin had received £800 sterling in subscriptions from America.

The Arctic expedition sailed from Queens-town on the 26th for the North.

The celebrated Achilli case—the Queen vs. Dr. Newman—had been finally closed by Dr. Newman paying all the costs. Achilli's costs were run up to an immense sum, but were taxed at £1,034. Dr. Newman's own expenses were very large—much larger than Achilli's.

Mrs. Stowe had patronized a private concert given by the Black Swan at Stafford House.

In France, on the 25th ult., the annual funeral ceremony in memory of the Empress Josephine took place at the church of Rueil. Several officers of the Imperial household were present.

It was stated, that the coronation is fixed for the 10th September.

The French ship Mocha, 400 tons, laden with rice and jute, was burned at sea on 9th April, near Algoa, supposed from spontaneous combustion of jute.

Austria is in a difficult position just now. If she support Russia, she must give great offense to her German allies. If she resist Russian pretensions in the East, the relations between the two powers must naturally be weakened.

A steamer had arrived at Trieste from Venice, with twenty-three political prisoners from Austrian Italy on board, the majority of whom were young men of good family. They were to be confined in the fortresses of Laybach, Königsgraetz, and Josephstadt.

Troubles are brewing in Turkey, the Porte having refused to accept the Russian ultimatum.

In China, the surrender of Nanking into the hands of the Chinese insurgents seems to be put beyond doubt. The rebellion has gained a very important place in taking Nanking; and we see no cause that is likely to arrest its further advance.

Execution of Arthur Spring.

On Thursday night, March 10th, two innocent, helpless women, were brutally murdered in their house, No. 260 Federal-st., Philadelphia. The details of the fearful scene can never be forgotten. It is needless to rehearse the gradual course of justice in tracing the author of the tragedy. The first trial and conviction; the shocking conflict in the statements of Arthur Spring and his son; the plain, convincing story of the latter, and the base effort of the former to fasten the crime upon his offspring; the excitement of the public; the upsetting of the first verdict by the criminal conduct of a false juror; the second trial and conviction; the subsequent conduct of the hardened villain; the shocking contradictions of his statements, and the recent interviews with his son—these are all too fresh to need a new narration.

Friday, June 10, was appointed by the Governor for the execution of the sentence of the Court. It has been looked forward to with pain, but with a satisfied sense of the necessity of the event, and a feeling of relief that the world was to be rid of a monster of crime whose career and character are almost without a parallel in criminal history.

The Allegheny Valley Railroad is destined to bring Pittsburgh within eighteen hours of New York City, and the Great Coal Basin of Western Pennsylvania within six hours of Buffalo, Rochester and the Lakes.

A monument of bronze is about to be erected at Weimar, in honor of the two great poets of Germany, and an appeal is circulating in that country which calls upon all Germans to contribute to the fund for the purpose, sufficient means not having as yet been provided.

A Highway Robbery and Murder.

Messrs. W. H. Van Tassel and John Secor, of Newcaste, Westchester County, have been traveling the North-eastern portion of our State, in company, in quest of horses, of which Mr. Van Tassel had previously been a purchaser in that quarter, for sale among his neighbors.

In the N. Y. Court of Common Pleas, last week, the proprietor of Watts' Nervous Antidote was prosecuted for alleged malpractice. It is said the patient was effected with epilepsy; defendant undertook to prescribe for the patient, and recommended Watts' Antidote, offering to return the money if it was not successful.

The New York and New Haven Railroad Company have settled with one of the passengers by the late catastrophe at Norwalk. Mary Jane Williams, the Irish woman, on her way to Cabotville, who went down in the broken car, and lost her gold, amounting to \$250, (not to \$750), had the same restored to her by the Company at New Haven, before it was found, and \$500 in addition, for which she gave a receipt in full for all damages.

Enoch Reed, convicted last February by the United States Circuit Court, in Albany, of having rescued a fugitive slave from the Marshall, was awaiting the punishment prescribed by law—a fine of \$1,000 and a year's imprisonment. But one day last week he died. Perhaps at that higher Tribunal to which he is summoned, it may not be deemed so gross a crime in him, to have remembered that he was neighbor to "one that fell among thieves."

Brevet Major-General Riley died at Buffalo, Thursday night, aged 66 years. He went to California in 1848, and was ordered to take command of a Regiment on the Rio Grande, but he returned home, and being unable, through ill health, to return to active service, settled in Buffalo. He has been suffering for some time from cancer, and leaves a widow and five children.

Two students of the junior class of Union College, Schenectady, Rev. Ira S. Watkins, of Chester, Va., aged 30, and Ethan Clark, of Ovid, Seneca County, aged 29, were drowned about 4 o'clock on Saturday afternoon, June 4, by the capsizing of a sailboat on the Mohawk River, the wind being very high, and they unskilled in navigation.

The Baltimore and Ohio Railroad Company have determined to reduce the price of passage upon the Washington Branch Road from \$1 80 to \$1 25; and that for "round tickets," entitling the bearer to go to and fro on the same day, but \$1 50 will be charged; this arrangement to have effect from and after the first day of July next.

Abraham Griffin, of Newcastle, Westchester Co., while on a tree, last Thursday, attempting to live a swarm of bees, fell head foremost some fifteen feet, breaking his neck, and of course killing him instantly. He was a substantial farmer, about 50 years of age, and leaves a family.

The British ship Leander arrived at New York last week, bringing the Earl of Ellesmere and the other British Commissioners to the World's Fair. The party were all in good health, and propose to visit Canada immediately, returning (possibly through our western country) before the day of opening.

The property now occupied by the New York Institute for the instruction of the Deaf and Dumb, on Forty-ninth and Fifth-sts., New York, between Fourth and Fifth-avs., comprising seventy-five lots, was sold the other day at an aggregate of \$213,930, subject to a lease of two years.

Wm. Price, a youth about 20 years of age, plead guilty before the United States Court at Indianapolis, to an indictment for robbing the mail, as a carrier between Terre Haute and Bloomington, and abstracting therefrom \$80. The Court sentenced him to confinement in the State Prison for 10 years, being the shortest time fixed by law.

A passenger car on the Macon and Western Road while going into Macon, Georgia, Tuesday evening, June 7, was thrown off the track and down an embankment, by running upon a cow. The car was demolished, the mail guard killed, and five passengers severely injured, among them Hon. A. Stevens.

A Dispatch dated Washington, Thursday, June 9, 1853, says: The Woodward murder case was submitted to the Jury this afternoon, and in ten minutes after retiring they brought in a verdict of guilty of murder in the first degree. Motion was made for a new trial and arrest of judgment.

The Albany police arrested a counterfeit note from New York, while attempting to pass a spurious five dollar bill on the Rhode Island Central Bank. He gave his name as George Shaw, and is about 21 years of age. About \$60 in bills on this bank were found on him.

From Key West we learn that the brig Cushnoc, from Cardenas for New York, sprung a leak on the 2d of June, when the master ran her ashore off Cape Florida, and she proved a total loss. Part of her cargo was saved by Key West wreckers, and was libeled for salvage.

George Peabody, Esq., the American banker in London, is said to be worth about five millions of dollars. He was born in Danvers, Mass., in 1795, and in 1827 went to Europe to reside. In 1834 he commenced his present business in London.

A Railroad Festival was had at Savannah on Thursday, which was attended by a large number of guests from Columbus and other points. Senator Berrien gave a public dinner and ball on the occasion.

On Sunday last, says The Ellenville Journal, the wife of Mr. John Steele, of that village, presented her husband with three daughters at a birth. The mother and daughters are doing well.

Letters have been received at Boston from Australia as late as the 13th March. Gold flourished abundantly, and things looked well. Flour was selling at \$12 per bbl. All kinds of produce realized fair prices.

On and after the 15th inst. the steamer Francis Skiddy is to run both as a day and night boat between New York and Albany, leaving Albany every night and New York every morning, Sundays excepted.

Wm. Dearing, a prominent citizen of Georgia, the proprietor of the first cotton factory establishment in the State, died at Savannah on Friday, June 3.

The brig Pembroke, which arrived at Boston June 8, from Mobile, had on board 42 Choctaw Indians, on their way to New York, to attend the World's Fair.

New York Market—June 13, 1853.

Ashe—Pots \$4 75; Pearls 5 25. Flour and Meal—Flour, 4 44 a 4 56 for common to straight State, 4 50 a 4 63 for common to good Ohio, 4 81 a 5 00 for Southern. Rye Flour 3 75 for fine, Corn Meal 3 00 for Jersey.

Grain—Wheat, 1 10 for mixed Ohio, 1 22 for choice Ohio, 1 26 for prime Genesee. Rye 91 a 92c. Barley 60c. for four-rowed Western. Oats 43 a 44c. for Jersey. Corn 60 a 65c.

Provisions—Pork 13 00 for prime, 15 75 for mess, Beef, 5 04 a 6 25 for primes, 8 00 a 10 00 for country mess. Lard 10c. Butter, 12 a 16c. for Ohio, 14 a 16c. for New State. Cheese 8 a 9c.

Hops—18 a 20c. for old, 1 00 for new. Lumber—13 50 a 14 00 for Eastern Spruce and Pine.

MARRIED.

At Scott, N. Y., June 10th, by Eld. James Sumner bell, Mr. ALEXANDER C. CHUMS, of Brookfield, to Miss CHARLOTTE LARKIN, of Scott.

In Darien, N. Y., on the 2d day of June, 1853, by Eld. Row Babcock, Mr. ANSON P. SAUNDERS to Miss MARY JANE WILLIAMS, both of the above place.

DIED.

In Hartsville, N. Y., May 22d, Mrs. ANGELENE BURDICK, wife of Leary Burdick, in the 32d year of her age. Sister Burdick gave her heart to God at the early age of nine years, and united with the Second Seventh-day Baptist Church of Alfred, with which she continued (with the exception of a few years that she was a member of the Church in Persia) a worthy member to the day of her departure.

Two students of the junior class of Union College, Schenectady, Rev. Ira S. Watkins, of Chester, Va., aged 30, and Ethan Clark, of Ovid, Seneca County, aged 29, were drowned about 4 o'clock on Saturday afternoon, June 4, by the capsizing of a sailboat on the Mohawk River, the wind being very high, and they unskilled in navigation.

SUMMARY.

The Allegheny Valley Railroad is destined to bring Pittsburgh within eighteen hours of New York City, and the Great Coal Basin of Western Pennsylvania within six hours of Buffalo, Rochester and the Lakes.

A monument of bronze is about to be erected at Weimar, in honor of the two great poets of Germany, and an appeal is circulating in that country which calls upon all Germans to contribute to the fund for the purpose, sufficient means not having as yet been provided.

The British ship Leander arrived at New York last week, bringing the Earl of Ellesmere and the other British Commissioners to the World's Fair. The party were all in good health, and propose to visit Canada immediately, returning (possibly through our western country) before the day of opening.

The property now occupied by the New York Institute for the instruction of the Deaf and Dumb, on Forty-ninth and Fifth-sts., New York, between Fourth and Fifth-avs., comprising seventy-five lots, was sold the other day at an aggregate of \$213,930, subject to a lease of two years.

Western Association.

The 19th Annual Meeting of the Seventh-day Baptist Western Association is to be held with the Church in Independence, Allegany Co., N. Y., on the fifth day of the week before the fourth Sabbath in June, 1853, (23d day of the month.)

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

Western Association—Executive Committee. The Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

R. TITSWORTH, M. D.

HOMEOPATHIC PHYSICIAN AND SURGEON, FRONT STREET, PLAINFIELD, NEW JERSEY.

Decker & Zollner's Dining Saloons, No. 57 CORTLANDT-ST., NEW YORK.

Messrs. Johnson & Rogers having disposed of their interest in the Fulton Hotel, No. 144 Fulton-st., New York, request their correspondents to address them at No. 57 Cortlandt-st.

Clothing Establishment. THE subscribers, under the firm of TITSWORTH & DUNS, have opened a Clothing Establishment at No. 23 Day-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may obtain a supply on the most favorable terms.

Church Bells. CHURCH, FACTORY AND STEAMBOAT BELLS constantly on hand, and Peals of Chimes of Bells (of any number) cast to order. Improved cast-iron bells, with movable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel), furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed, and the clapper raised, thus bringing the blow of the clapper in a new place, which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

Andrew Menzies & Sons. An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, of various combinations of metals, and the degree of heat required for securing the greatest solidity, strength, and most melodious tones; and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at the Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this establishment, and also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Improved Compasses for taking horizontal and vertical angles without the need of a transit.

Francis Skiddy. On and after the 15th inst. the steamer Francis Skiddy is to run both as a day and night boat between New York and Albany, leaving Albany every night and New York every morning, Sundays excepted.

Wm. Dearing. Wm. Dearing, a prominent citizen of Georgia, the proprietor of the first cotton factory establishment in the State, died at Savannah on Friday, June 3.

New York Market—June 13, 1853. Ashe—Pots \$4 75; Pearls 5 25. Flour and Meal—Flour, 4 44 a 4 56 for common to straight State, 4 50 a 4 63 for common to good Ohio, 4 81 a 5 00 for Southern. Rye Flour 3 75 for fine, Corn Meal 3 00 for Jersey.

Grain—Wheat, 1 10 for mixed Ohio, 1 22 for choice Ohio, 1 26 for prime Genesee. Rye 91 a 92c. Barley 60c. for four-rowed Western. Oats 43 a 44c. for Jersey. Corn 60 a 65c.

Provisions—Pork 13 00 for prime, 15 75 for mess, Beef, 5 04 a 6 25 for primes, 8 00 a 10 00 for country mess. Lard 10c. Butter, 12 a 16c. for Ohio, 14 a 16c. for New State. Cheese 8 a 9c.

Hops—18 a 20c. for old, 1 00 for new. Lumber—13 50 a 14 00 for Eastern Spruce and Pine.

MARRIED. At Scott, N. Y., June 10th, by Eld. James Sumner bell, Mr. ALEXANDER C. CHUMS, of Brookfield, to Miss CHARLOTTE LARKIN, of Scott.

In Darien, N. Y., on the 2d day of June, 1853, by Eld. Row Babcock, Mr. ANSON P. SAUNDERS to Miss MARY JANE WILLIAMS, both of the above place.

DIED. In Hartsville, N. Y., May 22d, Mrs. ANGELENE BURDICK, wife of Leary Burdick, in the 32d year of her age. Sister Burdick gave her heart to God at the early age of nine years, and united with the Second Seventh-day Baptist Church of Alfred, with which she continued (with the exception of a few years that she was a member of the Church in Persia) a worthy member to the day of her departure.

Two students of the junior class of Union College, Schenectady, Rev. Ira S. Watkins, of Chester, Va., aged 30, and Ethan Clark, of Ovid, Seneca County, aged 29, were drowned about 4 o'clock on Saturday afternoon, June 4, by the capsizing of a sailboat on the Mohawk River, the wind being very high, and they unskilled in navigation.

SUMMARY. The Allegheny Valley Railroad is destined to bring Pittsburgh within eighteen hours of New York City, and the Great Coal Basin of Western Pennsylvania within six hours of Buffalo, Rochester and the Lakes.

A monument of bronze is about to be erected at Weimar, in honor of the two great poets of Germany, and an appeal is circulating in that country which calls upon all Germans to contribute to the fund for the purpose, sufficient means not having as yet been provided.

The British ship Leander arrived at New York last week, bringing the Earl of Ellesmere and the other British Commissioners to the World's Fair. The party were all in good health, and propose to visit Canada immediately, returning (possibly through our western country) before the day of opening.

The property now occupied by the New York Institute for the instruction of the Deaf and Dumb, on Forty-ninth and Fifth-sts., New York, between Fourth and Fifth-avs., comprising seventy-five lots, was sold the other day at an aggregate of \$213,930, subject to a lease of two years.

Wm. Price, a youth about 20 years of age, plead guilty before the United States Court at Indianapolis, to an indictment for robbing the mail, as a carrier between Terre Haute and Bloomington, and abstracting therefrom \$80. The Court sentenced him to confinement in the State Prison for 10 years, being the shortest time fixed by law.

A passenger car on the Macon and Western Road while going into Macon, Georgia, Tuesday evening, June 7, was thrown off the track and down an embankment, by running upon a cow. The car was demolished, the mail guard killed, and five passengers severely injured, among them Hon. A. Stevens.

The 19th Annual Meeting of the Seventh-day Baptist Western Association is to be held with the Church in Independence, Allegany Co., N. Y., on the fifth day of the week before the fourth Sabbath in June, 1853, (23d day of the month.)

Miscellaneous.

From the Baltimore Sun.

My Native Home.

By JOSEPH MERREFIELD. The broad soil of England— And the merry fields of France, And the Scotland's heath-clad mountains Have cast delighted glance!

Philadelphia—As Viewed by a Western Man.

A western man, now on an eastern tour, writes to the Davenport (Iowa) Gazette an account of mercantile and fashionable life in Philadelphia, which will answer well for all other cities.

Here am I in the City of "Brotherly Love," and, notwithstanding they frequently get up a riot here, and more frequently cut one another's throats, the mass of the citizens appear to be quite as orderly and as intelligent as the citizens of Davenport.

I have taken considerable trouble to collect statistical information respecting the actions of, and the manner in which these people live; their ability to keep their families, and the preparations they are making for old age, &c.

It may not be uninteresting to you to know how that numerous class, the shopkeepers—big and little—work their way through the world. Dress and extravagance is the support of many of this class—they eat, they drink, they dress and die as they began, with a stock of goods purchased on time and renewed from year to year throughout their lives.

As a soiling crop there is nothing superior to Indian corn, and it is but fair to hope that our readers will see the propriety of manuring and preparing a few acres to be sown to broadcast corn, with the view of providing forage to feed out to their stock.

If the first manure be used, it should be evenly spread over the ground, plowed in to the depth of eight inches; the ground should then be thoroughly harrowed and rolled.

Under this head, the Brooklyn Circular has the following graphic picture of the growth of New York and its chief suburb:— As we took our seat in one of the boats of the South Ferry a few evenings since, an elderly gentleman in a social mood seated himself beside us, and commenced remarking upon the contrast that the present conveniences for crossing the river presented with those of forty or fifty years ago.

Under this head, the Brooklyn Circular has the following graphic picture of the growth of New York and its chief suburb:— As we took our seat in one of the boats of the South Ferry a few evenings since, an elderly gentleman in a social mood seated himself beside us, and commenced remarking upon the contrast that the present conveniences for crossing the river presented with those of forty or fifty years ago.

Under this head, the Brooklyn Circular has the following graphic picture of the growth of New York and its chief suburb:— As we took our seat in one of the boats of the South Ferry a few evenings since, an elderly gentleman in a social mood seated himself beside us, and commenced remarking upon the contrast that the present conveniences for crossing the river presented with those of forty or fifty years ago.

sloping shore of sand, upon which was assembled the gazing multitude that both cheered and hooted the advent of steam, as it made its first successful debut before the people of New York City.

The first steamboat that was ever applied to any practical purpose was built by Robert Fulton, at New York, in 1807, and was named the North River.

The Seamstresses of London. A correspondent of The London Times gives the following facts with reference to a great mantua-making establishment in that city.

Work is commenced every morning at 7 o'clock and continued till 11 at night—a period of 16 hours, the only intervals allowed being about 10 minutes for each meal—viz., breakfast at 8 o'clock, dinner at half-past 1, tea at half-past 5, and supper at half-past 9—the total amount of time allowed for eating their food, I was going to say, but surely 'bolting' it is the more appropriate phrase—being 40 minutes per day; thus leaving 15 hours and 20 minutes as the period devoted to work.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

It is by months of comparative leisure, is mercy itself when viewed alongside this unmitigated 'never-ending still beginning' slavery to which I am referring.

It is by months of comparative leisure, is mercy itself when viewed alongside this unmitigated 'never-ending still beginning' slavery to which I am referring.

It is by months of comparative leisure, is mercy itself when viewed alongside this unmitigated 'never-ending still beginning' slavery to which I am referring.

It is by months of comparative leisure, is mercy itself when viewed alongside this unmitigated 'never-ending still beginning' slavery to which I am referring.

It is by months of comparative leisure, is mercy itself when viewed alongside this unmitigated 'never-ending still beginning' slavery to which I am referring.

It is by months of comparative leisure, is mercy itself when viewed alongside this unmitigated 'never-ending still beginning' slavery to which I am referring.

plaster, we say, suppose farmers and planters were to adopt this course, and we ask, what would be the consequence? Why, five hundred loads of rich manure could be made in a season, every load of which would be worth two dollars.

A gentleman who has taken up his residence on Puget Sound, Oregon, writes to the Pittsburg Dispatch in the following strain:— Should a man take a prairie claim, he can go at once to work putting in crops, only he must possess enough money to keep things moving in the meanwhile, or in the intervals must "hire out," helping some wealthier neighbor to clear his claim, or working at wood chopping, at which even such a town-dweller as myself got \$8 per day.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

There are splendid openings here for dairies. Cheese sells at Portland at 50 to 75 cents per pound. Here, it don't sell at all, for the simplest reason 't' in the world. Butter is scarce here at \$1 per pound, and yet, on the broad prairies, any number of cattle could be kept, year after year, with no outlay for feed, save the cutting of one stock of hay, for fear of such a severe winter as the last, the severest known here for seven years.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

These would not be one bit better off if they got ten dollars a day—that, in fact, they would be more likely to prosper on fifty cents. Those people who need contributions to sustain them when unemployed a month, are generally those who know nothing of the value of money, but calculate to spend all they get, be that little or much; consequently, an advance in their wages is sending more money to beer-shops and cigar establishments, or fancy stores.

superfluous, false promise, and, eventually, lies, to satisfy those who does not pay. Any man that has any regard for his own happiness, or respect for his own character, will avoid these evils.

But what shall be done? Give up this struggle for appearances. Conform to circumstances, and live poorly and dress poorly, if necessary, until debts are paid. But above all, go to work. Work is not dishonorable or disgraceful. In this country, independence is of more value than gentility; and the satisfaction of an honest conscience worth more than the notions and splendors of society.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

Tactics for Stylish Church-goers.—The following on "Church Etiquette," is not much of an exaggeration of what sometimes happens, after services have begun, to the edification of the curious in the congregation, and for the comfort of the nerves of the pulpit:— Let the lady advance on one pace beyond the door of the pew she wishes to enter, halt, about face, and salute. The pew must then be vacated by such gentlemen as are in it, by a flank movement.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at De Postery, 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. 25 pp. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 21 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5.—A Christian Caveat 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 Sabbatharian; Counterfeit Coins. 2 pp. No. 8.—The Sabbath Controversy: The True Issue. 4 pp. No. 9.—The Fourth Commandment: False Exposition. 4 pp. No. 10.—The True Sabbath: A Record and Observed. 16 pp. No. 11.—Religious Liberty Enforced by Legislative enactments. 16 pp. No. 12.—Misuse of the Term Sabbath. 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obedience. 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 Cartwright. First printed in London, in 1724; reprinted at Washington, D. C., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended For. By Edward Stennett. First printed in London, in 1653. 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 Visitor. 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. Price 50 cents. 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. UTZER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder, Published Weekly. Terms—\$2.00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith in Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the ignorant, and enforce the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and taste of our readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best. Published Monthly. Terms per Annum—Ecclesiastically in Advance: One copy, 50 cents; Five copies to one address, \$2.00; Twelve copies to one address, \$4.00; Twenty-eight copies to one address, \$10.00; Fifty copies to one address, \$18.00.

The Sabbath-School Visitor.

Published Monthly. Terms per Annum—Ecclesiastically in Advance: One copy, 50 cents; Five copies to one address, \$2.00; Twelve copies to one address, \$4.00; Twenty-eight copies to one address, \$10.00; Fifty copies to one address, \$18.00.

The Seventh-day Baptist Memorial.

Published Quarterly. Terms—\$1.00 a Year, 25 Cents a Number. Each number of the Memorial will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

Local Agents for the Recorder.

- NEW YORK: Adams, Charles F. & Co., 15 N. Broadway; Alfred, Rowan Babcock; Allen, Chan. D. Langworthy; ...

The Sabbath Recorder.

PUBLISHED WEEKLY. By the Seventh-day Baptist Publishing Society, AT 9 SPRUCE-STREET, NEW YORK.

Terms: \$2.00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

Advertisements received will be acknowledged in the paper so as to indicate the time to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher.

Communications, orders and remittances should be directed, post-paid, to: GEO. B. UTZER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals. The laws that regulate the press in this country, render it responsible for payment if it receives the paper, or makes use of it, even if he has never subscribed for it, or has taken the paper from the office of a printer with whom the paper is left, but to justify the Publisher that he does not wish for it.