

The Sabbath Recorder.

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

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

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WHOLE NO. 506.

The Sabbath Recorder.

REASONS FOR SABBATH-KEEPING.

To the Editors of the Sabbath Recorder:—

I am requested to forward to you, for publication, the following summary of the reasons for the change of my views respecting the Sabbath, and why I view the seventh day of the week to be the only true Bible Sabbath.

1st. The Sabbath is spoken of in Genesis as a memorial of the creation, and in Exodus as already existing. Several miracles were wrought to ratify its authority, and enforce the obligation of the people to observe it, and encourage their obedience. When some of them rebelled, "the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?"—clearly implying, that the Sabbath had long been instituted, that the people had wickedly refused to keep it, and were still inclined to do so.

2d. And when, afterward, the law of ten commandments was given, written and engraved in stone, by the finger of God, (the law concerning the Sabbath being the fourth, on the first table,) it was commanded to "Remember the Sabbath-day, to keep it holy," &c. The command to remember it, supposes it had been instituted some time before; and the reason given, why the seventh day should be kept, shows that the Sabbath was instituted at the finishing of the work of creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20. 8—11. To sanctify and hallow a day, must mean to set it apart to a sacred and holy use. Thus it appears that the Sabbath designated in the fourth commandment was the seventh day of the week, in regular succession from the creation; for, if we suppose that man might have lost the day, Jehovah certainly could not; and He tells us, that we should keep that day holy, because he rested on that day of the week, and sanctified and blessed it. But we have pretty good evidence, that up to that time the day was not entirely lost among men.

3d. But was not the day lost or changed in their frequent apostasies, and the dispersions of the tribes of Israel, during the time from their coming into the land of Canaan to the coming of Christ? This seems impossible; for though there were great corruptions and innovations introduced during those times, yet there was always a pious and godly remnant preserved, who vigilantly guarded against and detected them. Accordingly, when Jeroboam, the son of Nebat, who made Israel to sin, ordained a feast on a different day from that which God had appointed, "in the fifteenth day of the eighth month, even in the month which he had devised of his own heart," it was numbered among the aggravating sins of his reign. 1 Kings 12: 25. And again, in Dan. 7: 25, it is said that the little horn (which we take to be the New Testament Antichrist) "should speak great words against the Most High, and think to change times and laws. Thus it is evident that the changing of times and laws was considered and treated as a heinous sin under the Old Testament, and sure to be reproved by the faithful; and the change of the weekly Sabbath from the seventh to some other day could not have taken place without being made known. But of such change we have no proof, either human or divine. We therefore conclude there was no change down to the coming of Christ.

4th. That it was the seventh day of the week that was kept as a Sabbath by our Lord in the days of his flesh, and by his disciples, and the Jewish people generally, will not be denied by any one. For none will pretend that there was any other weekly Sabbath until after the resurrection of Christ. And this was the Sabbath uniformly observed by the Apostles and primitive Christians. Luke 23: 55, 56. It is said that those good women, who came with him from Galilee, and witnessed the crucifixion and interment of Christ, "returned, and rested the Sabbath-day according to the commandment." Was this the seventh day? Matt. 28: 1—"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene." The first-day of the week followed the Sabbath. We read in the Acts of the Apostles of their meeting frequently in the Jewish synagogues, on the Sabbath, for preaching and worship, and this, I presume, none will deny, was the seventh-day Sabbath. We know it is often said, that they did in condescension to Jewish prejudices, and only to avail themselves of an opportunity to preach the Gospel. But this is easier said than proved. And it is worthy of remark, that the Jews never accused the disciples of that day of substituting a new day for the Sabbath, in violation of the law of God; which they certainly would, if they had adopted the first in place of the seventh day.

Thus far it appears that we have a Sabbath explicitly established, by the authority of the great Jehovah, and regularly handed down from the creation—and this Sabbath is the seventh and last day of the week.

But is not the first day set apart for the Christian Sabbath, in place of the seventh? To this I answer—1st. It is nowhere called a Sabbath, but, in contradistinction, is called the first day. No explicit command to that effect can be found in the Scriptures, and it is a question whether a mere example, without a precept, forms an authoritative rule? The example of wise and good men should doubtless be treated with great deference; but does it constitute an absolute law? But, 2d, the first day as a Sabbath has not example for its support. For though we have account of the Apostles having several meetings on the first day of the week, we have no evidence

that it was by any public appointment, or that they met expressly for worship, and it was in each case in the evening, except that at Troas, (Acts 20: 7,) and even there the exercise of worship was held in the evening, and continued till daybreak the next morning. And there is no evidence, in either case, that they abstained from their common avocations while they were not at meeting. And the construction given to Psalm 118: 23, and 1 Cor. 16: 2, and Rev. 1: 10, is merely conjectural, and proves nothing conclusive.

Finally, I come to this conclusion, that "the seventh day is the Sabbath of the Lord thy God," or we have none by divine authority. But we are not prepared to give up an institution plainly given, and abundantly enforced by our Creator, so well calculated for the welfare of man and beast in this world, and the eternal happiness of man in the world to come. Why were the ten commandments written and engraven in stone, if not to signify their permanency and perpetuity? They surely cannot be numbered among the hand-writing of ordinances which were blotted out, and which were against us, and contrary to us. Who ever heard of an engraving in stone being blotted out? But the law of the Sabbath was one of them, and stands on the same ground with the other nine. And though the law might be said to be against us, as it condemns the world, yet it was, or is calculated, in the nature of it, for the greatest good of the universe, and particularly the Sabbath law, has ever been held by good people as an invaluable blessing to the world.

But some have contended that the whole were abolished by the death of Christ; and that nine were re-enacted afterwards, and the fourth left out. This notion is so palpably absurd and contradictory to the scriptures, that it does not merit a refutation. If this is true, then there was a time (and how long they do not tell us) when it was not unlawful to have some other God before Jehovah; or to make any images as the people pleased; or to take the name of God in vain; when it was not unlawful to steal, to bear false witness, and commit adultery! For, if the law forbidding and condemning these things was abolished, it could not be unlawful to do them. It is horrible to think of such a state of things existing for a minute; and yet, if it ever took place, it must have been for months or years. But our Lord said, "I came not to destroy the law, or the prophets, but to fulfill them," and Paul, "Do we then make void the law through faith? God forbid." To abolish the ten commands would be to abolish the world from their allegiance to Jehovah.

But, say many, we believe the principle of the law concerning the Sabbath remains unalterable; which is, that we shall keep a seventh part of time, without reference to any particular day. Will such persons permit me to ask, whether it would not be in accordance with the above principle, should an individual, or a church, set apart the second, third, or fourth day of the week for a Sabbath, instead of the first, or keep two or three days in succession, and pass over as many weeks when it suited their business better? But this would make great confusion, and defeat the good design of the Sabbath. And do we not think the Almighty foresaw this, and therefore fixed on a particular day? But "it is impossible to determine at this late date, which is the last day of the week." It is equally impossible to ascertain which is the first day, as every one can see.

It is often asked, how the Sabbath came to be changed from the seventh to the first day? But we have not time nor room to answer this and many other inquiries. We have been far more lengthy than was intended. We would barely say, that the Romish Church says it was done by the authority of the Pope, and also that the institution of infant baptism was by his authority. And this seems to agree with what is foretold of him, for it is said "he should exalt himself above all that is called God, or worshipped, and think to change times and laws."

I am aware, that some may impute my change of views on this subject to the imbecility of old age, I being in the eighty-second year of my life. But be that as it may, I have endeavored to be governed wholly by the Scriptures, and a regard to the truth and law of God, without fear of consequences. And what I have written, has been in tender and fervent love, and veneration and respect, for my dear brethren and sisters, who are yet unconvinced of what I believe to be the truth. May God graciously incline us all to stand in the way, and see, and ask for the old paths, where is the good way, and walk therein, and find rest to our souls.

ROSWELL MEARS.

Georgia, Vt., Feb. 9, 1854.

THE SUNDAY IN HAYTI.

The Sunday in Hayti is not only the busiest day in the week, but presents more scenes characteristic of the people than any other day. You are awakened at the earliest dawn by the booming of cannon on the fort. This is the call for the various military companies to collect at their several stations, and prepare for a general parade and review by the Emperor. Soon the streets are all alive with bustle and confusion. The various companies are dashing by on horseback or marching to the music of a band. They assemble at first in the large yard in front of and around the government house, the residence of Souleouque, where, amid the strains of martial music, various evolutions and exercises are gone through with, the significance of which I could never understand, as the Emperor never makes his appearance. After an hour or more spent here, they march to a large, beautiful plain, lying back of the government house, where they prepare for a review by the Emperor. His majesty, Faustin the First, with not more than half a million of subjects, has a standing army of not far from 20,000, about twice the number of our own. I think I have seen half of this number at a Sunday morning review. They are formed into a hollow square, and after the proper officers have made the circuit of the lines, to see that all is in order, a company of officers is dispatched to inform the Emperor, whose ap-

proach is announced and greeted with an almost deafening salute of martial music, the roar and din of which is continued, while he, accompanied by his ministers of state, officers and guards, rides rapidly around the entire line to the point of starting, where he makes a halt, and the entire army passes in review before him. This done, he makes the circuit of the city. [Putnam's Magazine.]

WASHINGTON TERRITORY.

From a private letter of Ira W. Utter, dated Olympia, Thurston County, Washington Territory, Dec. 18, 1853, we copy the following account of the soil, productions, &c., of that region.

The emigrants who have come to Puget Sound this season by the new road across the Cascade Mountains, speak very highly of the lands upon White River and along the range of the Cascade upon both sides. This land being so far in the interior, settlers have not taken many "claims" there, choosing to come upon the shores of the Sound. Yet this land, upon the west side of the Mountains, is not more than twenty or thirty miles from the Sound—a short distance from one of the best water communications in the world.

The land on Puget Sound is generally of a light, sandy soil, with now and then a river bottom, as the bordering lands are called, which is very good, but flooded in the winter season. Now and then may be found a little prairie land, but it is scarce. The country has been discovered rather too soon for a naturally rich soil. The vegetables and trees, however, grow to such an enormous size, that one's reputation for truth might be questioned, if he should attempt to give a description of them.

You may wish to know something of the animals, insects, and vegetables, which are natural to this country. There are a few wild cattle upon the prairie lands of the interior. There are no sheep in this section at present, but some have been brought into the adjoining Territory of Oregon. The country abounds with wild geese and ducks at this season, of the year which make the Sound and Ljkes their winter home. Of most kinds of birds, I think there is a scarcity. I have seen none of the sweet singing birds so common at home, such as the robin, the swallow, and the lark. Wild game, deer, bears, and elk, are quite plenty—bears mostly back toward the mountains. The honey-bee is not a native of this country, and it is doubted whether they could be kept here, there not being sufficient extremes of heat and cold to make them provide food for the winter. Yet this is a question to be settled by a longer experience. Flowers upon which they could subsist are plenty. We have a species of yellow wasp or hornet, that is quite troublesome in the summer season, intruding itself upon every one's notice, even claiming share of the sweet things provided for the table, and replying to any remonstrance by a painful sting. There are no venomous reptiles known here. The Indians have a tradition, that the Great Spirit has promised that no rattlesnake shall be allowed West of "Edgar's Rock"—a point beyond the Cascade.

Puget Sound abounds in fish, and is becoming one of the greatest fishing grounds on the Pacific. The salmon caught here sell at a much higher rate in San Francisco than at a much higher rate in the Straits of Fuca, and this business will probably increase and become profitable. Clams abound upon the shores of these waters. They resemble the round clams of the East, but grow to a much larger size. I have seen some measuring from ten to sixteen inches by eight and ten. They are very plenty. Oysters are small, and not plenty on the Sound. Shoal Water Bay, in this Territory, near the Columbia, is the great oyster depot; yet these are small and need attention and time to make them equal to those of the Eastern coast. There are a few vessels engaged in the oyster trade between this Bay and San Francisco.

Potatoes are grown here by the Indians to some extent—whether natural to the country, or introduced by the Hudson's Bay Company, I am not able to say. Berries appear very plenty and natural to the soil. They are of almost every imaginable kind, many of which are not known in the Atlantic States. The grapes of this country differ much from any thing of the kind I ever saw before—the vine or bush being not over six or eight inches high, with the grapes in little clusters on the under sides. Grafts of all kinds of fruit grow very quick to a bearing condition. Horticulture has not engaged the attention of the people as yet.

The healthfulness of this portion of the country can not be questioned, as far as fevers and epidemic diseases are concerned. A consumptive can not escape that disease by flying here, any more than to other portions of the seacoast.

Lumbering is the principal business at present on the Sound; and, considering the number of inhabitants, brings a large sum of money into the country. To show you more conclusively how things stand, I will give you the census, as reported by the United States Marshal of the Territory, showing the counties, inhabitants, lumber, &c.—

Counties.	Inhabitants.	Vote.
Island	195	80
Jefferson	189	68
King	170	111
Pierce	513	276
Thurston	996	381
Pacific	152	61
Lewis	616	269
Clarke	1134	466

Total, 3965 1682
There are thirty-one saw mills in the Territory in full operation, to say nothing of the many that are in progress of erection. They

turn out, at a low estimate, the handsome amount of forty-five million feet of lumber per annum. This, at the ordinary price of \$25 per thousand at the mill, foots up the comfortable sum of a million and a quarter of dollars annually.

Of Oregon, I can say but little at present; but I intend visiting the Territory, and also the White River and some other rivers in this Territory, when I will give you a more complete account. Much fever and ague is reported on the Willamette and Columbia rivers.

From the German of Johann Martin Miller.

THE CONTENTED MAN.

Why need I strive or sigh for wealth?
It is enough for me,
That Heaven hath sent me strength and health,
A spirit glad and free;
Grateful these blessings to receive,
I sing my hymn at morn and eve.
On some, what floods of riches flow!
House, herds, and gold they have—
Yet life's best joys they never know,
But fret their hours away;
The more they have, they seek increase—
Complaints and cravings never cease.
A vale of tears this world they call;
To me it seems so fair,
It countless pleasures hath for all,
And none denied a share.
The little birds, on new-fledged wing,
And insects, revel in the spring.
For love of us, hills, woods, and plains,
In beautiful hues are clad,
And birds sing far and near, sweet strains,
Caught up by echoes glad,
"Rise, sing the lark, your tasks to ply;"
The nightingale sings "lullaby."
And when the golden sun goes forth,
And all like gold appears,
When bloom 'er spreads the glowing earth,
And fields are ripening ears—
I think these glories that I see,
My kind Creator made for me.
Then loud I thank the Lord above,
And say, in joyful mood;
His love, indeed, is father's love,
He wills to all men good,
Then let me ever grateful live,
Enjoying all he deigns to give.

CHRISTIAN COLONIES IN THE WEST.

The Independent recently printed an advertisement which had in view a Christian Colony in the West. Thereupon a correspondent took that advertisement as a text for the following valuable sermon:—

The tide of emigration westward, whether for good or ill, can no more be stayed than the course of the gulf-stream. The late census returns furnish proof of the general health of the western States. Owners of stocks valued at a hundred millions of dollars invite the enterprising to make a home on new soil, to subserve the interests of both capitalist and producer. "The last year, the present, and the next, will span the prairies and groves, hitherto almost without an inhabitant, with more than a thousand miles of railroad; so that the hardships of frontier life shall no more be brought to mind by the multitudes of pioneers "ticketed through" to the cheapest and most fertile lands on the continent. Landholders in the East are buying out the small proprietors; and while the avocation of the farmer is yearly becoming more profitable and honorable, rich soil westward, only a two-days journey distant, will be purchased at \$5 the acre, rather than inferior soil eastward for \$50. Economical considerations, combined with the adventurous spirit and modern facilities for traveling, will secure the transfer of a numerous people to new homes on the course of "the star of empire."

Not those alone of undefined opinions, and wanting position in the home of their youth, will change their abode. Churches not weak are to suffer a severe depletion. A Presbyterian minister in western New York writes me: "I am almost discouraged; my most enterprising men, and the very best families, are going West." A letter received last week from a pastor in Berkshire county, Mass., contains the following passage: "The course of business is such in our country, as to be steadily draining the very life-blood out of these mountain districts. We are steadily losing ground, and see no practicable way of helping it. Almost all of our enterprising youth of both sexes leave us when they reach maturity, and our best families are emigrating to the West."

How, then, should such persons go West? Observation in the West, and a careful study of the whole question, prompts this answer: In companies, with persons of congenial moral and religious sentiments, embracing mechanics, and pecuniary ability to make the school and the Church paramount and attractive institutions from the outset. To name the reasons for this opinion is enough. It will contribute to the protection of those emigrating. In the northwest, there are thousands of families lost to the Church by removal. They have made a home distant from their own denomination, and are seldom in church; or they are surrounded by denominations with whom they do not choose to unite while there is hope in the future of enjoying their own. "Hope deferred" relaxes exertion; and soon the once fair and flourishing professor is seen relapsing in his principles, and with perverted taste, conformed to the irreligious habits of frontier life. Observation has proved, that those who are strangers, and do not in their new home from the first avow their religious convictions, may never do it. Their excuse, "that they find nothing in the Church as it used to be at home," may not be valid, while their removal from the presence of congenial friends will prove the shipwreck of their principles.

"My people are so scattered" is the mournful expression of many a home missionary: for well they know, that a monthly hearing of the Word ordinarily fails to secure the fruits which the pastoral relation contemplates. This is the condition of thousands of families, which can not at present be remedied, since a change of home is not so easily made, and there is a lack of ministers even to supply the organized churches.
If it be said that the Christian should be a light everywhere, and as leaven among the

ungodly, the position will not be denied; but the facts are, the few yield to the many, and a single Christian family or a few poor families can effect but little in a community where there is a strong preorganized irreligious sentiment. A weak society may be formed with the best of principles, but from its pecuniary dependence, only to be led and perverted by designing men, to the dishonor of religion, and as numerous localities evidence, inflicting a blow on a given denomination, from which it will require years to recover.

The Bishops of Ireland complain that one-half the Catholics emigrating to America are lost to the Church; and having studied the causes of this loss, Rome prefers that her adherents should dwell near to the priest and the Church in poverty, rather than with plenty and distant from the Church. Protestants may learn from their enemies the methods in order to preservation and power. A lesson may be known from towns in Vermont, New York, Ohio, and Illinois, which were settled by a heterogeneous people, distracted by numerous sects, and which still lack that absorbing element of influence which, in towns adjacent, settled by congenial spirits, has sustained schools and seminaries, and an able ministry, all contributing to a still greater assimilation.

ORGANIZED EMIGRATION becomes a Christian duty, if a new home is sought. There is a natural proclivity to the strong side, and a horror of minorities. Bad men in new neighborhoods, in the presence of strong Christian men, have often given up controversy, and from motives of peace and policy, have placed themselves within the reach of the minister's voice, which has eventuated in their conversion.

In a time of rebellion, government is respected according to the number and character of the force sent to quell the outbreak; and the force and position of Christians in the frontier States determines their influence on the all-abounding errors, and whether Christ's triumph shall be early and complete, or delayed indefinitely. Government erects the light-house at such a height, and with a given number of lamps. Fitful, chance lights on the shore will not suffice in the nights of darkness and storm; no more will single Christians, mostly poor, and of necessity scattered in their pursuits, scattered through the West, effect that which requires to be done by a combination of influence. If Christians, then, would unite to this end, "the solitary place shall be glad for them," and the report would go out through the land, "there are the profits of godliness and conquests for Christ."

There are social and material bearings of this question, which deserve a brief mention. We are made for society; society is not "got up to order," like a military company for an emergency. But persons with a common aim, of the same faith, and with a free will, embarking together, will find a variety of pleasing correspondences in a new home where all are called to the same trials, and inspired with kindred hopes. We remember the glowing countenances of our fathers, rehearsing the story of days when, with a brother's spirit, they laid the foundations which are now justly their children's pride and joy. There trials we need not know in full, borne, as we may be, by steam to the prairies, long smiling with invitations for the stranger; but enough remains of toil and devotion to the generations that come after, to perpetuate friendships through prosperous years to old age. Constructing a social and religious fabric, and not complaining over that which can not be remedied, is the proper employment, and contributes to real affinity, happiness, and strength of character.

The economies of this question are evident. Where there are numbers, the pecuniary burdens of the Church and school are divided, and every valued institution rendered really more valuable. Lands adjacent to the Christian colonies are held in the market at a much higher price than those in the vicinity of a medley class of people.

A number of families in one company may purchase merchandise and materials for house-building at much lower rates than the immigrant alone; and public spirit, in the laying-out of grounds, and in ornamental culture, will effect at a little expense that which individual enterprise could not achieve.

Persons with a common interest, settled by the stream of water, or near a coal-bed, can with economy, establish those factories which every consideration of political economy requires in the West. The farmers, uniting their funds, can purchase patent reapers, and mowers, and other great labor-saving inventions of this age, yet beyond the reach of the mass of isolated farmers. Stock and wool growers, at a small cost to each, can secure the best bloods, and such advantages from their introduction as are now only known in a few wealthy localities.

We forbear to enumerate advantages further. If it be said that some may leave the company, we answer, their vacancy will invite good rather than bad men. If failures are in memory, the answer is, not on virgin soil, in a free State, in this day of railroads.

THE JEWISH SABBATH.

It is unlawful to ride on horseback or in a carriage—to walk more than a mile from their dwellings—to transact business of any kind—to meddle with any tool—to write—to play upon any musical instrument—to bathe—to comb the hair—and even to carry a pin in their clothes which is unnecessary. These and a great many others are complied with by the most rigid. There is one command in the law of Moses to which all Jews most scrupulously adhere, "Ye shall kindle no fire throughout your habitations upon the Sabbath day." (Exodus xxxv, 3.) Consequently, they never light a fire, lamp, or candle on the Sabbath day, nor eat food prepared on that day—all must be done on Friday. As it is impossible to spend the Sabbath in cold climates without fire or light, the Jewish families who keep servants make it a point to have a Gentile in their service to do these things, and among the humbler classes a number of families generally unite in securing the ser-

vice of a Gentile neighbor for the day. Nothing would wound the conscience of a Jew more than to be under the necessity of putting fuel on the fire, or snuffing his candles on the Sabbath. [British Jew.]

VALUE OF RELIGIOUS NEWSPAPERS.

A public dinner was lately given to the friends and supporters of the "Patriot" and "British Banner" newspapers. The following remarks by the Lord Mayor of London, who presided on that occasion, deserve attention from the supporters of religious papers generally:—

"Our religious societies are very much indebted to the Patriot, British Banner, and other newspapers, for the nature and amount of the prosperity which they now happily enjoy. What is still more, religion itself is greatly advanced. We entertain no exaggerated notions on the subject of religious newspapers; but we are well persuaded, that it is a great advantage to society to have religious newspapers, conducted upon the principle of excluding everything that is inimical to religion, and of promoting those aims and objects which flow from and are supported by religion. We deprecate, rather than encourage, the publication in newspapers of long dissertations on theological subjects, which, however valuable, are better fitted for the pages of a magazine; but as I have just said, I see no reason whatever, why not only our own newspapers, but all others, should not be conducted on religious principles. On the contrary, such principles ought to underlie all our acts, whether private or public, and especially all that is done for the benefit of our country and the world. The question, then, comes to this—What more can be done by us, to place these papers, already so successful and influential, in a position of still greater influence and prosperity?—If the principle with which I started be a correct one—that these journals do lend very effectual aid in the promotion of truth, benevolence, and religion—it becomes the duty of every one of us, I repeat, to do all that we can to extend their means of influencing the minds of our countrymen, and the current of public events. I will not now go into details, because I have no wish to turn this fraternal, social meeting, into a purely business affair; but I very greatly desire that all now present should separate, with not only an inclination, but a determination, to redouble their exertions in co-operating with the Patriot and the British Banner. The editors, I think, deserve our encouragement. Week after week they are laboring to enlighten the public mind, to correct public opinion where it is wrong, and to diffuse right views. The editors, then, I say, who are laboring so zealously and continually for this object, deserve our support and encouragement, even though they may not in every instance take the same views as we ourselves. You will hardly ever find that those censurers who are sometimes so loud in denouncing any little deviation, on the part of the editors of a newspaper, from the principles which they themselves hold, or from the course on any public question which they think to be the correct one, have exerted themselves in the least degree to extend its circulation, or done anything to procure for it an increased measure of support. I hope, then, that you will all think with me, that we ought not to allow the editors to persevere amid every form of discouragement, without having our cordial sympathies and our zealous help."

THE BIBLE IN HOTELS.

We often hear it said, "Why are we so profuse in placing the Scriptures in the hands of all persons, and wherever a resting-place can be found for them? Many who obtain them from you could purchase them if they chose, and they will only be desecrated in hotels." We give the following facts as a reply to such objections:—

"An individual with his family left this State, to find, as he thought, a more profitable pursuit in the South. Business called him northward during the prevalence of the yellow fever. He was assailed before he left his new home, that there was no danger. The crisis was passed, and there were circumstances which the physician in attendance on the family thought would protect them from attack. The father had but reached the end of his journey when he was telegraphed that the mother of his children was dead, and then that every member of his family was swept away by the destroyer. 'Not one left,' as he said, 'upon whom his affections could rest in sad remembrance of those who were gone.' But to the point. On hearing of his afflicted state, the writer of this immediately called at his hotel to see him. He was shown to his room. There he found the disconsolate father, previously careless of the Word of God and his soul's welfare, with the Bible—the Bible—the Bible—furnished the hotel by our Society—on the table before him. He had none himself, neither would he have asked for one; but there he found the Scriptures before him, to which he could look for consolation. His heart was touched by his afflictions. We prayed together; and he was left with the Bible, to find the comfort its promises afford."

Another incident: "Two persons, among the many who fled from New Orleans to escape the dreadful disease by which it was desolated, stopped at one of our hotels. The Bible, placed there by the benevolence of its friends, met their views, and its label directed them where to make a purchase of one if destitute. The ladies called at the depository to supply themselves, perhaps for the first time in their lives, with the Word of God. A little interesting conversation ensued, and the impression was left upon the mind of the writer, that the hotel Bible was as bread cast upon the waters, to be found in due time."

Such are the replies we prefer, making to those who may yet have to feel the expansive benevolence which "God sheds abroad in the heart." [Bible Society Record.]

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JAMES B. WELLS has been employed as an agent to set on foot the accounts of the Publishing Society, and in that capacity is now on a tour through Madison, Oneida, Lewis and Jefferson Counties, N. Y. From these regions he will proceed soon to other sections of the Dominion. Meanwhile it is hoped that those indebted to the establishment will remit the amount of their indebtedness, and so save the trouble and expense of a visit from the Agent.

SUPPLY OF DESTITUTE CHURCHES.

The ministerial destitution of so many of our churches starts the inquiry, 'What shall be done to remedy the matter?' If death, or some other providence, has removed a pastor, immediately the church looks abroad for some one to go in and out before the people. Some other church is enjoying the labors of a faithful minister, and towards him, perhaps, all eyes are turned. Plans are set on foot to secure his services. He is written to, waited upon by committees, tempted with the offer of a larger salary, flattered, and made, at last, to believe, that he is just the man for the destitute post. He supposes that duty requires him to yield; and so the church which he has long been serving is made destitute, that the other may be supplied.

Thus the work of change goes on, but for the main trouble no remedy is found. Indeed, not infrequently the trouble is increased by this course. For it does not follow, from the fact that a minister has been eminently successful in one field, that he will be so in another. It is not by human might, or power, that he is successful anywhere. He is successful just as far as the Spirit of God concurs with and blesses his labors, and no farther. Now, if he abandons a field to which God has appointed him—that is, one which, by some clear and unmistakable leadings of Providence, has been designated as the place in which he ought to live and labor—and enters upon another, in the idea that he can secure God's blessing let him go where he may, he may find himself mistaken. He may find that in his new field he is left to labor alone. He may find that God is not with him, as he once was. He may find such a mutual want of adaptation between himself and the people, as precludes his usefulness in a great degree. Thus, while the man himself is transferred to a new field, his efficiency as a minister is not; and the practical effect is much the same as if one of the already diminished ministerial corps had been struck from the list.

We are not now arguing against an occasional change of the pastoral relation. Circumstances may sometimes not only justify it, but imperiously require it. A minister may, sometimes, for good and sufficient reasons, seek another field of labor; and a church may, sometimes, justifiably, endeavor to secure the services of a minister, who is preaching acceptably somewhere else.

But it has occurred to us, whether the practice of looking abroad—that is, to some other church—for help, whenever a destitution has been created, does not indicate a departure of the Holy Spirit. Is it not according to Scripture, that a church, constituted after the divine model, is completely furnished within itself with all the gifts necessary to its growth and efficiency? If so, when a prophet—teacher—or expounder of the Scriptures—has been removed, the church is not, in ordinary cases, to look abroad for another, but to its own members. And if, among them, one is found competent to sustain the office of instructor and pastor, upon him the office should be conferred. For it may reasonably be supposed, other things being equal, that such is the mind of the Holy Spirit. Otherwise, why was this member gifted for the work?

What church ever thinks of going abroad in quest of a deacon? To its own members resort is always had to fill vacancies in this office. Then why go abroad for other officers? If a minister may be called from one church to another, one would think that a good and efficient deacon might. Perhaps, if salaries were not concerned, the removals of ministers might be as rare as those of deacons.

It will be replied, however, that it is absolutely necessary to go abroad for a pastor, there appearing to be no one of the members qualified for the office. Very true. But is not this very necessary indicative of the absence of God's Spirit? Does it not show a sad decline from the purity and simplicity of the Apostolic age? If the Spirit of God were in our churches, creating those "diversities of gifts" and "differences of administrations" that marked the churches of primitive times, would there be any such necessity? We think this is a question for serious consideration.

Now, while we admit the justifiableness of resorting to other churches, on some occasions, for such ministerial gifts as a destitute church may stand in need of, we believe that, in most cases, the resort should be to fasting and prayer, in the confident expectation that the Head of the Church will interpose, and take away the necessity of calling some one from a field where he is already profitably occupied. In our own denomination this is imperatively demanded. Nothing else will prove an adequate remedy for the destitution we are suffering. Ministers may itinerate, and change their residences, but the trouble at large remains still. And unless our people can be made to feel the necessity of praying the Lord of the harvest that he will send forth laborers, the trouble will continue. T. B. N.

THE NEBRASKA QUESTION.

The proposition before Congress, to organize Nebraska Territory under such provisions as will throw it open to Slavery, is every where being discussed, and finds but few advocates among the people at the North. There is reason to fear, however, that the stupendous iniquity will be consummated. The South, of course, is almost unanimous, in its favor, and there is always in Congress a large sprinkling of dough-faces and office-seekers, who can be bought or bullied into voting against freedom. Under such circumstances, it is important that northern feeling—which is in this case Christian feeling—should be so expressed as to tell in Congress. With this in view, one of the editors of the Independent makes the following suggestions:—

1. Let petitions be circulated in every school district, in every village and town, and as fast as a hundred names are got, let them be sent to Congress; and thus let every day's mail carry one, until a stream of petitions sets in. In this work American women can properly engage. This may incite those to action with whom they have influence; they may see to it that petitions are circulated, and do much toward it by their own services. Was there ever an occasion or a cause that should draw forth a woman's heart, if it be not this—the saving of countless of their own sex from the shameful degradation of a slavery which ignores marriage, and tramples under foot the tenderest and holiest ties of humanity. Schools of young men, and colleges, workmen in manufactories, and societies of every kind, might send petitions to Washington from their own members. In short, let every thing that has breath speak, so that it may be known at Washington, that gambling politicians do not represent the Northern sentiments.

2. Let documents be circulated among the people, the speeches of Chase, Seward, and Sumner. Let papers be prepared in each principal neighborhood, giving concisely the facts, and the future bearings of this step, to be issued in country papers, and in hand bills.

3. Let every man of any influence, write to his representative. It is not enough to sign petitions. Let there be thousands of private letters, asking them what they are doing to prevent this evil, and representing the home-interest which is felt.

4. There should promptly be called public meetings, great and small, all over the North, that men may kindle each other's zeal, strengthen each other's purposes, and give movement and majestic power to public sentiment.

5. The people should not wait until public men, great men, influential men, or any men, tell them to move. The people are competent to move themselves. Wherever a heart beats in this cause, let that heart give its emotions utterance. Let poor men, unlettered men, mechanics and laborers; in short, the great industrial class—let them move with spontaneity.

But whoever works, and whatever is done, it must be with promptness and vigor. No time is to be lost. The matter will be speedily settled in one way or another.

AFFAIRS IN CHINA.

From a letter of Eld. S. Carpenter, dated Shanghai, Nov. 27, 1853.

On the 22d inst. our Commissioner, Col Marshall, took his departure from this place, and was honored by a salute from the ship-of-war Saratoga. During his stay he showed to all that his sympathies were in favor of the falling Tartar Dynasty, which he labored to prop up. He was the means of saving the life of the Tautae when Shanghai was taken. But that mandarin, who humbly begged for his life, promising to retire from active opposition, has since become the open and most dreaded enemy of the insurgents in the city.

On the 7th of this month, about 100 Chinese were on their way to and almost opposite the foreign anchorage, when, in trying to pass the Imperial fleet, they were taken, and some of them immediately beheaded on the Tautae's ship, and so near us that several foreigners saw it; the remainder were reserved till next day, when they shared the same fate. They were coming, it is said, to join the insurgents in the city.

On the 6th inst., about twenty sail of the above-named fleet weighed anchor, and a few passed the foreign anchorage and opened a fire upon the stockades of the rebels on the river side, on the outskirts of the suburbs, which are still in the hands of the rebels. Their fire was so vigorously returned from the stockades, that they hastily retreated in disgrace.

The 10th inst. will be a memorable day in the annals of Shanghai. At about 8 o'clock A. M., the first division of about thirty sail of Canton and west coast piratical vessels, weighed anchor and passed the foreign shipping, directly in front of us, and within a few hundred yards of us. As soon as they cleared the foreign shipping, they opened a heavy fire upon the stockades; this was briskly returned, and one of their square-rigged vessels and two or three smaller ones, were disabled, and they made off. The cannonading was kept up briskly for about half an hour, and now and then a random shot sent a ball over into the foreign settlement. There were enough of these to prevent our viewing the action as deliberately as we otherwise should have done. One ball struck the ground very near us. At length the second division came up, and on clearing the foreign shipping commenced firing as the others had done; soon we discovered that two of their vessels were making directly for two foreign ships recently purchased and armed by the rebels, lying close by the stockades. That was a moment of intense interest. But the Imperialists had altogether the advantage. Not only were they ten times more numerous than the rebels, but each vessel had a man at the top of the mast, protected by a strong bull-skin tent fixed to the mast, and carrying a quantity of pots containing a composition of powder and some other ingredients. When they apply a match to these, and throw them upon the deck of a

ship, they immediately explode, producing a vast quantity of gas and flame, in which it is said no breathing thing can live. Every one of these lorchas carried such a hideous appendage at the top of the mast. By such means the two foreign vessels of the rebels fell an easy prey to their enemy. Their crews plunged into the waters and made for shore, but some of them were overtaken and speared in the water, and among them one foreigner, who had left his neutrality and joined the rebels. This done, the firing was kept up till after noon, without being able, however, to take the stockades. But the Imperialists before mid-day had set fire to the suburbs a little further up, and there was a fearful conflagration. In the evening the scene was awfully and painfully sublime. The section traversed by the fire contained a great many wholesale establishments, as well as family residences, and furnished no small booty to the piratical warriors in the employ of the government. This wanton destruction of property would have been less anomalous, had it been the property of the rebels instead of belonging to loyal subjects. Thus in one day thousands of families were deprived of a home and of their property, by those who had come professedly to save them.

During the naval engagement on the east side, there was an attack also on the north and north-west sides of the city. The rebels designedly concealed themselves until a large number of Imperialists approached the city walls, and a few of them had actually scaled them; when they arose and beheaded these, and opened a destructive fire upon those below, who retreated, it is said, with much quickness as they approached. The number killed that day was supposed to be about three hundred.

On the evening of the 14th inst., it being a pleasant moonlight evening, Mrs. C. and I were walking out at about 9 o'clock, when we perceived a little unusual stir, and were immediately informed that there was some kind of a disturbance on the foreign ground. We had gone but a few steps further, when, at the corner of a street, we heard a bullet whizzing past and very near us. In a few moments volunteers were out, and an armed force landed from the ships of war, and the three hundred Imperialists, who had come upon the foreign ground armed, contrary to known rules, were driven off with the loss of five or six killed, and more than that number wounded. Their object in making this nocturnal visit is not certainly known.

The Imperial fleet remained at anchor a little above the city until the 17th inst., when with a light breeze and against the tide they made their way very slowly down again below the city and below the foreign shipping to their former anchorage. On their way they kept up a long-continued and heavy firing upon the stockades. It was astonishing that so much bluster should have had so little effect. Only four of the rebels were killed while managing their guns on the stockades; one of these was a boy much regretted by the rebels on account of his bravery.

On the 22d inst., having previously prepared a note addressed to the rebel chief, I took our washerman and went into the city again. I had not been in there since the 30th ult. I went directly to the Confucian Temple, where the rebel chief resides, but was told that he had "gone out"—a polite way, probably, of saying he was not to be seen. The highest officer I saw there was so overcome with opium, that it was with difficulty he could rise from his couch, or speak after he was on his feet. I then proceeded to our house, every one staring at me, and many wondering how I could get among them. I found Tong in usual good health, and upon my offering to get him out, he preferred to remain, for the safety of the house and furniture. If the Imperialists should succeed in retaking the city, there will probably be no small slaughter of the peaceable inhabitants. But I think there is little probability now that they will retake the city; so I did not insist upon Tong coming out with me. It was not certain that they would have allowed him to pass through the gate. Another two-pound ball had come in and had done much more damage than the other one that came in on the first day of October. Also, another large-sized bullet had found its way through a window and lodged in the parlor on the settee. These two balls and two bullets all came from the east, and doubtless from the Imperialist guns, distant half a mile on the Wang Poo river. I called on the Lo family, into which Ne May has married, also saw her mother. All seemed exceedingly glad to see me, not excepting the old gentleman, who has always been so much opposed to foreigners. Heard from Ahna, that she is still alive, though feeble. I brought out of the city as much as Afo, our man, could bring; then went back, and without any note, brought out nearly all my books except Chinese, and some other articles. A good day's work! Next day I went again, but they gave me a very cold reception at the city gate. I did not see the man on the wall who had always seconded my efforts to gain admittance. They even threatened to kill my coolies, who had come to assist me. A few days after, Dr. Medhurst said they repelled him at the same place with drawn swords.

Dr. Medhurst has recently seen a man who has been a long time in the camp of the revolutionists, but since August has been in the camp of the Imperialists. The following are the principal items of this man's testimony, most of which you have already heard from other sources. The patriots at Nankin worship God every day and before every meal. They do not allow of smoking tobacco or opium, or gambling, or wine-drinking, or licentiousness, or quarreling, or stealing, or railery. The soldiers have no wages. They have all things common, and at table all fare alike. Their wives fought beside their husbands until they reached Nankin; now they are kept separate, have their separate duties, spend much time in learning (to read, I suppose, and the doctrine.) The husbands and wives are all registered, and when they have gained the empire each man is to have his own wife. They allow of no secret societies. They had some such, but put them to death. They allow only their own books. Some of the classics are used, but they are expurgated additions. Every thing belonging to the Buddhist and Taoist sects is destroyed. Their temples and images are smashed to pieces. Their priests dare not show their faces. They keep the Sabbath regularly (seventh day probably;) they do no work on that day, except what is necessary. They all assemble in large halls for public worship, kneel down to prayer, and their chiefs exhort them. A chief by the name of Lae exhorted them at Nankin. They know nothing about Baptism or the Lord's Supper. This man left Nankin in order to visit his brother in the Imperialist camp. His brother had his head shaven, and then he dare not go back, (although he preferred the other party,) for fear of losing his head. It is not probable that I shall be able to see this man to inquire more particularly. I think it is a fixed principle with the patriots to compel no man to join their fraternity, and with them to worship God. This is to be left to the choice of each individual. This liberty of conscience, when considered in connection with the strictness of their laws, is truly wonderful. What shall be the precise line of duty for us, if we shall gain access to them, will be a matter to be profoundly considered by us. Your earnest prayers for us are solicited.

DEDICATION.

According to previous notice, the new church edifice at Alfred Center was dedicated, on the 16th of February, to the worship of God. The morning opened brightly, and although the going was bad, owing to recent thaws and freezes, yet at the appointed hour the house, which is capable of conveniently seating between seven and eight hundred people, was well filled by an audience ready to listen to the exercises of the occasion. We found the house one combining greater taste, neatness, simplicity, spaciousness, and adaptability, than any other of the kind we ever had the pleasure of entering, in city or country. Great credit is certainly due to those who have had its construction in charge for the skill and energy manifested, and to the whole society for the unanimity and promptness with which it has seconded their efforts.

- The Dedicatory Exercises were as follows:
1. Voluntary by the choir.
2. Reading of the 27th Psalm, by Eld. James Marvin.
3. Reading of hymn 911, by Eld. H. P. Burdick—singing.
4. Prayer by Eld. W. B. Maxson.
5. Reading hymn 909, Eld. D. E. Maxson—singing.
6. Dedicatory sermon by Eld. W. B. Maxson.

The following is an abstract of the discourse:—
Having been invited by the brethren and pastor of this Church to be with you on this occasion, I have come. I thank God for this privilege of again meeting my friends, and that their efforts in erecting this house of worship have been so happily consummated. It was my lot, in other years, to meet with this people in school houses—log houses; but God met with us, and blessed us. Happy times did we then have together. You have been prospered, and have progressed by degrees until you have been permitted to erect this habitation for the worship of God.

As an introduction to my remarks on this occasion, I would call your attention to Psalm 84: 1—"How amiable are thy tabernacles, O Lord of Hosts!"

No Christian needs an argument to satisfy him of the truthfulness of the sentiment of this text. It was doubtless written by David, who was raised from obscurity to posts of honor and emolument; yet in all of the various situations of his eventful life, his heart longed for the tabernacles of Lord. His heart panted, even fainting for the courts of the Lord. One thing above all others he desired and sought after—it was to dwell in the house of the Lord all the days of his life. This is the experience of all the children of God. They choose, with Mary, to sit at the feet of Jesus, and learn of him the wisdom of heaven. A similarity of feeling pervades the hearts of all true Christians. A peculiar interest is connected with all of their outlays and sacrifices in the preparation of a place of worship. The tabernacle was a place of peculiar interest. There the Law of God was deposited—there was the cherubim—the mercy-seat—and holy incense arose there. It was the place where God met with man to bless him. Though there was but one tabernacle, yet the term is accommodative, and applies to all places of worship. May this house be truly the tabernacle of the Lord! May here be found the mercy-seat—may the cherubim hover here! May holy incense constantly go up from this altar!

This is a dedication scene of peculiar interest. It is among a people specially blessed of heaven. Among other blessings, you have a Seminary of Learning, well conducted and prosperous. It is very true, that it is not primarily for religious purposes, yet it is developing mind, enlarging views, preparing souls to

understand the works of God, and to comprehend truth. Though its immediate object is not to conduct souls to Christ, it is an important aid to your church in that labor. It is in the church of God, in this house, erected on that plan of benevolence which will permit all, without money and without price, to sit under the sound of the gospel, to drink of the waters of salvation—it is here the especial work to lead souls to Christ. There is something lovely, something amiable, in all the arrangements and purposes of the house of God. He smiles upon it—He smiles upon our efforts to build a place where we may worship Him. The builders do not invest their funds with the expectation of returns in kind, but returns in the accession of souls to Christ—increase of our spiritual joy—advancement of the kingdom of God. All earthly acquisitions sink into insignificance, when compared with heavenly riches—with the salvation of a single soul. This is the motive, this the hope, animating your breasts. May it please God to prosper you and bless you beyond all your hopes. May you be enabled to say, in the language of the text, *How amiable are thy tabernacles, O Lord of Hosts!*

Is it true, that the great God is willing to record His great name on these walls? Yes, if they have been erected to his glory, you may expect that he will take up his abode here, and everything that makes heaven lovely and desirable, from the presence of the Lord, may be expected in his earthly courts. Jesus says, *Where two or three are gathered together in my name, there am I in the midst of them.*

There is much that makes the house of the Lord pleasant and interesting. Its pulpit is where the plans of God are made known—the gospel banner unfurled. From the pulpit, God speaks, through his ambassador, to the mourner in strains as sweet as an angel's voice—comforts saints, invites and warns the sinner. It has not only a pulpit, but other places for worship and heavenly communion, where brethren may sit together amid the mercy dews of the gospel, where they may dwell together in unity and holy love, and praise their common Father. Who can look back on any place where God has manifested himself to their weary, worn hearts of sin, and spoke peace and comfort to them, without pleasing recollections? The house of God, above all places, is the place around which such recollections cluster.

The house of God is amiable, because here is the altar where we have consecrated ourselves to Christ. It is the place where sinners have been born into the kingdom of God. It is here that saints breathe forth that divine inspiration given them of the Spirit. This place is lovely, because here love flows from heart to heart unrestrained. Christians learn here to love, and to work together. It is their mutual, common work-shop, where they perform the work enjoined upon them, in prayer, in songs of praise, in shouts of victory, which make it so much like heaven. Here the work of God goes on in the conversion of sinners. The Spirit of God is in his house, operating upon the hearts of men. Revivals take place in His house.

This house is especially interesting for other reasons. God's whole law will be uncompromisingly preached from this pulpit. We shall be greatly disappointed if such should not be the case. If, after we shall slumber in our graves, the news should come, that the Alfred pulpit had thus been pandered to public opinion, and the whole truth was no longer preached here, we would, as it were, rise from our dusty beds and come once more to you, and expostulate with you for the desecration. But we hope better things. We feel assured that all the claims of God's law will ever be acknowledged here. In this house, also, all classes of our fellow men will find a hearty welcome. No caste will ever be recognized. All the claims of the down-trodden, the oppressed, will be acknowledged and urged. We have no sympathy with that piety which places its foot upon the neck of a fellow being, and crushes him into the dust. God has no sympathy with such. It is to be regretted that any part of the church of Christ has become so sophisticated, that its members are seeking more earnestly for a citizenship on earth than for a citizenship in heaven. But here all the claims of God's violated law, all the claims of a violated humanity, will be preached. Purity and temperance, and all of the great reformatory movements for bettering humanity, will find here a ready and hearty sympathy.

Thus amiable are all the uses of the house of God—its influences are all lovely.

Many also are the promises relating to the tabernacle of the Lord. *All of the promises of God in him are yea, and in him amen, unto the glory of God by us.* These promises are all conditional. They depend on us. They must be granted through our efforts—through our performance of duties. The worship of God, like all other duties, must be voluntary. Piety going by steam, by machinery; by a forced service, is not virtue. There is no vice in forced transgression. We are not compelled to work the works of righteousness or the works of death. It is true that we are sometimes told that all of our piety is by compulsion, is governed by absolute necessity. This is not true. We are at liberty to love and worship God's or not, just as we please. We may neglect every duty. It is possible to neglect prayer, to give way to worldly-mindedness, to lose sight of all purity, simplicity, and loveliness. If a church falls into such a state, the promises of God can no longer be claimed. They all depend on our fulfillment of the condition imposed upon us. No place is more painful than a church filled

with contention, strife, hatred, and worldly-mindedness. God would vacate His throne in heaven, if such a state of things should exist there—and can we expect that He will dwell in His earthly courts under like circumstances? There was no place more lovely than the house of God at Jerusalem; yet its destruction has been utter. His people neglected their duty, relapsed into sin, and God cast them off. If the loveliness of God's house in Jerusalem was thus utterly destroyed, how easily may we also thus destroy its amiableness and beauty. Piety must be here, as everywhere else, like the Philosopher's Stone, changing everything into gold.

What are some of the conditions for making the tabernacle of the Lord amiable?

1. It must be well filled with willing, cheerful listeners to the preached word. It must be made a happy place, not a place of skulls—a Golgotha. Sinners must be enticed here—children must be brought here. Do not leave them at home to run in the streets. Do not fear that they will not behave well, or that they are too young to be benefited. Children are capable of learning in the house of God, much younger than is generally supposed—and they will behave, if they are well instructed at home. Let then all classes come, and how it will lift up the minister's heart—what strength and energy it will give him in the performance of his duties!

2. To make it lovely, you must live like Christ—be Christians, not only in the house of God, but out of it; while mingling with the world, do not act and talk like worldlings. Do not drive away unbelievers from your place of worship, by the sinfulness of your daily lives.

3. Be at peace among yourselves. Let there be but one heart, and let its pulsations be regular and healthy, and sending currents of pure life blood to all the members of the body. Let there not be a palsied limb, a blind eye, a deaf ear, or a mute tongue; but, let all the members of the body be healthy and active, performing all of their functions harmoniously as a part of one perfect body in Christ. Let there be a full and prompt attendance, not only at the meetings on the Sabbath, but, also, at church, prayer, and covenant meetings. And while punctual in the performance of these duties, let not religious duties be neglected at home. A faithful performance of duty there, will give strength for the performance of those that are more public. In all of these duties there should be cheerfulness. Religion is calculated to make us happy—make happy hearts, happy countenances, happy praying, happy singing. God is a cheerful, a happy Being, and desires that His children should be so.

4. Be progressive. We are apt to cling to the customs of the past and hate change. I recollect that when I first commenced preaching we used to line the hymns one line at a time. Thinking it rather slow business, I undertook to read two at a time, but there was so much opposition to the innovation, that I was obliged to fall back on the old method. So when hymn-books were introduced, there was opposition to the movement. The same has been the case with all similar improvements. There was a time when an instrument introduced into the house of God would have driven out many persons as quick as if a man with the small-pox had entered. Let us have the very best singing possible—let us have harmony and melody, and not jargon. How fine it would be to have instruments to lead the congregation! And why not? Heaven is represented as a place where golden harps are used. If instruments are used in heaven in the worship of God, why not use them in His worship on earth? Let all learn to sing. I remember a singing school where old and young went on purpose to learn to sing praises to God, and while we were singing the Spirit of God came down and filled our hearts, so that we had to leave off singing, and go to weeping and praying and chanting. Let all, both believer and unbeliever, sing. David says, *I would that everything that hath breath would praise the Lord.*

In conclusion, may everything be amiable and lovely, pleasant and prosperous. May you be like a ship well manned, sail all unfurled before a favorable breeze—a rich cargo on board—may you have a prosperous voyage, landing clear of rocks and quicksands, and stand many a precious soul in the haven of eternal rest. May this church be indeed a light to guide souls to Christ.

Will you start us? Or shall the whole scene be overspread with the pall of death? If you will thus commence, and seek for a revival of pure religion in your souls, God will pour out His Spirit upon you.

- 7. Prayer—Eld. N. V. Hull.
8. Reading hymn 905—Eld. T. E. Babcock—singing.
9. Remarks by Eld. Hull, in which he urged upon the congregation the importance of dedicating their hearts, as well as the house, to the Lord.
10. Singing by the choir.
11. Benediction.

Preaching each day and evening, interspersed with prayer meetings, was continued till First-day evening, with continually increasing interest.

PROHIBITION LIQUOR LAW IN THE LEGISLATURE OF NEW YORK.—The Senate's Select Committee have reported a very stringent bill to prohibit the sale of intoxicating beverages. The House Committee have signified their approval of the bill; and its passage through both branches of the Legislature is now considered quite probable.

Correspondents will address Wm. M. Jones, care of Geo. E. Utter, No 9 Spruce-st., New York. Letters, papers, parcels, &c., directed thus, will be sent to him in Palestine!

