

# 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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## The Sabbath Recorder.

### OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BREGG.

The Universal Observance of the Sabbath in Millennial Times.

Continued from the Recorder of Feb. 16, 1854.

The time approaches when God's salvation shall have come, and when His righteousness shall have been so revealed that nations of the sons of the stranger shall joyfully submit themselves to His will, and when those who truly lay hold on His covenant shall be many. We are assured, that when the times of the Gentiles shall expire, and Jerusalem shall cease to be trodden down by them; when earth-born power, and tyranny, and misuse, represented by the several parts of the great image and the four destructive beasts foreseen by the prophet Daniel, shall have come to an end, "the God of heaven shall set up a kingdom that shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.) For the prophet "saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion shall be an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

"And the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (Dan. vii. 14, 27.) "Thus saith the Lord of Hosts, it shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." Thus saith the Lord of hosts, In those days shall come to pass, that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (Zech. viii. 20, 23.)

This desire and resolution of the nations to come to Jerusalem to learn and to do the will of the Lord, in Millennial times, is repeatedly expressed in holy prophecy. "In the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." (Mic. iv. 1, 3.) That this points to the coming age, is obvious from the nature and extent of the promised blessings. It is therefore subsequent to the restoration of Israel to their own land; and we have seen from Ezekiel, that the Sabbath which Israel shall then observe is God's own Sabbath; so that when the law goes forth from Zion to the nations, it will include the Sabbath law celebrated in Zion. The same prediction, in nearly the same words, is given by Isaiah, but with still greater comprehensiveness; for while, in the prophecy already quoted, it is merely said that "people shall flow" unto the mountain of the House of the Lord, we learn from Isaiah that "all nations shall flow unto it." (Is. ii. 1, 4.) This same prophet, Isaiah in another prediction, pictures forth the glories of the Millennial reign, when the Lord shall have set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Hamath, and from the islands of the sea." (Is. xi. 11.) In that day the Lord "shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness shall be the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the falling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious." (Ver. 4-10.)

Here, then, is the bright vision of Immanuel's Millennial reign—the Great Day of the Lord—the Sabbathism that remaineth for the people of God, and for a world weary of its own vanities—when Creation shall have at length been redeemed from the bondage of corruption under which it has so long groaned. The resting place of the Lord is glorious, the earth full of the knowledge of the Lord, the curse which sin brought repealed, and even the perverted instincts of animals, early made

subject to vanity, not willingly, but by reason of Him who subjected the same, are now restored to the condition in which they were created, when "God saw every thing that He had made, and behold it was very good." On that pristine goodness of the whole creation, the glory of the Edenic Sabbath's sun rose in its brightness, as it had first set in hallowed stillness; and when Paradise is now restored, and when to the root of Jesse, as to an ensign, shall the Gentiles seek, the original Sabbath shall not be unthought of. None shall then be ignorant of the character and work of the Great Creator and Redeemer, for the earth shall be full of the knowledge of the Lord, and none shall be unwilling to do Him honor. All shall then know and reverence Jesus as "the image of the invisible God," and acknowledge that "by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him [all things consist]." (Col. i. 1-17.) Gentile nations, as well as the children of Israel, shall then have learned that "all things were made by Him; and without Him was not any thing made that was made." From this knowledge it could not but result, that the Sabbath memorial of His rest should be fully maintained. The observance of the Seventh Day, which on that account has been divinely sanctified and blessed, shall not be confined to Zion, or to the inhabitants of Jerusalem, or of Judah, or of the land of Israel.

### THE MINISTER'S DINNER.

In overhauling our pigeon-holes the other day, among papers which had been accumulating for years, we found the following story, partly in manuscript, and partly in well-worn and evidently ancient print. Perhaps it has already appeared in the Recorder; but whether it has or has not, we are sure our readers will thank us for printing it now.

The Rev. Mr. N. was a man of fine temperaments, generous feelings, and a highly refined and cultivated mind; but he was eccentric, even to the verge of oddity. He was a powerful preacher; and his doctrines being quickened and enforced by a life of spotless purity and active goodness, were thus vitalized; and his ministry was blessed with abundant fruits. At the age of thirty-four, he surrendered his bachelorhood to a beautiful, light-hearted girl of seventeen, a daughter of one of his richest parishioners, who accepted him, devoutly believing that to refuse the minister, would be a sin bordering, at least, on the unpardonable.

The marriage was consummated; the bride's fortune was paid over; and the husband, as husbands in the smiling light of the honeymoon are wont to do, surrendered himself to the humor of his young and beautiful wife, and accompanied her to several festive parties, which were giving by his wealthy neighbors in honor of his marriage.

The happy couple were sitting together in their parlor, one evening toward spring, the reverend gentleman studying the venerable Kempis, and his wife equally intent upon a plate of the latest fashions, when she suddenly looked up, and with an expression between hope and fear, thus addressed him: "My dear husband, I have a request to make."

"Well, Nannie, any thing consistent." "You do not imagine I would make an inconsistent request?" interrupted the youthful lady, with a fine expression of self-conceit curling her pouting lip—"only the least bit in the world."

"No, my love," he replied, for he had not yet entirely thrown off his gallantry; "but pray what is it?" "Why, my dear Thomas," she returned, her voice trembling a very little, "we have been to several parties—and now—she hesitated again—and then went on—"it is no more than right—it is no more than decent—indeed, we could hardly maintain our proper position in society, unless—unless—we have one."

The minister looked blank; but rallying himself, he said at length, "What kind of a party, my sweet Nan?" "There, I am glad you have called me your sweet Nan; for I know now you cannot refuse," and she put her bright face between him and his book; and brushing the hair from his forehead, she kissed him. That was a bad hit for the minister. He knew that if he did not capitulate, the fortress could not hold out much longer; and all he would have to do would be to surrender at discretion. As he drew her to his arms, he repeated his question—"What kind of a party, Nannie dear?" "Why, like those we have attended. We will make the most delightful affair of it. An elegant dinner, we will have, and after it music and dancing," she returned, smilingly, gaining confidence as her enthusiasm rose.

"Dancing in a minister's house!" ejaculated Mr. N. "Why not, my love? What could be more charming?" she responded, in her most bewitching tones. "Of course you will not dance. The party shall be mine;" she added, tossing back her pretty head, so as to show its finest contour. "And you know we have been to similar parties all winter."

"True, true," he muttered, with an air of perplexity; and then he was silent for some time, as if considering the matter. "Yes, Nannie," he said at length, "you shall give a dinner party; and if the guests desire it, they shall dance."

"Thank you for a sweet love," she cried, throwing her arms round his neck, and nestling her head, with its bright flowing curls, in his bosom.

"But I have some stipulations to make," he rejoined. "You may give the party, as I said; but you must allow me to select and invite the guests, and also to place some of my own favorite dishes on the table."

"Certainly, my dear," she replied, "as in duty bound I accede to that. You know all our acquaintances as well as I do; and it is so kind, love, for you to save me the trouble of making out a list; for my poor little head will have enough to think of. But pray when shall it be?"

"Next Wednesday, dear, if you please." "But our furniture and window draperies are very old-fashioned," she suggested, partially falling back into her first timidity. "I should hardly think it necessary to refurbish our rooms, Nannie," he said, with a serious air. "All our furniture is excellent." "It is, certainly, very decent; but people will call us parsimonious and ungentle!" "O, if that is all," he answered gaily, "I will promise to spend a thousand dollars on the evening of the party—not in furniture, but in a manner that will be far more acceptable to our guests, and profitable to ourselves, and which shall exonerate us from all imputation of meanness; and you may expend in dress and viands for the table just what you please."

Thus the colloquy ended; he returned to his reading, and she fell into a renewed study of the fashion plate, in consideration of the most becoming style for her dress, which she determined to make as rich and brilliant as possible. The next day she went busily about her preparations, wondering, meanwhile, about the thousand dollars, and how her husband would expend so much money. But she had discovered something of the eccentricity of his character, and doubted not that he meant to give her an agreeable surprise; and her curiosity became so excited that she could hardly sleep during the interval.

At length the momentous day arrived. The arrangements were all completed; and Mrs. N. retired to perform the all-important business of arraying her fine person in fine attire. She lingered long at the toilet, relying on the fashionable unpunctuality of stylish people; and when the hour struck, she left her chamber, so light of heart, and joyous in the power of her own beauty, that she seemed to tread on air—or would have done, only that her satin slippers were the least bit in the world—no, not too small, by any means; but they were new—and certainly rather snug—or, as she would have it, just a good fit. Her husband met her in the hall. He could not help thinking of Judith, who went forth, gloriously arrayed, to conquer—as for a moment he was lost in the contemplation of her queen-like beauty.

"Our guests have all arrived," he said, at length recovering his presence of mind, as offering his arm for her support, he threw open the door, and led her into the drawing room.

Did her eyes really comprehend the truth? or had she fallen asleep at her toilet, to conjure up that strange assembly in a dream? She put her hands to her eyes, as if to assure herself. But there they stood, in the strangest and queerest groups—the maimed, the blind, the palsied, the cripple, and the old man tottering on the brink of Time. Here was a company of children from an almshouse, who regarded the fine lady with open mouths and wondering eyes; while others, with both hands in their hair, which no barber-artist had been called to dress, peeped from behind the furniture, or hid their heads in the window drapery, as if almost shocked by her dazzling presence. At first she was petrified with astonishment; and then a shade of displeasure crossed her fair countenance. But as her eyes ran over the grotesque assembly, her keen sense of the ridiculous overcame every other feeling, and she burst into a violent and uncontrollable fit of laughter.

"Nancy!" said Mr. N., rather sternly; and looking in his grave face, she suppressed her mirth, and said graciously, "Excuse me, my friends, and believe yourselves quite welcome."

"That is well done," whispered Mr. N., encouragingly. Then, turning to the company, he said, "As my wife is unacquainted with you, I will present you in due form."

Then leading her toward an emaciated creature, whose distorted limbs were unable to support his body, he said, "This gentleman, Nancy, is the Rev. Mr. Miles, who in his youth traveled far, and endured much, in the service of our common Master. A violent rheumatism, induced by severe colds contracted among the new settlements of the West, where he was employed in preaching the gospel to the poor, has reduced him to his present condition. This lady, his wife, has piously sustained him in his afflictions for many years, and by her own labor procured a maintenance for herself and him. But she is old and feeble now, as you see."

Then, turning to a group with silver locks and threadbare coats, he continued, "These are soldiers of the Revolution. They were all sons of rich men. They went out in their young strength to defend their oppressed country. They endured hardships, toils and sufferings, such as we hardly deem it possible for men to endure and live; they returned home at the close of the war, maimed in their limbs, and with broken constitutions, to find their patrimonies destroyed by fire or the chances of war, or their property otherwise filched and wrested from them. And these worthy men live in poverty and neglect in the land for the prosperity of which they sacrificed their all. These venerable ladies are wives of these patriots, and widows of others, who have gone to their reward. They could tell tales that would thrill your heart and make it better. This is the celebrated and learned Dr. B.—who saved hundreds of lives during the spotted epidemic. But his great success roused the animosity of his medical brethren, who succeeded in ruining his practice, and when blindness came upon him, he was forgotten by those whom he had delivered from death. This lovely creature is his only child, and she is motherless. She leads him daily by the hand, and earns the food she sets before him. Yet her learning and accomplishments are wonderful, and she is the author of those exquisite poems which appear occasionally in the Magazine.

These children were orphaned in infancy by the Asiatic cholera, and their sad hearts have seldom been cheered by a smile, or their palates regaled by delicious food. Now dry your eyes, love, and lead on to the dining room."

She obeyed, and notwithstanding her emotions, the thumping of coarse shoes, and rattling of sticks, crutches, and wooden legs, behind her, well nigh threw her into another indecorous laugh.

To divert her attention, she glanced over the table. There stood the dishes for which her husband had stipulated, in the shape of two monstrous, homely-looking meat pies, and two enormous platters of baked meats and vegetables, looking like mighty mountains among the delicate viands that she had prepared for the refined company she had expected. She took her place and prepared to do the table honors, but her husband, after a short thanksgiving to the bountiful God, addressed the company with, "Now, my brethren, help yourselves and one another, to whatever you deem preferable. I will wait upon the children."

A hearty and jovial meal was made, the minister setting the example; and as the hearts of the old soldiers were warmed with wine, they became garrulous, and each recounted some wonderful or thrilling adventure of the Revolutionary War; and the old ladies told their tales of privation and suffering, and interwove with them the histories of fathers, brothers, or lovers, who died for liberty.

Mrs. N. was sobbing convulsively when her husband came round, and touching her shoulder, whispered— "My love, shall we have dancing?" That word, with its ludicrous associations, fairly threw her into hysterics, and she laughed and wept at once.

When she became quiescent, Mr. N. thus addressed the company: "I fear, my friends, that you will think my wife a frivolous, inconsistent creature, and I must therefore apologize for her. We were married only last fall, and have attended several gay parties, which our rich neighbors gave in honor of our nuptials; and my wife thought it would be genteel to give a dinner in return. I consented on conditions, one of which was, that I should invite the guests. So long a professed minister of Him who was made so lowly in heart, I followed His word of command, 'But when thou makest a feast, call the poor, the maimed, the lame, the blind'—you all recollect the passage. Mrs. N., not knowing who her guests were, was highly delighted with the *rue* I have provided; and I do not believe there has been so noble and honorable a company assembled this winter. My wife desired new furniture, lest we should be deemed parsimonious; I pledged myself to expend one thousand dollars in a manner more pleasing to our guests, and which should obviate any such imputation."

Then, addressing the children, he said: "You will each be removed to-morrow to excellent places, and if you continue to be industrious, and perfectly honest in word and deed, you will become respectable members of society. To you, Dr. B., under God, I owe my life. I did not know your locality, neither had I heard of your misfortunes, until a few days since. I can never repay the debt I owe you, but if you and your daughter will accept the next furnished house adjoining mine, I will see that you never want again. To you, patriot fathers, and these nursing mothers of our country, I present the one thousand dollars. It is just one hundred dollars to each soldier and soldier's widow. It is a mere trifle. No thanks, my friends. You, Mr. Niles, are my father in the Lord. Under your preaching I first became convinced of sin, and it was your voice that brought me the words of salvation. You will remain in my house. I have a room prepared for you, and a pious servant to attend you. It is time you were at peace, and your excellent lady relieved of her heavy burden." The crippled preacher fell prostrate on the carpet, and poured out such thanksgiving and prayer as found way to the heart of Mrs. N., who ultimately became a meek and pious woman, a fit help-mate for a devoted gospel minister.

During our stay at Aleppo, Signor Fatah, a wealthy neighbor, who was likewise proprietor of a silk manufactory, married his son to the daughter of an opulent fellow-townsmen; preparations on a grand scale had long been going forward, and amongst a vast concourse of friends and acquaintances invited to celebrate the nuptials, we also were included. The auspicious moment arrived and we proceeded to Fatah's house, escorted by a band of native musicians. On arriving at the residence of the bridegroom, we were ushered into a long room in which guests were seated from the door to the upper part, according to their rank in life; the chief guests being seated at the head of the divan on either side of the master of the house, the others were ranged lower and lower, the poorest guests were close to the doorway, and one or two so poor that they did not aspire to a place on the divan, but squatted themselves cross-legged on the ground. On the arrival of a fresh guest, the master of the house would rise and come forward to receive him; and if, as happened on some occasions, the guest, from mock humility, would seat himself in a position lower than what his actual rank of precedence entitled him to, an absurd scuffle would ensue, in which the master of the house would endeavor to drag the other higher up into the room, and the guest with many "Stafers Allahs," (God forbid,) and many false protestations, pretend reluctantly to yield to the distinction proffered him, and so gain honor in the sight of the assembled multitude. Such scenes brought vividly to my mind our Lord's parable about the meek being exalted; and rendered it clearly evident that this etiquette, so strictly adhered to by the natives of all Syria to this present hour, existed in the time of the Redeemer, and has been practiced from the Patriarchs downward.

At this juncture, the robbers were heard to say that they must kill us all, to avoid exposure; an event which we considered at the time quite probable, as we knew it to be a part of their creed, that the killing of a Christian was a sure passport to paradise, and that the tribe were accustomed to kiss with reverence the hand of the murderer of a Nazarine. While the Koords were opening the loads, we had several minutes for silent prayer and for the commitment of ourselves to the hands of our merciful and ever present Saviour.

After some moments spent thus, I told my men to remain together, and in no event to allow themselves to be separated. I also advised them, in case of an attempt upon our lives, to endeavor to disarm the ruffians. Soon, however, we heard the Koords disputing among themselves respecting the disposition of us, some still advocating our murder, and others urging that we should be allowed to proceed on our way. In the mean time, as one of the men placed over us had two or three times made signs to me that he would give me my horse again, I resolved to put his sincerity to test, and asked permission to mount, which I supposed to be granted; but I had no sooner placed my foot in the stirrup than he drew his dagger, and struck it nearly against my breast. While the attention of the Koords was thus directed toward me, two

of our party seized the opportunity to ascend the mountain side several feet, out of the reach of the robbers. I called to them to return, knowing that it would be impossible for them to escape, if pursued; but they replied, "We shall be taken into the valley and killed, if we return." My impotency proved unavailing, and they continued their flight up the mountain side.

This was very trying, as it seemed to me that any attempt to escape would greatly aggravate our condition, and lessen the chances of our final deliverance. But, to my surprise, they were allowed to continue their flight; and, after hesitating a few moments, I resolved gradually to withdraw from the spot, and in the end, if it should appear safe, to put the efficacy of the experiment to the test. I soon found myself a rod or more above them; when I turned, and scrambled up the steep acclivity, with all the speed I was capable of. My remaining attendant, the most athletic of all, immediately followed; whereupon two of the ruffians started after us, one of whom mounted my best horse; but he found it impossible to make headway up the steep ascent. The other advanced a short distance, without perceptibly gaining on us, whereupon he discharged his gun in our direction, and returned. Soon, from a high point on the mountain side, we were enabled to look down upon the men engaged in separating the plunder; while our horses, having descended to the banks of the stream below, were quietly feeding." The party, fearing if they returned to the road, they might again encounter the robbers, made their way along the mountain side as high up as the ruggedness of the summit would permit, often losing their foothold and slipping down some distance amid rolling stones and sliding earth, and sometimes brought to a stand by gorges whose almost perpendicular sides they must descend and ascend, till, about midnight, with bruised limbs and bleeding hands, and in extreme exhaustion, but with thankful hearts, they reached the house of the Bishop.

How did you like the sermon?

"I hoped you would not ask me that question."

"Why not?" "Because, having so often given offense by answering it to others, I fear I shall be called one of the grumblers."

"Really, I was not aware that you were addicted to fault-finding. I supposed that you, like myself, were an admirer of our minister. You certainly give close attention to his sermons."

"That I do from principle, as well as preference and habit. To cover or avert my face, or in any way show marked dissatisfaction, while a servant of Christ is delivering his message, I regard as unbecoming and a proof of ill breeding. When I cannot look him in the face, and give him my eye and my respectful attention, I will withdraw from the congregation, and go where I can at least be civil."

"Then you admit that our pastor is a 'servant of Christ'?" "Certainly I do, and in many respects I like him. He is a man of more than ordinary ability, and he is a close student. His sermons exhibit originality and vigor of thought, and they are well delivered."

"You might well say all that of his discourse this morning. Did he not lay it on well?" "You have now touched the point that troubles me. Perhaps I am fastidious; but I confess I do not admire so much pugnaciousness. I know the Apostle Paul enjoined upon Timothy to 'fight the good fight of faith'; but it seems to me that we have an excess of fighting in our pulpits."

"Why, what could the man do? His text this morning—'Earnestly contend for the faith which was once delivered unto the saints'—was an injunction to give battle to error and errorists. I thought he did it with a two-edged sword."

"Yes, his weapons were sharp, and I should be glad to know that he inflicted no unnecessary wounds. But, apart from the question whether he is obliged so uniformly to select fighting texts, I would inquire if you observed particularly the cast of his leading idea? I believe that it was this, that 'fidelity to the truth requires a man to be contentious.' One object that he evidently had in view was a justification of his own practice."

"Doubtless he has heard of some complaints such as you are making."

"Very likely, for complaints on this ground are made, and there are enough in our parish to report to him all they hear. But I had not finished. The preacher seemed not to have observed that little preposition *for*—a very important word in my estimation. He treated the command in the text as if it were to contend *against* something, and not for the truth. Hence the drift of his discourse was essentially *anti*. And so it generally is. He seems to have before him antagonists which he is bound to meet and conquer. Now, I frankly say that I should like less of this. I wish him to be bold and independent, and I can bear a great deal of the positive style; but so much of the controversial cast of preaching is not to my taste, nor has it the effect to make my mind spiritual. I retire chafed and uncomfortable. I do not hate error or sin the more, but am disaffected towards wrong-doers. I cannot easily maintain charitable feelings towards my fellow men, or pray fervently that they may be delivered from all evil. I once took a religious newspaper that was keenly caustic, and because I detected in myself a tendency to sympathize with its spirit, I gave it up, and subscribed for another, not so ably edited, but more Christian in its tone."

"I hope you do not think of giving up our minister, as you did the paper, for another?" "By no means. You asked me a question, and I have answered it. I get some good from his sermons, and can live, especially as I have the Bible, filled with that is nutritious to the soul. I love the word of God, it is succulent, refreshing and invigorating."

Watchman and Reflector.

The Sabbath Recorder.

New York, April 6, 1854.

Editors—GEO. B. UTTER & THOMAS B. BROWN (G. B. U.)

SABBATH-BREAKING PARTNERSHIPS.

Perhaps we have said enough on this subject: at least, some of our readers may think so.

In taking a stand against Sabbath-breaking partnerships, we are not conscious of being governed by any considerations of worldly policy.

It may be useful, in this connection, to inquire what are the views of the pious of other persuasions in reference to such things.

Would a conscientious observer of Sunday, one who honestly regards it as a day holy to the Lord, be observed according to the scope and spirit of the Fourth Commandment?

Now we know that our First-day brethren greatly err in attaching any sacredness to the Sunday; nevertheless, the day is to them the same as the Sabbath is to us.

We allude to this prevailing sentiment among First-day people, because we think it ought to be its counterpart among ourselves.

But our brethren say they are not responsible for the act of their partners in doing business on the Sabbath.

But would not the principle insisted on lead to the repudiation of all business transactions with First-day people?

We received a letter from Jerusalem last month, stating that the Chief Rabbi, in consideration of some Jews wishing to engage with us in agriculture, had decided that it was allowable, under existing circumstances, for Jews to labor on the soil in this their seventh or sabbatic year!

The President of the Jews in Jaffa sends his daughters to the school, and visits us frequently in the most friendly way.

mises, cannot be disputed, if we would uphold any kind of order in society. It is enough if you do not require him to work on the Sabbath.

But as we do not design to say all that might be said on this important subject, we will here suspend our remarks for the present.

MISSION IN PALESTINE.

Now that our missionaries have sailed for the "land where the patriarchs rest," and are exposed to all the perils of a long and uncomfortable voyage across the ocean, and to an uncertain reception on their arrival upon the shores of the Turkish Empire, every item of information from Palestine will be received with interest.

On the 5th of January, Mr. S. W. Jones, agent for "the American Society for Ameliorating the Condition of the Jews," arrived, having spent two weeks previous in Beirut.

Mr. Jones kindly united at once with Mr. Dickson and son in the difficult task of putting the pump into our well, which, notwithstanding the great circumference of its un-walled sides, and its depth of 75 feet, they satisfactorily accomplished.

Our wheat looks very fine. It is over a foot high, has from six to eight sprouts from each grain, and of the richest green.

We have many calls from the sick and destitute, and much time and patient love is requisite to wisely divide the little we can spare to the most afflicted.

We have now two other very interesting young Jews in our family, about 20 years of age, who are active, dutiful, and anxious to learn.

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Israel for its success, and that the hour of their restoration and redemption may soon come.

There is also in the church known as the Independent Seventh-day Baptist Church, in that village, a very pleasant state of religious feeling generally prevalent.

Since the war with Russia, the wild tribes in the interior have been very troublesome, pillaging from the gardens and villages wherever they find access.

I have the pleasure of informing you, that on the 20th of December (1853) we were made glad by the arrival of Bro. Walter Dickson and family from Massachusetts, as emigrants to this land, with means to sustain themselves, and with the design of co-operating with us, in setting an example of industry to the Jews, and in employing and aiding them in agriculture, so far as means may be obtained for this purpose.

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Mr. Jones kindly united at once with Mr. Dickson and son in the difficult task of putting the pump into our well, which, notwithstanding the great circumference of its un-walled sides, and its depth of 75 feet, they satisfactorily accomplished.

Our wheat looks very fine. It is over a foot high, has from six to eight sprouts from each grain, and of the richest green.

We have many calls from the sick and destitute, and much time and patient love is requisite to wisely divide the little we can spare to the most afflicted.

We have now two other very interesting young Jews in our family, about 20 years of age, who are active, dutiful, and anxious to learn.

We received a letter from Jerusalem last month, stating that the Chief Rabbi, in consideration of some Jews wishing to engage with us in agriculture, had decided that it was allowable, under existing circumstances, for Jews to labor on the soil in this their seventh or sabbatic year!

The President of the Jews in Jaffa sends his daughters to the school, and visits us frequently in the most friendly way.

REVIVAL IN ADAMS CENTER.

For some time past there has been a very encouraging state of religious feeling in and about Adams Center, Jefferson Co., N. Y.; and the Baptist churches in the vicinity have received considerable accessions.

There is also in the church known as the Independent Seventh-day Baptist Church, in that village, a very pleasant state of religious feeling generally prevalent.

Since the war with Russia, the wild tribes in the interior have been very troublesome, pillaging from the gardens and villages wherever they find access.

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TOLERATION.—"All religions are tolerated here," says an English Baptist Missionary, writing from Ningpo, China, "if you will behave yourselves well, and not interfere with government affairs.

In the United States also, theoretically and constitutionally, all religions are tolerated. But it is a just occasion for regret and alarm, that in practice orthodoxy only is tolerated on some points.

EVANGELICAL RELIGION IN TURKEY.—A correspondent of the London Christian Times states that in more than fifty towns and villages in the Turkish Empire, there are Protestant assemblies for Divine worship every Sunday.

When we placed on our fourth page an abstract of the Prohibitory Liquor Bill passed by both branches of the Legislature of New York, we hoped also to be able to announce that the Governor had signed it, and made it a law of the land.

The following are briefly some of the positions the Governor takes:—He thinks the provisions of the bill are calculated to injure the temperance cause, and be detrimental to the welfare of the commonwealth.

INTERESTING DISCOVERY.—Evangelical Christendom says that a precious discovery for the history of the Reformed Churches of France has lately been made by M. Eugene Hagg of Paris in the public library of Geneva.

GREEK AND MAHOMEDAN CHURCHES.—The following parallel of the Greek and Mahomedan Churches, drawn by an Englishman, in placing the Mosque in a new and credible light, serves to teach us that charity for the Moslem which we have never yet known:—

ENGLISH PURITAN SURNAMES.—The following names are given in "Lower's English Surnames" as specimens of the names of the old Puritans in England about the year 1668.

The following parallel of the Greek and Mahomedan Churches, drawn by an Englishman, in placing the Mosque in a new and credible light, serves to teach us that charity for the Moslem which we have never yet known:—

THE CENTRAL ASSOCIATION.—Arrangements have been entered into between the Executive Board of the Central Association, and Eld. L. M. Cottrell, for missionary labor, to be performed principally within the bounds of the Churches of Preston, Otseck, 2d Verona, and Newport, to commence, if Providence permit, about the middle of April, or as soon as Bro. Cottrell can come.

NEW ANTI-SLAVERY PAPER.—William Goodell, a veteran and indefatigable anti-slavery writer, has issued a specimen number of a paper called The American Jubilee, which he proposes to publish monthly or semi-monthly, according to the encouragement afforded.

No more compromises with slavery. No more recognition of past compromises, whether imaginary or real.

A NEW PLATFORM.—We find in the National Era, an article signed with the initials of John G. Whittier, proposing the following as a basis for northern political action hereafter:—

THE JEWS OF NEW YORK.—Jews and Christians seem to be on good terms in New York, whatever may be said of their relation in other countries.

THREATENED DUEL.—There was great excitement at Washington throughout last week, growing out of a difficulty between two members of Congress—Cutting of New York, and Breckenridge of Virginia—which threatened to end in a duel.

THE CRYSTAL PALACE.—A movement is on foot to relieve the Crystal Palace Association from the pecuniary embarrassments which now press upon it, and so open a way for the continuance of the Exhibition.

ENCOURAGING.—A letter from Bro. Charles Card, of Troupsburg, Steuben Co., N. Y., says:—"I have reason to thank God and take courage. There are some seven or eight in Troupsburg and the adjoining town of Brookfield, Pa., who have embraced the true Sabbath, which has caused considerable inquiry.

THE GOSPEL BANNER is the name of a paper recently started by Baptists at St. Louis, Mo., mainly, we should think, to promote the "revision" movement.

THE NEW YORK RECORDER, one of the organs of the Baptist denomination, made its appearance last week in an enlarged quarto form, and in a new and improved dress.

ELDER CHRISTOPHER CHESTER requests his correspondents to address him hereafter at Ashway, R. I.



