

The Sabbath Recorder.

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

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

TERMS--\$2.00 PER ANNUM, IN ADVANCE.

VOL. X.—NO. 47.

NEW YORK, FIFTH-DAY, MAY 4, 1854.

WHOLE NO. 515.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BROWN.

The Universal Observance of the Sabbath in Millennial Times.

Concluded from the Recorder of April 27, 1854.

But more immediately near the place of the Saviour's glory, and therefore, perhaps, offering what may seem a more probable application to the scene which is to be an abhorring unto all flesh, there shall be another spectacle of *Millennial fire and desolation*: "Come near, ye nations; to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; He hath utterly destroyed them; He hath delivered them to the slaughter. Their slain shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. *And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; and never shall pass through it for ever and ever.*" (Is. xxxiv. 1-10.)

This refers to events that are future, and that shall take place at the coming of the Lord, appears evident; while apart from expressions confessedly figurative, there remain statements remarkable for their force as bearing upon the point before us. The dust of the land is to be turned into brimstone, and its streams into pitch, in a state of ignition, while "the smoke thereof shall go up for ever." And this because Edom is the people of God's curse, and "the year of recompenses for the controversy of Zion" has come. We enter upon no consideration, here, of the nature or manner of Idumea's peculiar offense; but we quote Jeremiah also predicting for it a doom like that of Sodom and Gomorrah: "Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it." "Surely, He shall make their habitations desolate with them. The earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the Red Sea." (Jer. xlix. 17-21.) Do not such statements give significance to the questions of the prophet, with the answers of our Lord: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." (Is. lxxiii. 1-4.) And Habakkuk, in his prayer, says, "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns coming out of his hand; and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth; He beheld, and drove astunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow." "Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled; and the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation; thou didst trample the heathen in anger. Thou wentest forth for the salvation of thy people." (Habak. iii. 3-13.)

Edom stretches nearly due south from the extremity of the Dead Sea; and without giving a more decided opinion, as to this land's being the future place of doom of those who "shall be an abhorring unto all flesh," we may remark, that if we understand the position of that great square called The Holy Oblation, which is to be dedicated to God, when the Lord of Israel is to be divided among the Twelve Tribes, as described in Ezek. xlviii, and in which both the rebuilt sanctuary and the city called "The Lord is there" are to be, its eastern boundary runs

nearly parallel to the Dead Sea, and therefore that neither of these holy places could be greatly distant from the northern boundary of Idumea. And as "all the land shall be turned as a plain from Geba to Rimmon south of Jerusalem," (Zech. xiv. 10.) while yet it is to be elevated to mountain height—"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," (Micah iv. 1.) favorable opportunity may be even afforded thereby for the observation of contiguous places and objects.

In the description given by John, indeed, the punishment of every man who shall "worship the beast and his image, and receive his mark in his forehead or in his hand," is announced by a foretold angel than the one who declares the destruction of Babylon, and may not therefore apply to precisely the same event. And if referred to Edom, one of the circumstances mentioned would thus admit of more easy and appropriate application; for it is said of those who shall have so sinned, "the same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever." (Rev. xiv. 9-11.) The torment thus spoken of, expressly and specifically, as endured "in the presence" of Christ and of His angels, seems to require that we understand it as at no great distance from the place of manifestation of the Saviour's glorified humanity; and still more does it seem to require that it be comparatively near where they are said to be tormented "in the presence of the holy angels." If, therefore, correct in the arrangement, these texts would seem to give more definiteness to the statement of the prophet relative to those who shall come up to the place in which the Lord shall be visibly present, in order that they may worship Him, on New Moons and Sabbaths, going forth thence to look upon the carcases of the men that have transgressed against Him, whose worm dieth not, and whose fire is not quenched, when they shall be an abhorring unto all flesh.

It would be too painful to dwell upon this. We may not leave it, indeed, without acknowledgment of God's grace to be seen in that sad display. The contemplation of what is thus presented to us of the terror of the Lord, is surely well fitted, even now, to lead us from the indulgence of whatever has the expression of God's displeasure upon it, and which in a time of greater righteousness among men shall even be an abhorring unto all flesh. And while we shudder even at the thought of the dread spectacle, let us remember that however awful such a scene may be, still its maintenance will assuredly be necessary for men then alive in the flesh. And God's setting up some beacon is in perfect accordance with His dealings in the past ages of the world's history. For when the sin of our first parents had occasioned their expulsion from Eden's garden, the cherubim, with the flaming sword turning every way, to keep the way of the tree of life, reminded them forcibly of the evils of their transgression. How long that expressive intimation was continued, we are not informed; but when, in course of time, God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and when, in farther vindication of the divine righteousness, the fountains of the great deep were broken up, and the flood had descended nearly all away, to Noah and his descendants, the upheaved and shattered rocks, with other tokens of the devastation which the flood had occasioned, remained as remembrancers of the awful evil of sin. And when, once more, the aggravated guilt of those of the cities of the plain caused fire and brimstone to overwhelm them, over the site on which they had stood the nauseously bitter waters of the deep Dead Sea were made to roll, in abiding memento of God's righteousness, so awfully vindicated upon their ungodliness. And when, farther, the sin of Israel and of Judah had gone up to heaven against them, even the Temple of the Lord itself, with the city of Jerusalem, were laid in ruins, and that entire people were driven forth from their land and scattered among all the nations of the earth, those Gentiles were admonished of the consequences of transgression, by the fact itself that the Lord's people were captives among them, while over the land which God had espied for that people, the heavens became as iron, and the earth as brass, causing with barrenness a soil which had been preeminently fruitful until defiled by their transgression.

But, in the coming time of Millennial bliss, each and all of these solemn symbols of divine displeasure shall have been taken away. Paradise restored, the gates of the new Jerusalem shall stand ever open, while the kings of the earth do bring their glory and honor into it, and while the nations of them that are saved do walk in the light of it. Clothed with perpetual verdure and beauty, the earth also shall bring forth abundantly; and Israel also being recalled from their rebellion and from their wanderings, their land especially shall receive peculiar blessing. Even the Dead Sea itself, which hitherto, in accordance with its name, has sustained no living thing, then receiving the new tributary river, which comes forth from the House of the Lord, and going eastward, down through the desert, till mingling with those waters, now so sterile and so bitter, these shall be healed, and there shall be a very great multitude of fish, because these waters shall come thither. (Ezek. xlvii. 1-10.)

Thus, the consequences, and the tokens of man's previous rebellions, being thus obliterated, and removed, and even new heavens and a new earth having come in, room of the heavens and earth which are now, another and more awful memento of sin's exceeding sinfulness, is designed of God to be given unto the nations; for, as all flesh, from one new moon to another, and from one Sabbath to another, come up to worship before the Lord, they shall go forth and look upon the carcases of the men who have transgressed against

Him. Dread, indeed, must be the sight, intended as it is to remind men continually of the evils of sin by an exhibition of its direful consequences. And that this blessed effect shall be the result, we are here assured, for "they shall be an abhorring unto all flesh." Thus, as the successive crowds of those who love and fear the Lord, come to worship before Him, repair to the scene of His glory, and from the contemplation of His righteousness there, go forth to look upon the scene of sin's retribution, and beholding the punishment which transgression has entailed, they leave not the land of Immanuel without a deeply-impressed lesson derived from the sight of these, the monuments of Jehovah's Wrath. They pass from the palace of the Prince of peace to the prison of the rebellious. It almost seems as a prospective improvement of this very sight, that leads the same prophet elsewhere to claim, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Is. xxxiii. 14.) And it becomes every one, even carefully to watch against even the beginnings of sin, of which the tendency is progression, and of which such awful judgment is the reward of consummation.

In this discussion of Scripture predictions concerning the Sabbath of the future, we have given little scope to imagination. It has been our aim to keep close to the things which are revealed, as what belongs to us and to our children. But, while joining in God, and giving thanks to His name that He has vouchsafed His blessed Sabbath for good, not to Israel only, but to the sons of the stranger also; and while grieving that any should deny themselves of the privilege so graciously conferred, let us, for encouragement and strength in the discharge of duty and labor of love towards others, look forward in faith to that brighter and better day, when the glory of the Lord shall be revealed, and all flesh shall see it together. Truly, "we are saved by hope;" so that, as by the eye of faith we descry, through Heaven's record, the joyous throng from many lands passing onward from city to city, enlivening the way with songs of praise and triumph in their progress Zionward, to worship the King, the Lord of hosts, from one new moon to another, and from one Sabbath to another, we are even now reanimated to strive anew against the tide of ignorance and prejudice, while seeking to persuade our brethren universally to accept the heavenly gift for their good, obeying in love the commandment of the Lord as it is given in His inspired word. And as, again, with the same eye of faith, we behold those devout pilgrims filled with adoring love and gratitude to Him who sitteth upon the throne; their hearts burning within them in remembrance of His grace, they retire from the glory of His immediate presence, musing also on the sad infidelity and ingratitude of bygone ages, and sorrowfully going forth to look upon the carcases of the transgressors, including, it may be, in the number, those who thought to change times and laws, and marking the undying worm and unquenched fire, let us meditate anew and more deeply on the evil of departure, through unbelief, from the living and true God. In faith, farther, see such pious travelers returning from the sad overpowering spectacle of sin's recompense, and with deepened impressions of its exceeding sinfulness, proceeding once more to the Temple of the Lord, to contemplate anew the sacred symbols of the accomplished work of man's redemption by the blood of the covenant, and aided to higher conception of the love therein displayed, passing thence on their homeward path, every heart solemnized by remembrance of the sights and scenes thus witnessed, with firmer resolution, in the strength of the Lord, henceforth to live in closer fellowship with Him in all things, let it be our purpose and aim also to walk in all the statutes and ordinances of the Lord blameless, having truly all our works wrought in God.

NINEVEH AND BABYLON.

The cities of Nineveh and Babylon are among the most striking illustrations of the evanescent character of earthly glory. In their day they were the pride and boast of their inhabitants, and since then they have been the theme of historians, and the wonder of the world. To the Christian, too, they possess more than a passing interest. We find them spoken of in the Bible in connection with some of the most interesting events recorded there, and when they are spoken of they immediately recall to mind Jonah, Sennacherib, the captive Israelites, Nebuchadnezzar, the people of Judah, Daniel and Cyrus. And yet, while these cities, which were once so vast and glorious, have continued to be the objects of so much interest that their ruins have been carefully sought by every passing traveler, the exact sites on which they stood have been for centuries unknown. To the thoughtful Christian, however, this fact, although striking, is not a matter of surprise; for he remembers the fearful denunciations uttered against them by the prophets, Isaiah, Jeremiah, and Nahum; and while with others he sees in their fall the mutability of human greatness, he finds in their utter desolation an additional proof of the truth of that book which is the foundation of all his hopes. Among the more prominent travelers who in recent times have visited the supposed sites of these cities, we may notice Major Koppell, Capt. Mignan, Sir Robert Ker Porter, and Messrs. Rich and John Silk Buckingham. These have all thrown some light on the condition of these interesting cities.

[Freewill Baptist Quarterly.]

LAND OF THE LIVING.—Said one to an aged friend: "I had a letter from a distant correspondent, the other day, who inquired if you were in the land of the living." "No," replied the saint-like, venerable man; "but I am going there. This world is alone the world of shadows; and the eternal is the only one of living realities."

THE DEAD.

The dead are everywhere!
The mountain side, the plain, the wood profound;
All the wide earth—the fertile and the fair—
Is one vast burial ground!
Without the populous streets,
In solitary homes, in places high,
In pleasant dells, where pomp and luxury meet,
Men bow themselves to die.
The old man at his door;
The unwashed child murmuring its wordless song;
The bondman and the free, the rich, the poor,
All—all to death belong!
The sunlight glides the walls
Of kingly sepulchres enwrought with brass;
And the long shadow of the cypress falls
Athwart the common grass.
The living of bygone times
Budded their gorgeous cities by the sea,
In pleasant dells, where pomp and luxury meet,
As if no change could be.
There was the eloquent tongue;
The poet's heart, the sage's soul was there;
And loving women, with their children young,
The faithful and the fair.
They were, but they are not;
Sins rose and set, and earth put on her bloom,
In pleasant dells, where pomp and luxury meet,
Went down into the tomb.
And still amid the wreck
Of mighty generations passed away,
Earth's honest growth, the fragrant wild flower, decks
The tomb of yesterday.
And in the twilight deep,
Go veiled women forth, like her who went,
Sister of Lazarus, to the grave to weep,
To breathe in low lament.
The dead are everywhere!
Where'er is love, or tenderness, or faith;
Where'er is pleasure, pity, or pride; where'er
Life is or was, is death!

LETTER FROM PALESTINE.

PHILADELPHIA, April 10th, 1854.

To the Editors of the Sabbath Recorder:—

The following is to-day received, and as it contains confirmatory intelligence of the little Sabbath Colony in Palestine, will you give it publicity in your columns?

In Christian love, yours, J. L. Boyd.

PLAIN OF SHARON, near Jaffa, Feb. 26, 1854.

DEAR BROTHER BOYD,—About ten weeks have elapsed since I and my family were permitted, by the kindness and protection of our Heavenly Father, to set foot upon the land of promise, after a passage of seventy days from our native country to the land promised to Abraham, Isaac, and Jacob, and to their seed forever. On our arrival, we were received with open arms and warm hearts by sister Minor and her associates in labors of love for down-trodden Israel. With them we took shelter until we could obtain a place elsewhere. In a week or two we leased the remaining half of the garden or plantation now occupied by them, consisting of a two-story house, with an L the same height, having the walls broken down, as also the walls that encircle the house and out-buildings. The quantity of land we hired is about seven acres, with crops already growing upon it, consisting of three acres of wheat, three acres of barley, and 1 acre planted with garden vegetables, such as peas, beans, turnips, cabbage, onions, rootageas, beets, lettuce, and a few sweet potatoes. Most of these vegetables were in a mature state, having been sown last October. On this acre are 250 orange trees, loaded down to the ground with ripe golden fruit; likewise lemon, apple, peach, quince, almond, plum, banana, pomegranate, plum, and pear trees, all thrifty. On the other six acres are 2500 mulberry trees, at the right age for producing leaves for silk, which is manufactured here to a considerable extent. One of the three acres of wheat we have sown since we hired; likewise a small patch of oats and buckwheat.

After we had hoed and weeded the garden, we bought limestone, and such lumber as was necessary, and commenced repairing the house. With our own hands we cleared away the rubbish and reared up the broken-down walls, and made such other repairs as were necessary; and three weeks ago we left the house of our kind sister Minor, and removed to our new home, happy and contented, all enjoying sound health, with the exception of one daughter, who was out of health when we left America, yet has much improved since leaving.

I have purchased of one man three cows, two calves, six sheep, four lambs, seven goats, and four kids. These all graze upon government land, and elsewhere upon land not cultivated, free of expense, except a small sum for a shepherd; have likewise purchased eight fowls. We had employed before we purchased our little flock, as laborer and interpreter, a German Christian brother who has been laboring in the same field of benevolence some three or four years, and who has about the same number of cows, calves, and goats that I have, making about fifty in all. These two flocks we have united, and he takes care of them, going out in the morning, and returning at evening.

We introduced the pump sent to Mrs. Minor by American friends by us when we came, into a well 75 feet deep and 10 feet in diameter at the bottom, and 15 feet at the top. This was rather a difficult job, as this and all the wells are dug through a sandstone formation down to a level with the sea, where sand and water are obtained; not a drop of water can be procured until digging through the ledge; when once through into the sand two or three feet, inexhaustible water is obtained, never rising higher than the bottom of the ledge. This ledge is perfectly compact, without seam or crevice, yet not so hard but what it may be penetrated with a pickaxe, and being sufficiently hard, the well requires no stonework. We secured the pump and pipe against one side of the well by coupling small timbers together by tenons and mortices from the bottom of the well to the top, bracing each way by digging a hole into the stone to receive one end, and balling the other to the timber. The pump we bolted to the timber, 25 feet from the water; the 50 remaining feet above of pipe and piston rod, we secured to the timber with staples. It operates very well for family use; but I doubt whether enough can be raised through a pipe of this size to water the garden, even if it should be in operation day and night.

In relation to the soil on these extensive plains, it is rich, black, and deep, capable, so far as I can judge from the appearance of the crops now growing, of producing with proper management any desirable amount. The principal crops of grain are wheat and barley. Another pretty profitable crop is sesamum, from which oil to burn and eat is extracted. These plains are rich and extensive, reaching in width from the city of Jaffa to the mountains beyond Ramlah, being 10 miles; and in length much farther, (120 miles.) It is principally government land, excepting some few gardens or plantations purchased by individuals. About the years 1842 and '43, the Sultan issued an edict, that this land should be cultivated. Accordingly, wells were dug, houses built, very many orange and mulberry trees were set out, together with the varieties I have mentioned as growing in our garden. Very many of these are forsaken—walls broken down, and are for sale at a low rate. The houses were some finished, and some not. It appears to me, from the limited information I have obtained from different sources, that land might be purchased, and a colony established to any extent for the reception of poor Jews, who are very desirous to cultivate the soil, as we have had abundant proof, by frequent applications since we have been here. I think nothing is wanting but the means, and efficient helpers. We have, thus far, had the most manifest tokens of friendship from the inhabitants, and that too from characters of distinction; for instance, the former Governor of Gaza, who now resides in Jaffa, and owns two plantations out about half a mile from the city. He made us a call, to examine the operation of the pump. He was highly pleased with it, and expressed himself in the warmest and most friendly terms, that we had come to this land; and said he would be my brother, and my son Henry's father. I wanted I should go to his gardens, and ascertain if pumps could be put into his wells; which I did. He afterwards called, with his wife and child, and cavase (a steward, or officer), and invited us to his house to take dinner, which we accordingly did. After the visit, he escorted us home. He has assured us of his protection, in case of any disturbance in consequence of the war. The American Vice Consul (a native) has made us many calls; the last time, his wife came with him; said they intended soon to come out and spend the day with us. They are anxious to learn the English language. Our shepherd was accosted, some two miles out on the plains, by a very wealthy land and cattle holder, to know who we were, where we came from, our object in coming, and purpose now we were here? On being informed, he appeared highly gratified, and invited him to come with his flock to graze every day upon his land, and he would give his servants charge concerning him. Our shepherd named him "Boaz."

Much friendship is manifested by the poorer class around us, and especially the children who attend my daughter A.'s school, which she commenced in two or three weeks after our arrival, with three children, and has increased to ten. At all times a day, when they see us coming, they will run to meet us, with the salutation, "Good morning! good morning!" I have had the honor of repairing an ox wagon, it being the only wheel vehicle in all this part of the country, and was brought here by a rich planter from Constantinople. Such carriages, and lighter ones, could be used on the plains to great advantage. Food and raiment may be obtained here as reasonable as in country towns in New England, although of an ordinary character; yet good enough for pilgrims, and plenty of it; the only difficulty is to procure the means to purchase groceries with, the market for produce at Jaffa being rather limited; yet we have sold some peas, beans, and other things from the garden.

Thus far I have presented the bright side of the case. I will now show the other side. We have thieves and robbers here as well as in America, yet they have not molested us in the least. There are plenty of fleas. The society is not refined. Every thing is different from American customs and manners—the unsettled state of the country, the war, &c. With their political affairs we shall have nothing to do, neither with their religion, any farther than endeavoring to be "living epistles of the grace of God, known and read of all men." This we believe to be the wisest course in the onset. We came out here to labor with our own hands, and disarm, if possible, the prejudice that now exists between Jew and Gentile, and thereby gain access to the heart, that we may sow in the words of eternal life. In this course we have not been mistaken. Even to-day, since I began to write, Mr. Levee, the chief Jewish Rabbi of Jaffa, and who owns a plantation near by us, came, and with much entreaty, requested me to take his plantation, and cultivate it, and receive all the profits, without paying any rent. He being old and poor, is not able to manage it himself. Having other engagements, and not sufficient help, I was under the necessity of declining his offer. Full well am I satisfied, that the plan that has been adopted, to cultivate the soil, is the right one, thereby affording all Jews a place of refuge, and an opportunity of learning the art of agriculture, that they may obtain a livelihood independent of their Jewish brethren, should they embrace Christianity, or be inclined to investigate its claims. I am thankful to our Heavenly Father that I am permitted to labor in this truly benevolent cause.

Mr. Jones, the gentleman that came out with us, stopped at Beirut two weeks, and obtained from Consul Smith all the papers and documents and information he could get in relation to the Artes difficulty, and likewise as he had in his possession. In company with Mrs. Williams, he has been to Artes and taken possession of the house, as that was the agreement of the parties, that the American donors should decide to whom their donations were given—to Mrs. Minor and associates, or to Mr. Mesbullah. The decision was in favor of the former. It is evident from the documents which I have seen, that Mrs. Minor has pursued a righteous course, and is exonerated

ed from all blame, and that Mr. Mesbullah is not worthy of the sympathy or aid of the Christian community. On the Sabbath, our little company assembled twice for religious worship. WALTER DICKSON.

THE PRAYING COLLIER.

Dr. Joseph Stennet resided in Wales several years, and preached to a congregation in Abergevenny. There was a poor man, a regular attendant on his ministry, who was generally known by the name of Caleb; he was a collier, and lived among the hills, between Abergevenny and Hereford; had a wife and several small children, and walked seven or eight miles every Sunday to hear the Doctor. He was a very pious man; his knowledge and understanding were remarkable, considering his situation and circumstances. Bad weather seldom hindered Caleb's attendance at the house of God, but there was a severe frost one winter, which lasted many weeks, and blocked up his way so that he could not possibly pass without danger, neither could he work for the support of his family. The Doctor and others were concerned lest they should perish for want; however, no sooner was the frost broken than Caleb appeared again. Dr. S. spied him, and as soon as the service was ended, went to him and said, "O, Caleb, how glad I am to see you; how have you done during the severity of the weather?" Caleb cheerfully answered, "Never better in all my life. I not only had necessities, but lived upon dainties the whole of the time, and have some still remaining."

Caleb then told the Doctor, that one night, soon after the commencement of the frost, they had eaten up all their stock, and not one morsel left for the morning, nor any human possibility of getting any; but he found his mind quite composed, relying on a provident God, who wanted neither power nor means to supply his wants. He went to prayer with his family, and then to rest, and slept soundly till morning. Before he was up, he heard a knock at his door; he went and saw a man standing with a horse loaded, who asked if his name was Caleb. He answered in the affirmative; the man desired him to help him take down the load. Caleb asked what it was. He said, Provision. On his inquiring who sent it, the man said he believed God had sent it; no other answer could he obtain. When he came to examine the contents, he was struck with amazement at the quantity and variety of the articles, bread, flour, oatmeal, butter, cheese, salt meat and fresh, &c., which served them through the frost, and some remaining to that present time.

The Doctor was affected with the account, and afterwards mentioned it in hope of finding out the benevolent donor; but in vain, till about two years afterward he went to visit Dr. Talbot, a noted physician in the city of Hereford. This Dr. T. was a man of good moral character, and generous disposition, but an infidel in principle. His wife was a gracious woman, and a member of the church. Dr. Stennet used to go and visit her now and then; and Dr. Talbot, though a man of no religion himself, always received Dr. S. with great politeness. As they were conversing pleasantly one evening, Dr. S. thought it his duty to introduce some thing that was entertaining and profitable. He spoke of the great efficacy of prayer, and instanced the circumstance of poor Caleb. Dr. Talbot smiled and said, "Caleb, I shall never forget him as long as I live."

"What did you know him?" said Dr. S. "I had but a very little knowledge of him," said Dr. T., "but I know he must be the same man you mean."

Then Dr. Talbot related the following circumstances. He said, "the summer before the hard winter, above mentioned, he was riding on horseback, as was his usual custom when he had a leisure hour, and generally chose to ride among the hills, it being more pleasant and rural. As he was riding along, he observed a number of people assembled in a barn; he rode up to the door to learn the cause, when he found, to his surprise, that there was a man preaching to a vast number of people. He stopped and observed that they were very attentive to what the preacher delivered. One poor man in particular attracted his notice, who had a little Bible in his hand, turning to every passage of scripture the minister quoted. He wondered to see how ready a man of his appearance was in turning to the places. When the service was over, he walked his horse gently along, and the poor man whom he so particularly noticed, happened to walk by his side. The Doctor asked him many questions concerning the meeting and minister, and found him very intelligent. He inquired also about himself, his employment—his family—and his name, which he said was Caleb. After the Doctor had satisfied his curiosity, he rode off, though no more about him till the great frost came the following winter. He was one night in bed; he could not tell for certain whether he was asleep or awake, but thought he heard a voice say, 'Send provision to Caleb.' He was a little startled at first, but concluding it to be a dream, he endeavored to compose himself to sleep. It was not long before he heard the same words repeated, but louder and stronger. Then he awoke his wife, and told her what he had heard, but she thought it could be no other than a dream, and fell asleep again. But the Doctor's mind was so impressed that he could not sleep; at last he heard the voice so powerful saying, 'Get up, and send provision to Caleb,' that could resist no longer. He got up, and called his man, bid him bring his horse, and he went to his larder, and stuffed a pair of painters as full as he could of whatever he could find, and having assisted the man to load the horse, he bade him take the provision to Caleb. 'Caleb, air!' said the man, 'who is Caleb?' 'I know very little of him,' said the Doctor, 'but these among the hills; let the horse go, and you will be sure to find him.' The man seemed to be under the same influence as his master, which accounts for his telling Caleb, 'God sent it, I believe.'

The Sabbath Recorder.

New York, May 4, 1854.

Editors: O. B. UTTER & THOMAS B. BROWN (C. B. B.) Occasional Editorial Contributors: JAMES BAILEY (C. B. B.) WM. H. MAXSON (C. B. B.) T. B. BARKER (C. B. B.) N. V. HULL (C. B. B.) J. M. ALLEN (C. B. B.) A. B. BURDICK (C. B. B.) British Correspondent—JAMES A. BEGG.

THE WESTERN WATCHMAN AND THE SABBATARIANS.

Nothing is more common than for the partisans of opposing sects to prefer against one another the charge of bigotry. Those who are most forward to make the charge, however, are not always the most liberal-minded themselves; nor do they always give the best evidence in the world, that they understand the meaning of the term. As the world goes, a man who is rigidly fixed in attachment to the cause of truth will be denounced as a bigot, while one so loose as to care but little whether God or the Devil reigns, will be spoken of as a person of enlarged and charitable views. To this latter sort of liberality we make no pretensions; and if an uncompromising adherence to what we regard as taught in the Word of God renders us open to the charge of bigotry, we must be content to bear it, as others, better and holier than ourselves, have had to do before.

If biographers are to be relied on, bigotry means an obstinate attachment to one's own opinion without sufficient reason. If one's faith or practice is expressly enjoined in the Scriptures, or is deducible therefrom by necessary consequence, he cannot be too rigid in adhering to it. His fixed, uncompromising perseverance in it is not bigotry; it is but the answer of a good conscience. In the cant vocabulary of this degenerate age, however, a stern adherence to principle, no matter how clear may be the scriptural grounds of it, is regarded as a manifestation of narrow-mindedness too insufferable to be tolerated.

Sabbatarians are bigots, if their views are not warranted by Scripture. If their views concerning the sanctity of the seventh day are but doubtful inferences from obscure passages of the Bible, and are not sanctioned by a fair construction of the language of Scripture, then let their obstinacy in the maintenance of them be set down as bigotry. But if they can show a 'Thus saith the Lord' for them, then let all candid persons judge whether the charge of bigotry does not lie with tenfold weight against those who are so obstinately wedded to their own views, that they are never willing to compare them with ours in honorable discussion, but prefer to screen them from examination by resorting to the ad captandam vulgus mode of attack, whenever they can conveniently do so.

Our hope of any candid examination of our views by editors, ministers, and leading men in the Church generally, has pretty much died out. They still mouth the terms Jewish Sabbath and Christian Sabbath, carefully telling the world how much we esteem the former above the latter, notwithstanding we have shown, over and over, that these terms are unscriptural, and that the use of them conveys most unjust ideas with respect to our Christian character. They talk of the Lord's Day, as if those who repudiate the sanctity of the Sunday had no respect for the day which the Lord claims as peculiarly his own. But when and where has their willingness been shown to leave the whole question calmly and fairly discussed?

We are led to these remarks by the subjoined article, which we clip from the Western (St. Louis) Watchman of April 6th, a paper purporting to be of the Baptist type. It merits no particularly reply, and we notice it only because we think it probable the perpetrator expected to gain some notoriety by it, and it would be a pity to disappoint his ambition.

There is a small sect in this country called "Sabbatarians," or sometimes, "Seventh-day Baptists," whose distinguishing tenet is, that the seventh day, that is, Saturday, and not the Lord's day, ought to be observed as the day of rest, and of religious worship. Why they are called Baptists we do not know, unless it is because they practice immersion as the only baptism, which, we believe, is the fact. But, although we have occasionally looked over the articles of their weekly organ, as we have received it by exchange, most of the time since its commencement, some eight or ten years ago, we were not aware, till accidentally glancing at the last number, how very narrow and bigoted their doctrines are. The following is an extract from an editorial article on "Sabbath-breaking partnerships."

"According to Sabbatarian theology, the keeping of the first day of the week is sin. We hold it to be sin, not because we are wanting in charity towards our first-day brethren, but because it involves a transgression of that law which says, 'The seventh day is the Sabbath; in it thou shalt not do any work.' It is sin, because, being a human tradition, it makes void the commandment of God. This is the doctrine we have proclaimed to the world. We are continuing to proclaim it, in our public discourses, in our tracts, and in all our ecclesiastical movements. We are aiming to impress it on our fellow disciples of all persuasions, that, in keeping the first day of the week, they are symbolizing with Popery, honoring a human tradition, and transgressing the divine law. This is what we are aiming at by our restricted communion; this is the object of our church organizations. For so important does this thing appear to us, that we cannot unite in commemorating the Lord's death with those who keep the Sunday, lest we should fail to bear that emphatic testimony against their practice, which we think it our duty to bear."

This we suppose to be sufficiently explicit. They "cannot unite in commemorating the Lord's death with those who keep the Lord's Day. It is not easy to see why such a sect should celebrate the Lord's death at

all, so long as they esteem the Jewish Sabbath above the day on which he arose from the dead. Their "restricted communion" is quite needless; for it is very certain that no well informed Christian would commune with them. They may be very sincere in their belief, and very upright in their conversion, for aught we know; but their "Sabbatarian theology," according to which the keeping of the Lord's day is a sin, is too perverse to be entertained.

COMMUNION AT THE LORD'S TABLE.

To the Editors of the Sabbath Recorder:— I ask your indulgence, and the patience of your readers, in one more article on the subject of Communion at the Lord's Table.

I readily admit, that the kind feelings of our hearts may greatly incline us to give the strongest expression of charity to such as we believe are united to Christ by faith. And I also admit, that we feel an aversion to being thought uncharitable towards our brethren who differ from us in their religious opinions. For these reasons, we may be inclined to go beyond our denominational limits, in order to gratify our own feelings, and to avoid the odium of being thought uncharitable. But I can see no real advantage resulting from the practice.

Every Christian should have some good object in view in every action of life, even in things relating to this world, and much more so in the sacred things of religion. Now, what good object is effected in promiscuous communion? If it be designed as an expression of fellowship for those with whom we commune, then it expresses too much; for in this act we fellowship the church and its members where we may thus commune, with all their known errors and wrongs; and our action would express a falsehood. A course of Christian kindness, with the exception of this, is a more effectual and consistent method of expressing our Christian regard. Christians come into a closer and more intimate contact in an interchange of preaching, and in social meetings, than they do in the act of communing together. Our intercourse in this kind of Christian freedom is commendable, and we cannot doubt of its propriety.

Nor can it be the means of promoting Christian charity; for, on such occasions, there can be no interchange of Christian affection or sentiments, that cannot be more conveniently had at social meetings. And if, indeed, it were attended with an increase of this grace between ourselves and those with whom we may occasionally commune, it would be probably overbalanced by a loss of it in our own churches; for this practice would naturally tend to laxity in our own religious sentiments, and promote a latitudinarianism, productive of new innovations, and a servile compliance with such things as are prohibited by the word of God.

This practice cannot be plead for on the ground of necessity, while we have the opportunity of enjoying communion in our own churches, as often as is useful, or would tend to promote our piety. It certainly cannot be a greater privilege to commune with those, the constitution and government of whose churches we admit to be unscriptural, than to perform this duty among those against whom no such objection can be urged.

As this sacred institution was especially designed to commemorate the sufferings of Christ, so it is evident, that if we would eat the communion of the Lord's body acceptably, we must spiritually discern it. Nor do I wish to be understood that I think we should have other objects in view, or other interests to subserv. We do not commune together in order to show our fellowship for each other. But each brother, having the same object in view, and being of one accord, and in one place, they are, as a consequence, brought into communion with each other. And as discerning the Lord's body is the main, if not the only object had in view in this ordinance, there seems no good reason for any brother's conscience to be subjected to trials on account of not performing this duty with members of other denominations. I see not why we can not discern the Lord's body as clearly when convened in our own churches, under the administration of our own ministers, and surrounded by our covenant brethren, as when we are mingled with the members of other denominations. If this is the object of communing at the Lord's table, and we gain nothing in this respect, it seems that we can have no reason for conscientious scruples in confining our communion within the limits of our own discipline.

Before closing my remarks upon this subject, perhaps I ought to notice some objections which are made against the practice of restricted communion.

We are told, it is the Lord's table, and not ours; therefore we have no right to preclude any person from coming to it. The same may be said with equal propriety of every thing else which appertains to the Lord. Baptism is the Lord's baptism, in the same sense that the communion is the Lord's table; for it is designed to show the Lord's burial and resurrection, as the communion does the Lord's death. And has not the church a right to preclude any from baptism whom it may deem unworthy? Every denomination has its terms, which must be submitted to on the part of all who are admitted to the rite. The pulpit is also the Lord's, and no church would allow of the promiscuous occupancy of it by all who might be inclined to preach in it. The same is true of the Lord's table.

It is often said, and sometimes by those whose religious standing and occupation should have raised them above it, that the language of strict communionists is this: "Stand by thyself, come not near me, for I

am holier than thou." Isa. 65: 5. If this language fitly describes the sentiments and design of such as are favorable to the practice of restricted communion, we think they are unworthy of the fellowship of any class of Christians; for it indicates a degree of selfishness which is unworthy of the disciples of Christ. But I am persuaded that such objectors greatly mistake the sentiments and feelings of their brethren in this matter. I know not as they have ever claimed a spirituality superior to that of their brethren of other denominations. But they claim to be more consistent with the requirements of the word of God, and they wish their brethren to understand, by their practice in this particular thing, that they aim at a conformity to the apostolic exhortation, in Eph. 5: 11, to have no fellowship with what they esteem an unfruitful work of darkness, but rather to reprove it. We believe that our brethren err from the truth, in some things, which, with our understanding of the word of God, it would involve us in inconsistency if we were to fellowship them by a promiscuous communion. For this reason we have withdrawn ourselves from other religious sects, and design a separate church organization. We design not to implicate our brethren with insincerity, nor do we claim to be infallible ourselves.

Again, it is said, as an objection to strict communion, 'that in heaven there will be but one communion, and therefore there should be but one on earth among Christians.' I do not question the perfect harmony of the saints in heaven, but I question the appropriateness of this objection. It seems to take as an admitted fact, that all who claim communion at the Lord's table will assuredly be admitted into the assembly of the glorified saints—which is a very questionable thing. It also supposes, that the same differences will continue to be entertained in the family in heaven that exist among the various denominations of Christians on earth. This we are certain will not be the case. The errors which now separate the great body of Christians will all have been corrected; so that in heaven there will be perfect harmony in all things. The objection seems to rest upon the ground that the saints in heaven will commune together in a manner somewhat as they do on earth; which it is inconsistent to suppose. I imagine there will be no occasion for literal communion at the Lord's table in Christ's glorified kingdom. Furthermore, it seems that the objection under consideration is not made with a good grace by such as cherish a preference for a particular church. There will be but one church in heaven; and all denominational distinctions, together with their causes, will be annihilated; and the saved will be known only as the saints of God.

To conclude, if all I have said upon this subject shall have no other effect than to show that unrestricted communion is of doubtful propriety, this doubt should determine us to refrain from it. In such a case, "he that doubteth is condemned if he eat;" "for whatsoever is not of faith is sin." "Happy is that man that condemneth not himself in that thing which he alloweth." W. B. M.

COPARTNERSHIPS.

To the Editors of the Sabbath Recorder:— The probability is, that after all discussion of the innocence or sinfulness of partnerships between Sabbath-keepers and first-day keepers, as they generally are conducted, a feeling of decided dissatisfaction will continue to affect the consciences of our people respecting them. But whatever our own people may think of them, it is certain that first-day keepers will forever regard them as involving a violation of the principles we assume with reference to the Sabbath. It may be that many will apologize for the thing on one ground or another, but there is no reason to think that it will ever be really felt or believed to be consistent, at any rate, by sufficient numbers to relieve it from general condemnation. Those who are familiar with the effect of the thing on the Sabbath principles which distinguish us, see that these principles are greatly retarded in respect to their propagation by it, as well as by numerous other causes, many of which no measure of consistency, or wisdom, on our part, could prevent. In this case, as in most others, without doubt, it is much easier to find faults, than to remedy them. But it is equally evident, that faults must be discovered before they can be corrected.

I will suggest one thing, which seems to me to be observed practically among our business men, if the evil complained of is ever remedied. The thing I mean is, that our people should combine their capital and labor, to conduct all kinds of business under firms which will suspend their operations and close their establishments on the Sabbath, instead of scattering their funds all over the country, where the interests of first-day keepers so predominate as to make it impossible to have the Sabbath ever respected, and much less kept. I am aware, that it may be very difficult to succeed in some kinds of business, if the operations are suspended on the Sabbath. I think we should select other pursuits. The course our people take on this matter very generally, looks as if they thought that the observance of the Sabbath, by a business establishment of almost any kind, must be fatal to its success. That there is some reason in that idea, is not disputed, and that there is more weight in it in regard to some kinds of business than others, there is no doubt. But whatever those difficulties are, they always decrease as the appurtenances and capabilities of an establishment become more com-

plete and ample. If an enterprise is undertaken manfully, and prosecuted vigorously, being well stocked, it will stand a chance to succeed; but if it be begun hesitatingly, and conducted doubtfully, and only half manned and half stocked, it will stand more chances to fail. But our people (it may be said) have not the means or the men to carry on extensive business. If so, then they should certainly concentrate what they have the more carefully. But is it not the fact, that we have scattered the little means we have had, among various incorporations where first-day persons, as a matter of course, from being in the majority, have filled all the lucrative positions? And has not this had a tendency to keep us poor, and lead most of our enterprising men, or at least many of them, to leave us? Has not this course been calculated generally to exclude our brethren from the opportunities of becoming experienced and competent business men? I cannot think of any thing that better illustrates the position of our people commonly in such matters, than the business of playing second-fiddle. So far, however, as our position is unavoidable from our unpopularity and limited extent of our views and practice, we should submit to it with patience and fortitude. But to carry ourselves as if we were ashamed of our principles—as if we merited to be obscure on account of them—to hide ourselves and our principles behind first-day keeping partners, clerks, or workmen, I think is not only wrong in principle, as shrinking from a manly and Christian exhibition of our principles, but is even more disastrous to the worldly interests of our people. If our brethren would take more pains—if they would consent to bear for a season the additional toil, care, and responsibility of building and managing Sabbath-keeping manufactories, mercantile establishments, trading and fishing vessels, and give proper notice when laborers are wanted to manage them, and liberal prices for services rendered, I think they would soon find that the strait place in which they hitherto have found themselves would widen. I think they would find the real difficulties in their way to a very satisfactory extent overcome, and many which seemed to be real, only imaginary. Then our youth would stand a better chance of employment where they could be true to conscience and duty. Then, too, some of the many who are convinced that our views of the Sabbath are correct, and who persuade themselves, that they are excusable while they omit to keep it, on account of the difficulties of the undertaking, might find it practicable to conform their actual course to their own convictions. Others also, who neither know nor care what the truth may be in the case, would find themselves so associated with the question as to be more likely to become convinced of the requirements of God on them to keep the Sabbath, than they would where our principles, and interest in business, are both thrown into the background by the first-day keeping character of the establishments with which we are connected.

I am aware that some may say, as it is very natural for practical men to say, "The thing looks fine in theory, and may seem very easy to those who have no experience in such things; but we know it can't be done—we have had too much acquaintance with such matters to undertake it." But I remark, that to the honor of our denomination, or at least some members of it, the thing has been tried and proved perfectly successful. In Pawcatuck, R. I., several branches of business, by as many different companies, have been established and conducted prosperously for a number of years on this plan. The machinery business carried on by J. P. Stillman & Co.; the ship-building business by Silas Greenman; the house-building business by Chas. Maxson, & Co.; the foundry business by Chas. Potter and a number of others; are instances in point. Nor have they succeeded without their share of opposition, and in some instances, plans laid for the purpose of crushing them. The ship-building business of George Greenman and brothers at Greenmanville, Ct., furnishes another illustration of the practicability of this plan. Others might be named; but these, I think, are sufficient to remove the skepticism of practical men, growing out of the idea that those who write lack experimental knowledge in such matters.

Then let our people build up Sabbath keeping establishments. I do not say they should not be in partnership with first-day keepers. I have no objection to their being in partnership with them, if they make sure the point that the Sabbath shall not be violated in conducting the business in which they are engaged. Should this rule be reduced to practice where it could be, notwithstanding it might make it necessary for us to content ourselves with small beginnings in many cases, I believe it would eventually increase the property and influence of our people as much as it would relieve the consciences of the most scrupulous of our members. Entertaining such views, no one will think strange when I say, that the course of our people generally, in becoming partners in business where they know the Sabbath will be violated constantly, is a strange and fatal blunder.

Some years since I wrote a short article on this subject, which was published in the Recorder. In that article I asked that the brethren would give their views on the question; but I do not remember that any response was made to my invitation. I regret that the subject was not then handled by "T. B. B.," or some one else, in a similar way to his late treatment of it; for though I must allow that he has laid the rod on us with a strong arm, I must also confess, that there seems to be much correctness in his views of the matter, and a great deal of justice in his way of treating it. If this discussion had been had at the time I refer to, I think it might have had a tendency to check the evil which from that time to the present has been extending, and is now the subject of complaint. I hope the discussion will do good, even at this late day.

In my article, above alluded to, I admitted that I thought a partnership with a person who would keep business going on the Sabbath might be formed, or continued, under

circumstances and in view of considerations which would make it justifiable. I am of the same opinion still. But the circumstances under which, and the considerations in view of which, partnerships are formed between our people and others generally, so far as I can judge, do not approximate in the least to the idea which I had in my mind when I expressed the opinion in question. This will account for the circumstance that some have thought there was an inconsistency between the views set forth in that article and my disapproval of partnerships entered into by individuals among us since that time. This matter, I think, can be set in a clear light as follows: Suppose I say, that in my opinion a man might buy a slave, and thus become a slaveholder, under circumstances, and in view of considerations, which would justify him in so doing; as, for instance, when a man buys a slave for the very purpose of giving the slave his liberty, instead of speculating by selling him. If then a man, hearing me denounce slavery as a sin, should say to me, it is inconsistent for you to call slavery a sin, since you admit a man may be justified in becoming a slaveholder; and I should say to him, That slavery which I condemn is entered into under circumstances, and practiced for considerations, directly opposite to those which I hold would justify a man in becoming temporarily a slaveholder—every one would see that I was perfectly consistent in my statements and positions. So when I say, a partnership would be justifiable if entered into with the prospect and for the purpose of bringing the erring partner to receive the truth and walk in the liberty it gives, instead of speculating out of his continuing in the bondage of error, I suppose my consistency would be perfectly apparent.

Or, again, if a Sabbath-keeper should become a partner in business with a first-day keeper, and should make an arrangement by which he should be at no expense or derive no profit, directly or indirectly, from the labor done in the time of their business by his partner, or persons under their control, on the Sabbath, I think he could not be held as a Sabbath-breaker because the partnership premises were occupied by the agency of his partner on the Sabbath. In such a case, I think the first-day partner only would be accountable for violating the Sabbath. The Sabbath-keeping partner, in that case, would only be allowing the individual right of his partner to act on his own convictions, and for himself render an account to God for his conduct. If it be said, it would not be wise, or practical, to do business in that way, or that it would be wrong to form such a connection with violators of the Sabbath, I answer, it might not be wise, but I think it could be done, though it might be ever so difficult; and in regard to the violation of the Sabbath, I think the Sabbath-keeping partner would not be in partnership in such a case, any more than he would in being (as a citizen) a proprietor in a public highway, and other proprietors should see fit to work out their road-tax, or run a line of stages upon that road, on the Sabbath. In such cases, I think responsibility ceases.

Should any doubt the correctness of my opinions, I am not disposed to be strenuous about this point. I have said these things that I might be understood. I do not advise the formation of such partnerships; but, on the contrary, I repeat, let us combine our capital and labor to rear up entire Sabbath-keeping establishments, for then our consciences will be free from harassing doubts, our opponents cannot charge us with being inconsistent, and the course we are pledged to will be relieved from one of its embarrassments. Then, too, in those places at least where our people are sufficiently numerous to require the labors of the various kinds of mechanics, they may be able to find those among Sabbath-keepers who are competent to build houses and ships, and do such other work as they want done, without being obliged to employ, to great disadvantage, those who keep the first day, or allow them to work for them on the Sabbath.

L. CRANDALL.

THE CLERGY ON NEBRASKA.

The clergy of New England have long considered Fast and Thanksgiving Days as suitable times to discuss in the pulpit national questions, especially in their relation to morals and religion. This year Nebraska furnished the text for a large number of fast-day sermons. Taking it for granted that very many of the three thousand clergymen of all persuasions who signed the late Memorial to Congress, would not fail to improve the opportunity of the Annual Fast, in bearing before their own congregations the solemn testimony which they had forwarded to Congress against this iniquitous consummation, the editors of the Independent addressed circulars to a number of clergymen in Massachusetts and Connecticut, inquiring the subject of their fast-day sermons, especially so far as they referred to the subjects of Nebraska and slavery. Last week that paper contained six columns of replies, from nearly a hundred ministers resident in Massachusetts, all of whom discussed the Nebraska question more or less in their sermons on fast-day. This week it promises to give similar samples of the doings of the clergy in Connecticut. Of course there was an endless variety in the modes of handling the subject; but all of them tended to the same result—all were designed to impress the people with the essential sinfulness and imminent danger of the Nebraska movement.

MISSION HOUSE BURNED.—The Minnesota Democrat says that the Mission House at Lac qui Parle was consumed by fire, on Friday, the 24th March. The fire originated in the cellar, where some children had gone with a candle, and accidentally ignited a quantity of straw. There being no water at hand, it was impossible to quench the flames, and in a short time the Mission House, together with an adjoining building, was consumed. The Mission was occupied by Rev. S. R. Riggs and family, who lost nearly all their effects, clothing and provisions included. Mr. Riggs has been a devoted missionary among the Dakota Indians for a long number of years, and is well known as the author of the Dakota Lexicon, an elaborate work published by the Smithsonian Institution a few years since, by which the Dakota language, with all its peculiarities, is systematized and explained.

ANOTHER JEWISH SYNAGOGUE.

The Baptist meeting-house in Twelfth-st., N. Y., (the lot of which joint-stock of the Seventh-day Baptist meeting-house in Eleventh-st., has recently been purchased by a "Reform" Congregation of Jews, and fitted up for a Synagogue. The building stands on a lot 75 by 100 feet, and cost, with all improvements, \$48,000. On Sunday, April 2d, 75 of its 144 pews were sold at auction, and brought \$28,000. The remainder are to be rented at from \$15 to \$40 per annum the half pew. Of the "Reforms" in this congregation, a correspondent of the Amosaeon gives the following account:—

"The divine service of the Temple is made more attractive and soul-elevating by dispensing with some prayers not suitable for the present age, and especially not congenial to the feelings of an enlightened American Israelite, such prayers as were added to the ritual in time of severe persecution of our nation, in olden and more modern times, both under the despotic sway of heathen and Christian tyrants.

"Repetitions of one and the same prayer, although sometimes given in a little difference of words, are left out of the ritual. "Such pieces of poetry, recitations and prayers, as are entirely or mixed with Chaldaic or other languages, are left out, as for instance, Eesh Meckonem, Ye-kum perkan, Pitum hactoreah, and others; so that the liturgy is entirely in the pure Hebrew language, both prayers and psalms. "The old melodies and the sing-song way of reciting them by the Chassan is done away with; the service is read off slowly and distinctly, accompanied by a well-trained choir and a melodious organ.

"Instead of the many Piztum, we hear a lecture every Sabbath by the Rev. Dr. Metzger.

"The selling of Mizvoth and Offerings at the reading of the Thorah are entirely abolished. The reader takes the Scroll, reads the portion which is to be read on Sabbath and Festival days, in presence of the Rabbi and President, and then deposits it again in the Ark. No calling up and no notices are served, as done in other congregations, who fine their members for non-attendance, as they frequently do, to escape this involuntary tax, for such it is, although styled Free Offerings."

REVIVALS IN NEW YORK.—The Baptist Register has intelligence of revivals in Adams, Greenville, Pavilion, and Utica. On a recent evening, Rev. D. G. Corey, pastor of the Bleeker Street church, baptized ten converts. In Greenville, forty persons have been added to the Baptist church on profession of faith, and in Pavilion thirty-two; and the good work is still advancing. From Adams, the church clerk writes:

"A series of meetings which lasted seven weeks, was commenced at our usual place of worship, and soon young converts were speaking the praises of their Saviour. Backsliders returned to the fellowship of the church, and a glorious revival was in progress in the immediate vicinity of our house of worship, where there had been, comparatively speaking, but very few conversions for a number of years. Our pastor labored almost constantly, and in connection with some of the young converts, visited from house to house, the result of which was, that many who seldom entered God's sanctuary, were seen moving to the altar of prayer, where they found peace in believing. Forty-six have been baptized, a large proportion of whom are heads of families—an increase that will materially add to the wealth and influence of the church. Thirteen stand as candidates for the ordinance, and the work of the Lord is still progressing. We have dismissed by letter, within a few months past, nearly 100. Present number, 387. The church have never been more united and harmonious than at present.

NEW PUBLICATIONS.—C. Shepard & Co. of New York, have in press, and will publish next week, "THE PEARL," or "SCRIPTURES LIBRARY," in Sixteen Volumes. 32 mo., pp. 32. By H. H. BAKER. The subject of each volume is as follows:—

- Vol. 1. Attributes of God. " 2. Character of Christ. " 3. The Holy Ghost. " 4. Fall and Depravity of Man. " 5. Call to the Unconverted. " 6. Evidences of Conversion. " 7. Baptism. " 8. The Lord's Supper. " 9. The Sabbath. " 10. Prayer. " 11. Practical Holiness. " 12. Promises to the Faithful. " 13. Death and Resurrection. " 14. The Final Judgment. " 15. The Wicked. " 16. The Saints in Heaven.

These works have been prepared with much care, and appear to be well adapted to the biblical study of the several subjects. We may refer to them again, when we have the pleasure of examining the full series.

THE CRYSTAL PALACE.—The reopening and reinauguration of the Crystal Palace takes place on Fifth-day, May 4th, with appropriate and imposing ceremonies. Addresses will be delivered by several distinguished speakers, and music of a high order is promised. The Palace opens at 8 o'clock, and any body who pleases may attend by paying twenty-five cents for admission.

THE MEMORIAL.—Another number of the Seventh-day Baptist Memorial (the second number of the third volume) will be issued in a few days. It will contain a portrait of Eld. Daniel Coon; biographies of Joseph Clark, Esq. of Westerly, Joseph Clarke, Jun., Arnold Bliss, and John Bliss; a continuation of the History of the Westerly Church, and of the History of Seventh-day Baptist Missions; post-office address of ministers, &c.

On the 27th of April there were imposing ceremonies at Danbury, Conn., on the occasion of the dedication of a Monument to General Wooster of the Revolutionary Army. It was a great day for Danbury, and passed off with happy satisfaction to all concerned.

