

# 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.

### TRACT OPERATIONS.

Continued from the Recorder of March 22d.

On Sabbath, January 27th, I went to the synagogue, introduced myself to some of the Jews, and gave them some Tracts. I also proposed to them the subject of lecturing in their place of worship, and made some pleasant acquaintances among them. But as their synagogue was not a very eligible place for my purpose, and finding that some might not incline to let it, I did not press the matter. The evening after Sabbath was the time advertised for C. M. Clay to lecture in New Haven upon the Tyranny of Slavery. I went to hear him. At his lecture given in New London, one week before, the admittance was twenty-five cents per head; the lecture at New Haven was free, and very numerously attended, the large Hall where it was given being filled to its utmost capacity. The lecturer used no notes, but spoke for about an hour in a manly, argumentative, and forcible manner. I heard the lecture afterwards spoken of as the best they had ever heard in New Haven. On First day morning I attended Dr. Phelps' church, and heard him preach. In the afternoon I went to Dr. Crosswell's (Episcopal) church, and heard a good sermon by the very venerable looking doctor. I judged him to be aged about seventy; and his hair, which was thick, long, and naturally curled, was as white as his surplice.

Wishing to visit Hartford and some other places in that vicinity, I concluded my arrangements with the Universalists to discourse on the subject of the Sabbath in their house on the next First-day, or the evening following.

While at New Haven, I went one day into the railroad depot, and distributed some Tracts to the persons present, as I was in the practice of doing. At the time I speak of, I had considerable conversation with several individuals, and among the rest was a Congregational minister. When we had talked some time, and he had about exhausted his means of defense of the practice of Sunday-keeping, he gave me the history of his first acquaintance with the Seventh-day Baptists. It was substantially as follows:

When he was a boy, he said, he lived in Vermont, and there being some person sick in his neighborhood, who had a relative in Rensselaer County, N. Y., whom they wished to see, he was sent down to bring the person up to Vermont. And as it was a case of necessity, it was so arranged that a part, at least, of the journey down to Rensselaer was performed on Sunday, as he called it. His way led him through the Seventh-day Baptist settlement in the town of Berlin, and not being accustomed to see people at work on that day, he was surprised to find them busily engaged in their usual employments. Among others he chanced to see, was a man digging post-holes near the road-side, whom he accosted, and inquired, "What do you do with the Sabbath down here?" to which the man at work coolly replied, "We let it out to travelers." My friend said, though he was but a boy at the time, yet the answer of the man at work was perfectly intelligible to him, and he rode along without asking any more questions. And thus our conversation ended.

Towards the last of the week, I left New Haven and went to Suffield, a New England village some sixteen miles above Hartford, and called at Mr. Thaddeus Spencer's, whose wife is a member of the Seventh-day Baptist church at Pawcatuck, R. I. Mr. and Mrs. S. received and entertained me in a very kind manner. I met two other members of the Pawcatuck church at Mr. Spencer's, one a sister and the other a cousin of Mrs. S., who were attending the flourishing seminary of learning located in that village. The afternoon of the day I arrived at Suffield was the time of the covenant or preparatory meeting of the Baptist church in that place. Accompanied by Mrs. S. and one of the young ladies, I attended the meeting, and was introduced to the pastor of the church, Rev. Mr. Ives, a very interesting man, and I think an able minister. The meeting that afternoon was quite interesting. One thing that enhanced the interest of the occasion was, that a young man, a student in the Academy, gave in his experience, and made an offering of himself to the church, asking baptism and membership with them. Mr. Ives asked me to preach for him the next morning, to which I consented, and attended through the services of the day and evening. The Baptist church at Suffield is very large. I think they told me it had some eight or nine hundred members. Having writing to do, I remained at Suffield till Third-day. Before I left, I called on Mr. Ives, and presented him an assortment of our Sabbath tracts, and had quite a long conversation with him on the points of difference between us. Among other things, Mr. Ives expressed his views on communion, (in substance, that of communing with all immersed believers,) and suggested the propriety of their people and ours communing together, and also a wish that we should take the subject up in our public meetings, that is, Associations or Conferences, and seemed to

think we might see the propriety of the measure. I told him we had had the question up, but that I was of the opinion, that the Seventh-day Baptists, as a people, would never adopt that view of the matter. At that juncture, one of Mr. Ives' deacons came in (with whom on the evening previous I had an interesting conversation, and gave him a tract,) and he having business with the Elder, I bade them good-day.

I reached Hartford that afternoon, and put up at the Eagle Hotel. Having ordered a package of Sabbath publications for that place, I found them at the Express office, and commenced distributing them, and by the next day at night I had disposed of as many of them as I thought best to leave there, as I wished some for other places on the route back to New Haven. I then took the cars and went as far as Meriden, and stopped for the night. The weather, which had been exceedingly cold ever since I left New Haven, had by this time so moderated that there was a severe snow storm during the night, which interrupted the trains on the road the next morning. During the fore part of the day, I made my way about town through the snow, and disposed of what tracts I could spare, and reserve a few for those who might attend my lecture at New Haven, where I arrived the same evening.

The next thing to be attended to, was to give notice of my lecture, which I did in two of the daily papers. One of them, the *Paladium*, inserted the notice free of charge, under the head of "Religious Intelligence." Sixth-day, I did some writing and ordered a package of tracts to be sent me at Bridgeport. Sabbath, attended the Synagogue in the morning, and spent the rest of the day at my Hotel. In the afternoon Dr. Phelps called on me, and asked me to preach for him the next morning, which I engaged to do. When I went into the pulpit to fulfill my engagement at Dr. P.'s the next morning, I saw that Mr. Hodson, the Universalist minister, at whose church I was to speak in the evening, was in the congregation. I did not think it very strange that he should be there, considering the novel circumstances of the case, especially as I knew that they used their house for their Sunday School in the forenoon, and only had preaching in the afternoon and evening. I rather suspected, however, that Mr. H. was not in the habit of attending Dr. P.'s church very often. At two o'clock I went to Mr. H.'s church to hear him preach. I found that he had quite a fine house, and a rather fine appearing congregation, and quite respectable numbers. The sermon was good. For closeness of application, and spirituality of bearing, it was more than an average with the preaching I am accustomed to hear. Perhaps I ought to mention, that Mr. H. invited me to a seat in the desk with him, which I accepted, and at his request made the opening prayer. Whether he felt honored, or not, by the intimacy practically carried on between us, I did not apprehend any danger; though it was somewhat closer than is sometimes permitted me, even among those whose theological and ecclesiastical relationship to myself is understood to be much nearer than his. At the close of the service, Mr. H. gave notice that I should give a discourse at that place in the evening—he also explained the nature of my subject, and object of my agency, and expressed a readiness to bear and consider what I might have to offer. The congregation in the evening was, I thought, quite as large as it was in the afternoon, and they gave very close attention. They seemed to be interested. The full choir and fine organ gave us some good music. The closing piece was rich. It was a fine anthem; and was performed with a freeness of style, and a copiousness and amplitude of voice, which produced a good effect. Mr. H. at the close thanked me for my sermon, and introduced me to a gentleman that I judged to be one of his leading members, who said he had been very much interested in my discourse. I will not estimate the value of these compliments, as my readers know what it is as well as I. Mr. H. also invited me to call on him again if I came to the city, and I, after thanking him for his liberality extended to me, bade him good night, and went to my lodgings.

The following morning I noticed in one of the New Haven papers, that one of the Hartford papers had noticed the receipt of some tracts on the Sabbath, and signified that it was much more important to have a Sabbath than to contend merely for the name of the thing. Thought I to myself, "Those are my sentiments." I tried to get hold of the Hartford paper containing the notice alluded to, but did not find it. I had a few days before left some tracts in several of the printing offices in Hartford, and of course I understood the remark of the editor to refer to them.

Leaving New Haven, I went to Bridgeport, hoping to find some Sabbath publications to distribute there; but finding none, I went to New York that evening, and the next day returned home, having had a pretty laborious tour of about a month, and not a little exposure during the severe weather of the season.

The following remarks seem to me appropriate in this place:—  
First—I fear that many of our people do not fully appreciate the labors, privations, and undesirable concomitants of an agency for the propagation of their views of the Sabbath—that is, to go from home to preach what almost every body dislikes to hear, and hates still worse to practice.

Second—I am of the opinion, that they are not aware of the cost of getting suitable places to preach in on that subject. In the country, and most country villages, no places can be had for that purpose, as the churches will not let their places of worship for that object, and suitable Halls are not there met with. In the cities, where Halls can be had which are suitable, they rent at prices from ten to fifty dollars per evening—ten and fifteen dollars being the usual price of such as would be thought fit for the purpose. And yet it is no more reasonable to expect to advance the cause of the Sabbath by tracts *merely*, without the living preacher, than it is any other element or law of God's kingdom.

Third—I fear our people lack a comprehension of, or faith in, the utility of their expenditures in the Sabbath cause, because they habituate themselves to judge of the matter by the consideration, whether there are conversions to the Sabbath or not. They should remember, that to convince people that there is no plea for the civil injustice done to us by the Sunday laws, and that our views are consistent with the strictest Christian integrity, is doing something. Our people should remember, that when we go beyond the immediate vicinity of our Societies, our sentiments are looked upon as idle vagaries, and our practice of keeping the seventh day is regarded as a stupid, unfortunate, and mischievous infringement upon good order. They should remember, that the mass of society has had no opportunity to gain any correct views on the subject, if indeed they have any views of it whatever. Therefore it is certain, that to render a correct general opinion, (so far as our agency is involved in the work,) even possible, we have got a vast work to do. It will, it must, cost money. It must cost time. It must cost labor. It must cost patience. No great result can be immediately produced. It is impossible, except by the power of God, which, though I think we have no reason or right to expect he will employ, out of his usual order, in this cause, yet I trust he will exert as fully as may consist with his glory and our duty.

But it is as certain that the arguments or facts in the case, (when made known,) will correct the public mind, and cause it to decide in our favor, as it is that it will require the money, the time, the labor, and the patience, to get the truth before that mind. It is certain, beyond a doubt, that the whole scheme of Sabbath doctrine, among Protestants, generally, will be shortly overthrown. It does not mean in a few days, or months, but comparatively in a few years; for the seeds of destruction are in that scheme of falsehood, and truth is against it. But in the progress of these affairs, the departments of revealed truth, and historic facts, must be traversed, and their converging beams of light brought to illuminate the point in hand, which the dominant and interested portions of an insane church have for ages been trying to veil in impenetrable darkness.

While it is our duty to economize, and employ such means and agencies as will do the most execution at the least cost, I think it will be found indispensable to use the whole diversity and variety of that talent in the Sabbath cause, which has been ordained for holding up the church of God in the world. And yet, as there is next to nothing being contributed to carry on the work, one would be led to think the object had been forgotten.

L. CRANDALL.

### FOOTPRINTS OF JEHOVAH IN THE AGES OF REVELATION—NO. 5.

The Third day.

The third day is distinguished by the separation of the water from the land, and the formation of seas and dry land, and the production of vegetation from the new-made land. From what is said of the condition of the earth in its incipient stage, and what is said of the third day's creation, it is obvious, that at first the earth was a soft, unshaped, permeable mass. When, therefore, "God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear," it is easy to imagine the process. At first no ocean rolled, no mountain rose, no river flowed, no vale was formed, nor hill, nor plain, was seen; but earth, having received her alkalies, salts, and acids, cohesive, crystalline, and attractive properties; its metallic bases, and igneous or irruptive powers; Jehovah speaks, and earth's foundations instantly were fixed. As the mountains rise, the ocean's bed is formed; the waters rush from the rising lands and groove the yet soft and permeable surface into valleys and ravines; and the concentrating rivulets channel out the plain with the enduring river courses. Such was the antediluvian earth, and such is the appearance of earth now, and such is the process which often occurs in the local changes taking place at this day. Whether such were the process or not, it is the plain testimony of Jehovah, that the formation of seas and dry land took place within the period of one day. "The sea is his, and he made it; his hands formed the dry land." It was not the production of ages of debris and convulsion. "He commanded, and it stood fast." The order of occurrence is natural and striking; it precedes vegetation and animated being. It is a fixed fact, that all animated beings have a specific element necessary to their natures, water or air; and most of them localities suited to their instincts and habits. As they cannot live when removed from these localities, so it is equally manifest they could not have been formed before such localities were provided for them. To a great extent, this is likewise true of vegetation—grasses, herbs, trees, in all their vast variety, but each in its maturity, yielding seeds and fruits each after its own peculiar kind. From what is said Gen. 2: 4, 5, we are assured that each was made before it grew. Was not this done, and the statement made, to disprove the sceptical theories of such vaunting theorists as assume that nothing can be produced but by the same laws that now govern natural productions?

It is obvious from the narrative, that no seasons had yet performed a natural circuit, as now they do, producing the bud, the leaf, the blossom, the embryo, the matured, ripened fruit; yet each species was complete for food, ere yet a creature was made to eat it.

It was all done without the solar rays; no sun had yet shone upon the earth! Of course it was not done philosophically. The heathen early worshipped the sun as the great impregnator and fructifier of nature; but Moses relates the production of every species of vegetation ere the sun was made to shine upon the earth! It is manifest, therefore, that he did not attempt to write as a philosopher, but as a narrator of the footsteps of Jehovah. S. D.

The recent decision of Judge Roosevelt—that the proprietors of Sunday papers cannot collect by law their bills for advertising, because a contract to advertise on Sunday is a contract to do an illegal act—has called forth several well-written articles on the subject of Sunday laws in general, and their relation to the Constitution of the United States. The following, from the *New York Dispatch*, is worthy of being placed on record.

### CONSTITUTION AND SUNDAY LAWS.

The first article of the Amendments to the United States Constitution commences as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press," etc.

Yet, in the face of this, there is a law on the statute books of the State of New York "respecting an establishment of religion," and "abridging the freedom of the press," by making the publication of a paper on a certain day of the week an indictable offense. The law assumes the "establishment" of the Christian religion to the exclusion of all other religions, and compels the citizens of other religions and of no religion to a mock compliance with that which their consciences disapprove, inflicting punishment for disobedience as near to burning at the stake as the utmost stretch of the spirit of the age will allow.

Will it be held, that in prohibiting Congress from making inquisitorial laws, the right to unite Church and State, and force citizens of the United States into certain religious observances, was especially reserved to the individual States? If so, how shall we interpret the clause in Article IV, Section 10, which says, "the United States shall guarantee to every State in the Union a republican form of government?" Is it republican for the individual to do what would be anti-republican for the whole collective body to do? One of the vital elements of republicanism is a separation of Church and State, and when the Constitution says that "the United States shall guarantee to every State in this Union a republican form of government," we understand it to mean that there shall be no combination of Church and State in any of the States of the Union, and that there shall be no law in any State "respecting an establishment of religion"—no law compelling any individual to do anything on religious grounds, nor allowing him to do anything on religious grounds, which he would not be allowed to do on civil and political grounds. In short, neither the individual State nor the United States can constitutionally grant any religious privileges, nor make any religious exactions, nor do anything more than tolerate and protect all religions which do not in any way conflict with our form of government, or with the Constitution. Nor has any State the right to pass any law abridging the "freedom of the press," on any day whatever. There is no provision made for any day, which any religious sect may deem sacred, on which the "freedom of speech or of the press," or of amusement, or of business of any kind, shall be in any way restricted by law, either State or National—the whole being left to popular consent, giving the individual all the freedom that can be claimed for any body of individuals—giving each citizen the right to work, worship, or play, on any or all days of the seven.

Further, there is nothing in the Constitution of the United States which disqualifies a member of any religious denomination from filling the Chair of the Chief Magistracy; nor is there anything which excludes the man of no religion. The fact of administering the oath of office on the Bible cannot be construed into giving either the Jewish or Christian religion any preference—it is simply an acknowledgment of the prevalence of those religions, and of the supposed necessity of swearing men on that which they deem most sacred. It implies that the Protestant shall be sworn on the Protestant Bible, the Catholic on the Cross or the Catholic Bible, the Jew on the Old Testament, the Persian on the Zenda Vesta, the Hindoo on the Sastra, and the Infidel on his Honor. The Constitution cannot be legitimately interpreted to exclude any of these religions, nor to give any of them preference over the others; nor can it be construed to admit any religious emblem or authority to be more sacred than another. All are alike, so far as the Constitution of the United States is concerned. It is based on the broad principle of religious toleration, considers all religions equal, and guarantees all equal rights. The individual is responsible to no human power for his religious notions, and cannot be privileged nor restrained from them under the Constitution of the United States.

But if it should still be contended that it is a State right to enforce religious observances by law, we would refer to Article I, Section 10, of the United States Constitution, which reads as follows:

"No State shall pass any bill of attainder, ex post facto law, or law impairing the obligation of contracts," &c.

Now, the Sunday laws in the statute books of the State of New York, not only abridge "the freedom of the press," but they "impair the obligation of contracts," by declaring any agreement entered into on a certain day of

the week, or any agreement made for a work to be performed on that day, to be null and void. (Are marriage contracts exceptions, and shall matters used, and labor performed, on that particular day, at funerals, not be embraced in the operation of those laws?) When the Constitution says that "no State shall pass any law impairing the obligation of contracts," it does not except those made on a particular day—it covers the entire ground, and positively prohibits the passage of any such law whatever; nor can the most astute quibbler make out a case by asserting that the use of the conjunction or instead of *and* makes the phrase, "law impairing the obligation of contracts," a mere repetition of the preceding one, "ex post facto law," so that it shall cover only such contracts as were considered binding by the laws of the State at the time they were made. To thus render the clause would be to entirely pervert and destroy the meaning of the whole Constitution, in which or is invariably used for *and*. Besides, the punctuation is against such a construction; and no where in the Constitution is the power given to the States to pass laws "impairing the obligation" of any particular class of contracts; and much less of contracts entered into on any particular day, or having reference to that day; and far less still of such contracts as are considered binding if made on any other day.

If it should still be insisted, that the States have the right to pass laws "respecting an establishment of religion" and "abridging the freedom of the press," we reply, that the State of New York has no such right. Section 3, of Article I, of the State Constitution, reads thus:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind; and no person shall be rendered incompetent to be a witness on account of his opinions in matters of religious belief, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State."

Here the exceptions are confined to such practices only as would be injurious on all days, and contrary to the spirit of republicanism or political freedom. No one day is singled out as being of such a character that the virtues of other days are vices on that. So much for religious freedom in the State of New York. Now for the freedom of speech and of the press. The first sentence of Section 8, of Article I, of the State Constitution, reads as follows:

"Every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press."

Here no day is singled out as an exception, and therefore the right hereby guaranteed extends to all days alike. Under the Constitution of the State of New York, each and every citizen may do that on Sunday which he or she may do on Monday, the apple and peanut laws of New York and Brooklyn cities to the contrary notwithstanding. Neither the State Legislature nor City Councils have any power to pass laws abridging the freedom of the individual or of the press on any day of the week whatever. If any such laws existed in our statute books prior to the adoption of the present State Constitution, they were annulled by that adoption—by the labors of the wisest men of the State, chosen by the people from among themselves to embody the popular sentiment in a State Constitution, which met with almost unanimous approval through the ballot box. The seal of the highest authority in the State is set upon that instrument, which must remain in full force until the same authority shall see fit to annul it and put something else in its place.

We hold that the Constitution of the State of New York reiterates and reconfirms the principles contained in the Federal Constitution in reference to religious and civil freedom; and that the recent decision by Judge Roosevelt is in direct violation, in letter and spirit, of both Constitutions. He, by his decision, not only enforces a dead law, repealed by the State Constitution, which went into effect so recently as the first day of January 1847—but totally ignores the second clause of the sixth article of the Constitution of the United States, which says:—

"The Constitution and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the Judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."

### WAKING UP CROSS.

An excited state of religious feeling is no certain sign of a revival in a church. It depends very much upon the character of the feelings brought into activity. Are they those which arise from an inward assurance of our gracious acceptance of God through Christ? or are they the mere chafings of conscience under a sense of guilt and backsliding? Does our spirit sweetly repose in the Divine promises? or is it lashed into a foam by frequent meetings, and other external means of excitement? Do we breathe the atmosphere of love and holy joy? or merely of a heated zeal, without knowledge or truth as fuel to the flame? Are we profoundly humble before the Lord, and anxious chiefly that our Master may be glorified? or is it our heart to say, "Come, behold my zeal for the Lord of hosts?"

We once knew a Church member, who, as soon as he was revived, quarreled so with his brethren, because they did not feel as he did, and to produce around him anything rather than a revival state. After brooding them for a time to no purpose, except to disgust and offend them, he would give up in despair, and relapse again into his former coldness, and you would hear and see no more of him till a new excitement came over him, and he would go through the same process with the same result. His excited religious feelings were not those of joy in God, the fellowship of the Spirit, and the consolation of a good hope through grace, but merely of awakened guilt at a sense of his own backsliding, for which he hoped to atone by abusing others for living as he had done. This is "waking

up cross," in the quaint language of one, and is related to the genuine revival spirit somewhat as the contortions of a galvanised corpse are to the pulsations of real life. [Chronicler.]

### WEEP NOT FOR HER.

Weep not for her! Her span was like the sky. Whose thousand stars shone beautiful and bright. Like flowers that know not where it is to die. Like long-linked shadows moaning of polar light. Like music haunting o'er a waveless lake. While echo answers from the flowery brake. Weep not for her!

Weep not for her! She died in early youth. Ere hope had lost its rich romantic hues. When human bosoms seemed the homes of truth. And earth still gleam'd with beauty's radiant dew. Her summer prime was not to days that freeze. Her wins of life was not run to the lees: Weep not for her!

Weep not for her! It was not hers to feel The miseries that corrode unnumbered years. 'Gainst dreams of baffled bliss the heart to steel. To wander sad down life's pale path below. As with the wither'd leaves from friendship's tree And on earth's wintry wild alone to be: Weep not for her!

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Weep not for her! She is an angel now. And treads the sapphire floors of Paradise. All darkness wiped from her refulgent brow. Sin, sorrow, suffering, banished from her eyes; Victorious over death, to her appears The vista'd joys of heaven's eternal years: Weep not for her!

Weep not for her! Her memory in the shrine Of piety's thoughts, soft as the scent of flowers, Calm as on wildness e'en the sun's decline. Sweet as the song of birds among the bowers. Rich as a rainbow with its hues of light. Pure as the moonshine of an autumn night: Weep not for her!

Weep not for her! There is no cause of woe; But rather breathe the spirit that it walk Unshrinking o'er the thorny path below. And from earth's low declivities keep thee back. So, when a few fleet evening stars have flown, She'll meet thee at heaven's gate—and lead thee on: Weep not for her! [Moit.]

### HOUSEHOLD BAPTISMS.

The advocates of Infant Baptism parade with great ostentation the shade of a shadow of argument furnished by the "household baptisms" recorded in the New Testament. They say that there must have been infants in these households, and that therefore infant baptism is Scriptural. Now the immediate contexts in which these statements occur utterly demolish this sophism—for the household of Lydia are called subsequently "the brethren"—Acts 16: 40; the household of the jailor were all *believers*, for "he rejoiced, believing in God, with all his house"—Acts 16: 34; and of the "household of Stephanus," it is said that "they addicted themselves to the ministry of saints," 1 Cor. 16: 15. But as if still more effectually to silence such an absurd argument, God often grants his servants not the privilege of baptizing whole "households" in which not an infant is found. In our revival record last week, we noticed two of these "household baptisms," one by brother Williams in Baltimore, the other by brother Cole in Washington. Look at this fact. In the whole history of the Acts of the Apostles, extending over many years, embracing the triumphs of the gospel in many countries, and the baptism of thousands of believers, only three "household baptisms" are recorded, while here in one week, in two cities within forty miles of each other, two such baptisms occurred. Had it been the custom of the apostles to baptize the household of every believer upon his conversion, whether it contained infants or not, believers or not, would not the record of such baptisms have been almost innumerable? How is it that we have only three mentioned? Plainly because they were rare instances, occurring as they do now in Baptist churches, only occasionally. The records of the Acts of the Apostles thus accord exactly with the practice of the Baptists, and of no other denomination. [True Union.]

### THE CONVERSION OF SINNERS.

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from doorto door, than undertake that great work."

Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for any thing besides. Methinks I could not only labor, but die for it, with pleasure."

Similar is the death-bed testimony of the sainted Brown, of Haddington: "Now, after near forty years preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for an opportunity of publishing the gospel on the Sabbath, than without such a privilege, to enjoy the richest possessions on earth." "O labor, labor," said he to his sons, "to win souls to Christ." Rutherford "could assure his flock that they were the object of his tears, care, fears, and daily prayers; that he labored among them early and late. And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me."

Fleming, in his "Fulfillment of Scriptures," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, 'I have the souls of three thousand to answer for, while I know not how it is with many of them.'" Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ." While I was asleep, I dreamed of these things, and when I awoke, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God." [Scott's Guardian.]

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## THE IMMACULATE CONCEPTION.

By a late decision of the Infallible Church, it is set forth that the soul of Mary, the mother of our Saviour, when created and united to the body, was exempted and preserved from all original sin common to the rest of the children of Adam and Eve. This is now a dogma of the Church, to deny which, even mentally, is heresy.

It is somewhat surprising, that a Church arrogating to itself infallibility has allowed more than eighteen centuries and a half to pass without having discovered the truth of this dogma before. But we are told, in reply, that it "has always been believed as a part of the Word of God by the immense majority of the Church." It has never before been embodied in dogmatic form, and such portions of the Church as chose to repudiate the sentiment, did so without rendering themselves liable to excommunication, the Inquisition, and the pains of hell. But after this, whoever opposes the dogma incurs the anathema of a heathen man and a publican.

Still the question recurs, Why has not this uniform belief of the immense majority been embodied in the form of a dogma before? If such surprising results are to follow its promulgation, one would think that the world should have had the benefit of it sooner. "What is the meaning of that definition, which over-joys the whole Church, and devastates hell?" says the Bishop of Toronto. And truly, if hell is to be rendered desolate by the promulgation of this "definition," the infallible Church has been very remiss in its duty, that it has not set such a cause in operation long ago.

Perhaps it will be said, that the world was not able to bear the doctrine any sooner. But if the accounts which reach us are true, the world is not quite ready for it yet. The Roman Catholics of Germany, it is said, refuse to receive it; also the Dominican friars in Tuscany openly repudiate it; from which it would appear, that this order of monks maintains the same ground that it did when the controversy was agitated in the thirteenth century. For even in the Roman Church, there are some who cannot swallow every monstrosity which is begotten within its walls.

But as this dogma is said to have "always been believed as a part of the Word of God," it would, no doubt, gratify the curiosity of the uninitiated to be informed by what process of investigation, or by what rule of interpretation, God's Word has been made to give utterance to such a piece of folly and wickedness. It would be somewhat amusing, we think, to read the speeches, and be thoroughly initiated into the deliberations, of that Council which, in its wonderful wisdom and infallibility, has at length given substance and form to an opinion which has always been believed as revealed in the Scriptures of Truth, but never before been set forth as essential to salvation.

As we read the Scriptures, Mary rejoiced in God's Saviour. Luke 1: 47. But according to this dogma, Mary never had any sin to be saved from. In what sense God was her Saviour, we are therefore at a loss to understand.

We read that "that which is born of the flesh is flesh." John 3: 6. And as we have not yet heard it denied that Mary was "born of the flesh," we are constrained to believe that she, like the rest of the human race, was a sinner, and as much stood in need of the atonement made by Him whom she brought forth as any other sinner.

We read that "in Adam all die"—"that death has passed upon all men, for that all have sinned"—"that all have sinned and come short of the glory of God"—and that "there is none that doeth good, no not one." And as Mary was one of Adam's daughters, a regular descendant from the great progenitor of the human race; and as the sentence has passed upon all Adam's posterity without exception, for there is not even one that doeth good—not even one righteous—but all are gone out of the way, (see Rom. 2: 10-12); the irresistible conclusion, to our mind, is, that Mary, though a "highly favored" sinner, was nevertheless a sinner.

We have understood that the Virgin had these United States of America under her special protection, and that the conversion of our country to the faith was confidently predicted as one of the grand results to follow the late decision of the Council that asserted her immaculate conception. Also that England's conversion was now looked for as certain. Alas! when will the reign of infatuation cease? T. B. B.

REMARKS.—In Williams College the religious interest is deepening and increasing. To Rev. Mr. Van Dyke's church, Presbyterian, in Brooklyn, twelve have been recently added on profession of faith; and to Rev. H. W. Beecher's Congregational, have been added fifteen, mostly on profession; and to Dr. Murray's church, Elizabethtown, thirteen on profession. Several of the Baptist churches in Baltimore are increased by large additions to their list of membership. God is reviving his work at Berea, Ohio, and quite a number of students in the Baldwin Institute are subjects of the work. Several Baptist churches in Texas are reported as blessed by the presence of the Holy Spirit. A remarkable religious interest exists among the Lithuanians in Germany, in connection with the labors of

the Baptist missionaries—pleasant indications these that the Holy Spirit is still hovering over all our churches, ready to descend whenever there is preparation made to receive him. So says the Congregationalist.

## THE CHURCH AND THE SCHOOL.

European Colleges and Universities.

The present Universities of Europe, and its great collegiate systems, are the gradual out-growth of the cathedral and monastic schools, of which we have given a hasty sketch. The University of Paris may be reckoned among the first that thus sprung into existence. In its earlier years, it was styled the "First school of the church." In the fifteenth century, it had, at times, as high as twenty-five or thirty thousand students—so many that they were greatly troubled to procure suitable lodgings in Paris.

When Alfred the Great ascended the throne of England, in 871, the nation was fast sinking into deep ignorance, and returning to barbarism. The Danes had ravaged the country, destroying the schools, burning the libraries, and killing or scattering the teachers. Alfred made great efforts to restore learning, and was formerly supposed to be the founder of Oxford University. By others its origin is supposed to be traceable to a monastery founded in the eighth century. Cambridge is supposed to have had its origin about the beginning of the twelfth century, in the efforts of certain monks, who commenced their instruction in a barn, drawing together there a great number of scholars. Oxford is said to have had in the thirteenth century thirty thousand students, which is, doubtless, somewhat exaggerated.

From these institutions, in the language of an English historian, "there came forth those enlightened Christian men, who, studying the Scriptures by the help of the writers of the primitive church, were, at length, enabled to see how the false and corrupt doctrines had from time to time crept in; and from their sound learning, firm faith, and high self-devotion, we have gained all that was done well in the Reformation."

Universities made their appearance in Germany in the fourteenth century. "The professors and students were regarded as ecclesiastics, and all that related to the subject of education appeared to have a special connection with the clergy. From these and similar beginnings, in various parts of Europe, the university system has extended and increased, until, at present, there are not far from a hundred and thirty in all Europe, with a very great number of colleges.

These institutions have ever been the allies of the church. Religious influence has called them into being and sustained them. Their corruptions have generally sprung from the corruptions of the church, while reform and light have generally sprung up in connection with these great seats of learning. In the language of Dr. Bacon, "Those corruptions of Christianity, by which the simple apostolic ministry of Christian truth became a sacrificing and mediating priesthood, and then that priesthood was built up into a mighty hierarchy—those corruptions by which repentance was converted into penance, and God's free pardon was confounded with a priestly absolution, and sold for money, and the touching because simple memorial of Christ's death, was changed into an idolatrous mummery—those corruptions under which the spirituality and glory of the gospel were gradually obscured, till they were almost entirely lost—those corruptions which are so commonly called Popery, but to which neither the power nor the being of a Roman Pope is essential—were not in any wise the product of learning. They originated, one by one, in the enthusiasm of ignorant and well-meaning men. They grew and slowly compacted themselves together, in those ages in which an unreading laity was guided by an unlearned clergy. Though learning of a certain kind has often been strangely employed, in modern times, for the defense of that great system of perversions, learning had nothing to do in its origin; nor is true learning in any sense its natural ally. On the contrary, as soon as learning began to flourish in the church of the middle ages—as soon as universities came into existence, and began to be, in their several countries, the great marts of intellectual commerce, the metropolitan centers of discussion and inquiry, it began to appear—any sagacious mind might have seen—that there was a new power in Christendom, a power that might one day shake the fabric of the hierarchy, and scatter its lying traditions and its gainful dogmas to the winds."

Among the means used to create the "unreading laity" and "unlearned clergy," was that of direct persecution and prohibition. "Julian the apostate," says Prof. Stowe, "had been educated in the Christian schools, and he knew well what was the strongest bulwark of the Christian faith against an opposing world, after the miraculous gifts had ceased. Accordingly, when he came to the imperial throne, and had determined to root out Christianity, he prohibited all Christian schools of a high order; he made it a penal offense for a Christian to learn or teach the classics, or philosophy, or any of the higher branches of literature or science. Thus he struck a more fatal blow at the permanency and efficiency of the Christian church than all the bloody persecutions of his predecessors. Immense mischief followed his policy, brief as was his reign; and had he lived in power, as long as Constantine, the whole Christian church, unless some special Providence had interposed, would have been very much what the native churches of Egypt and Ethiopia now are."

Then for long ages followed the sluggish

and mechanical movements of the church, its endurance of sensual and unlettered priests, and its unquestioning reception of authoritative dogmas. But when Protestantism began to appear, then thought awoke. Schools and learning received a new impulse. "The doctrine of justification by faith did not end with its application to the conscience. It drew after it the inference, that if every man must stand or fall by his personal faith in the gospel, then the intellect and the heart must understand and consent to this gospel." Reform and learning went hand in hand.

When, from time to time, God raised up mighty champions of his own truth, whose voices reverberated like thunder through the darkness, and whose electric thoughts shot athwart the gloom, like bolts of lightning—who were they?—what were they?—and where were they found? Who was it that, in the fourteenth century, roused the heart of England with his manly English eloquence, and vindicated the simple scriptural truth in tones that were heard all over Europe? It was Wycliffe, trained in Oxford, and rich in academic honors; and it was in the halls of Oxford, that he found a fit position and fit engine for his attack upon the citadel of superstition.

And early in the succeeding century, who were those witnesses for Christ, before whose testimony the Pontiff and the Emperor trembled, and whom the apostate hierarchy, in the council of Constance, condemned to the flames? Go into the cells of their long imprisonment—stand by their pyres of torture in the broad meadow by the bright river—listen to their testimony in the prison and the flame—see their sacred ashes blown by the winds and mingled with the waters. Who are these? Where were they trained? Whence came they to this death of glory? They are scholars—learned men. In the University of Prague, they have lifted up their voices for the simple verities of Christ's own Gospel, and from the University, John Huss and his companion Jerome have come to seal their testimony in the fire.

Pass on into another century, and you see the Reformation. And how was that great change accomplished? Luther—"Doctor Martin Luther," as the Germans still call him—is inseparable from the University of Wittenburg. The first gun in the long battle of the reformation was the nailing up of Luther's theses for disputation in the University, according to the scholastic forms of challenge and debate. The reformers were above all other men the learned men of their day. The age of the Reformation was the age of quickened and awakened thought—the age of the revival of learning. Look at the part which the Universities played in that great revolution, and you will be ready to say, that the Reformation even proceeded from the Universities, and was the revolt of Christian learning against superstition and priestly oppression.

But perhaps the relations of the church and school will appear in a stronger light, and the power which the former possesses in the latter, as a means of good, more forcibly illustrated, by examples where a corrupt church has used the school as an engine of evil. For this purpose let us turn for a moment to the church of Rome, and the colleges of the Jesuits. "The question is often asked," says Prof. Porter, in his valuable essay on "Puritans and Jesuits," "what arrested the Reformation in its onward and apparently triumphant advances? How happened it, that all these advances were on a sudden arrested, and as by the mysterious fiat of Fate, the dividing line was fixed between the Catholic and Protestant sections of Europe, to remain till now almost precisely where it was drawn thirty years after Luther had broken with Rome. The Catholic wonders, as he looks back upon the tide of destructive lava which rushed down upon the church and threatened to desolate its fair domains, when, in a moment, its liquid waves are hardened into rock. No one who reflects upon the resources of the Jesuits can hesitate to pronounce them to be the cause, or wonder at the greatness of the effects. Upon this point Catholic and Protestant historians have been singularly agreed."

This society was formally constituted by the Pope, in 1540, although its founder, Loyola, had spent years in maturing its principles and perfecting its plans. It was organized for a crisis in the history of the Romish church. The reformers were making a fearful onset upon her corruptions and abuses. These reformers were learned and pious and earnest. "Their intellectual activity had been quickened into surprising energy by their new religious life." In the heat of the earliest conflicts, Protestant schools had rapidly sprung into being, and the youth there educated despised even to loathing an ignorant and corrupt priesthood. The strong supports of Rome—political power, ancient custom, and priestly domination, were giving way before influences stronger than all—the convinced reason and the believing faith of the individual man. In Germany, the tide of victory had turned for the reformers. England had broken with the Pontiff. In France, in Switzerland, and the Low Countries, powerful influences were working with amazing energy beneath the surface of society. Even in Italy and Spain, able and conscientious ecclesiastics saw and confessed the corruption of the church. The whole of the vast and mighty fabric, imposing from its gigantic structure, venerable for its age, and consecrated by the associations of centuries, seemed to be weakened in every part, and trembling in every wall and pillar, ere it should fall upon itself, a mighty ruin. At this crisis the plan of this wonderful society was presented

to the Pope. His Holiness, as the Jesuits solemnly assert, saw in it the only, and perhaps the sufficient means to stay and turn back the impending evil, and exclaimed, "The finger of God is in it." In this society was developed a power which was to educate the youth of Europe, and then to make kings and pontiffs to tremble upon uneasy thrones, or disappear from the seat of power, as at the whisper of an enchanter. The council of Trent gave the church into its hands, for rescue and defense.

It accomplished its object principally by education. The directors of the society had but to speak, and there sprung up, as by magic, colleges in any or every part of the land—colleges well endowed, officered, and filled with students. At one time they numbered 699 colleges, with a great number of inferior institutions. The institutions were both religious and literary. They were continually training teachers and preachers. They prepared the school-books—edited and illustrated the classics—stimulated the scholars to thorough and varied discipline, by rewards, prizes, and commemorations. The teachers were mild and patient, artful and eloquent, learned, self-possessed, and rarely at fault. Students of various religious faiths were not only permitted to attend, but every inducement held out to secure their attendance. Young men were received, protestant or infidel, and sent back believing and earnest Catholics and Jesuits. The pupils thus educated became in after years the men of commanding influence—electors, and nobles, and heirs to thrones, who of course carried the masses of their dependents and retainers with them.

And what were the results? The decaying church in Spain and Portugal was revived in the faith, and secured against the heresy of Protestantism. In France, they encountered a vigorous opposition from the University and Parliament of Paris. The Gallican church made an earnest and continued opposition, but Jesuit institutions slowly gained a footing, and in that fery struggle in which the Huguenots were overthrown, the Jesuits gained the ascendancy. In Germany, they first appeared in what are now the Catholic States, but which then were trembling in the balance between Rome and Luther. The reformers had already introduced their men into the faculties of several of the higher institutions of learning. These are gradually supplanted by the Jesuits, and the lines then drawn between the Protestants and Catholics remain nearly the same to the present day. They gained possession of the colleges already existing in Belgium, as well as established their own, and their agency transformed this country, which had been half Protestant, into one of the strongest of Catholic countries. By the same means they wrested from Protestantism, "Poland, Hungary, Bohemia, Moravia, Silesia, Bavaria, Austria, a portion of the Swiss cantons and the Rhenish provinces, and Italy." They obtained, after several unsuccessful attempts, a latent power in England, which is now expanding with such vigor, and where they are increasing with astonishing rapidity. They have likewise commenced to exert an important and powerful influence on the destinies of America. They have accomplished all of these great and important results principally through their educational institutions. What Catholicism has achieved for itself through the schools of the Jesuits, Protestantism may achieve for itself through the Protestant schools.

But let us return to the Protestant school, and the great religious lights and reformers that have sprung from them. In the next century after the reformation of Luther, "the imperfections of the unfinished English reformation occasioned in England the great conflict of Puritanism with Hierarchy. Whence came Puritanism? Where was it nurtured into strength and armed for the great intellectual conflict? Puritanism rooted itself deep by the Cam and the Isis, (Cambridge and Oxford); and there it gathered strength to battle with the storms; and there it yielded fruit which remains even yet for the healing of the nations. So far as human sagacity can trace the chain of causes and effects in the long sequence of events, Puritanism, and all that is involved in Puritanism as an element of the world's history, would never have been, but for those Universities."

"Advancing towards the middle of another century, we see that great religious movement in England, which commenced a hundred years ago, and which, so far from having spent itself, is still in full progress, and is filling the world with its results. I refer to what may be properly enough denominated the great Methodist awakening. Where was the birth of Methodism? In one of the colleges of Oxford, where a little company of scholars, who believed that religion is a matter, not of ceremonies, not of dry dogmatic formulas, but of the soul's experience, were wont to meet together. Whitefield and the Wesleys were there. There was the kindling enthusiasm that was to set all England in a glow, and was to spread beyond the ocean. There was the beginning of the most notable movement in Protestant Christendom since the days of Puritanism."

Such are some of the many examples in European history going to prove, and impress upon us, the intimacy and importance of the mutual relations existing between true learning and seats of learning, and true religion—the religion of the Bible.

SOUTH AFRICA.—The Cape Town Mail hazards the prediction, that before twenty-five years shall elapse, the whole interior of Africa, to the equator, will be occupied by civilized communities of the European race, and probably under the dominion of Great Britain.

This is a great idea. The British have colonies at Sierra Leone, at Cape Town, and Port Natal—an empire and more in South Africa, while the Boers are pressing on to the equator, and are followed by British colonists, civilization and Christianity.

## LETTER FROM ELDER ROWSE BARCOCK.

CLARENCE, March 19, 1855.

To the Editors of the Sabbath Recorder:

Some two weeks since, as I was visiting the branch of the Pendleton Church located in Wilson, Niagara County, N. Y., on Sixth-day evening some few individuals, say twenty, gathered at a dwelling house in the neighborhood, and deputed one of their number to go some half a mile from there and invite me to repair thither and preach a sermon. I complied, and before the meeting closed I found that there were indications of the outpouring of God's Holy Spirit. Meetings were held in the school house in that section, evenings, for about two weeks, in which time many backsliders were reclaimed, and from twenty-five to thirty individuals were hopefully converted to God; six of whom have already gone forward in the ordinance of baptism, and seven have become members of that branch of the church. I believe some twelve have been converted to the observance of God's holy Sabbath. It is expected that numbers of others will soon follow their example in yielding to the claims of the Bible, in baptism, Sabbath observance, and church membership. There was a strong opposition manifested by a few, as the Episcopal Methodist class-leader would not, or did not, attend one of the meetings while I was present, for the reason, as I was informed, that I had on a former occasion set forth the claims of God's Sabbath in that place; but I was credibly informed, that after much persuasion, he obtained the consent of one of their ministers (though loth to do so) to preach two or three evenings in setting up an opposition meeting about one mile distant; but they soon found that the Lord would not bless such an effort, and hence they were obliged to discontinue their meetings. The other meetings, however, seemed to increase in interest up to the last, as on the last evening the house was literally jammed, and some fifteen or twenty rose for prayers. But the said class-leader, as I was informed, was so intent upon opposition, that there was another appointment already out to revive the former attempted meeting; hence we thought it best to discontinue the meeting, rather than have two meetings so near together, when all could attend one. I therefore left for home, commending them to God and his grace. ROWSE BARCOCK.

## LETTER FROM ELDER MAXSON.

To the Editors of the Sabbath Recorder:

It has been my design to make no reply to those articles which appeared in the *Sabbath Recorder* of Nov. 23d and Nov. 30th, severely implicating Elders Bailey, Clarke, and myself, for an article we jointly published in the *Recorder* of Nov. 9th, relative to the appointment of a Committee by the Central Association, and its reception by the churches for whose benefit it was appointed. The character of those articles rendered them unworthy of any public notice by me.

I sincerely regret that the church in Hounsfield should feel itself called upon to lend its influence, in its ecclesiastical character, in disseminating the unkind feelings of a mind never at rest. It seems to me a pity that a church of Christ should so far demean itself as to reiterate what brothers Whitford and Summerbell had seen fit to publish.

As the article in question is published by the sanction of the church, and makes many serious charges against Elders Bailey, Clarke, and myself, it has been my intention to treat it with respectful courtesy. Circumstances of a domestic nature have hitherto prevented, but I will now make some reply, if I may be allowed to do so, with the intention of publishing nothing more in reply to whatever others may publish on the subject. In the church's article, they charge Bailey, Clarke, and myself, with many grave and serious wrongs—with making false statements—of saying in our article what we have not said, or intended to say. So far as M. and B. (whom they seem to look upon as the most culpable in the matter) are mutually charged with wrong, brother Bailey, in the *Recorder* of Feb. 22d, has sufficiently vindicated our course, and I have no wish to go over the same ground again; otherwise, than as he has left me to answer for myself; I wish to say, that I have not, to my recollection, counseled the minority of their church to protest against their discipline; nor have I, to my knowledge, interfered with their internal affairs; nor does our article of Nov. 9th make any charge against them for corruption, as they have charged, us, as any one can see who will take the trouble to read it. I am surprised that we should be charged with saying that the corruptions of the church caused their aggrieved brethren to suspend their travel with them. We said, "which they (the aggrieved) believed inconsistent with the purity of the Gospel." Again, we are charged with saying that the nature of the Committee to which the complaint of the aggrieved was referred, was the same as that of a Grand Jury, when we stated that this was said by one of the Committee as a reason for refusing to hear the testimony of the complainants. Thus far in relation to our article.

But I am separately charged with being counsel for the complainants—that I used my utmost effort to criminate the church of Hounsfield—that I talked against time, and ceased only when the Association would hear me no longer. In regard to this, the church has been misled, at least in the main points; I was neither requested, nor did I offer myself

as their counsel; nor did I act as their counsel on the occasion, and, if my recollection be correct, I said nothing tending to justify the complainants, or to criminate the church. I am charged with talking against time. I certainly did not talk against many minutes of time, and there was ample time to have given the report of the Committee a just consideration. Again, the idea is conveyed, that the Association would hear me no longer—that I was literally put down. Those who were present, know this was not the case. I cannot say how long they would have heard me, had I continued to speak. Probably some did not wish to hear me at all; for I was several times interrupted; but I had the permission of the Moderator to proceed, and I did not know, until I read their article, that the patience of the Association was exhausted when I closed my remarks.

I pass by many objectionable remarks in their article, which, could they be sustained by credible witnesses, should subject me to the censure of the church, and expulsion from the ministry. And I will say for the church in Hounsfield, that I invite them to embody all the wrongs of which they suppose me guilty, and to present them to the 1st church in Brookfield, whose prerogative it is to investigate and decide upon any charge of unchristianlike conduct brought against me; or to present it to the ministers of the Association; or if they choose to the Association itself. And I will assure the Hounsfield church, that I will, Providence permitting, meet whatever complaint they may choose to present. If they decline this offer, I shall claim of them, as a matter of justice, that they retract those charges as publicly as they have made them.

Yours affectionately, W. B. MAXSON.  
LEONARDVILLE, March 20th, 1855.

## GOVERNMENT OF OUR PASSIONS.

To overcome our passions and subdue our tempers by the rules given us by heavenly Wisdom, is the utmost perfection that we are capable of in this world, and the acme of human existence. Our passions are truly our greatest infirmities, and he who can govern them, although he may not fully understand the laws of science, or the rules of self-government, yet he must be considered a wise man.

Our passions, like the wind, are of every possible gradation, from the gentle zephyr to the furious tornado. When the passions become unbridled, and loose reins are given; when reason leaves her throne, and no longer sits as umpire; when religion, with her gentle sway, comes in to calm the troubled spirit, and smooth its ruffled surface, and fails to accomplish her mission; it is then we are prepared for acts of desperation, and deeds of darkest hue. Who has beheld the outburst of violent passion, and witnessed its effect, without seeing that, like a raging fever, it always leaves its victim weaker than before?

It is remarkable how easy one may be aroused to anger and bitter invective, who does not strive to overcome the baneful effects of a heated passion. A look, a word, a jest, or a seeming neglect, is as efficient as the open rebuke or the private repartee. Well did a wise man understand his subject, when he said, "Behold, how great a matter a little fire kindleth." Plato, when speaking of passionate persons, says, "They are like men standing on their heads—they see all things the wrong way."

No man is master of himself, so long as he is a slave to his appetites and passions. It certainly must be easier, when we find its poison working within, at once to seek moderation, and if we find that we cannot control our feelings and maintain our equilibrium, then to seek retirement, than to undertake to keep those turbulent passions within bounds when once we have given them liberty.

"Let your moderation be known unto all men," is a timely instruction for the government of our evil and corrupt natures, and when well observed, will render us mild, cheerful, and pleasant, and will assuage many a turbulent billow on the rough sea of life. The first step towards moderation, is the discovery that we are becoming passionate and fretful. Says a wise preacher, "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools." What consummate folly to allow our passions to get the control of our reason! We thereby show the brutality of our natures, descending from the high position we were created to occupy, to even below the savage of the forest, desiring not only to tantalize and rob our fellow of every comfort, but to injure and destroy his person, although he may have been on former occasions our sincere friend.

By what philosophy the soldier of the allied army, during the stay of death by a flag of truce, can mount his embankment before Sevastopol, and the Russian his parapet, and exchange congratulations, and drink to each other's health, I am at a loss to conjecture, when no sooner is the white flag hauled down, than the work of death goes on. How can a nation's honor, when only affecting a few political partizans, fire with savage revenge the hearts of men entirely removed from the knowledge of the cause for which they are at variance? It is true, that we often hate, we know not why, without even stopping to examine the cause, but there can be no excuse for our passions to be allowed to dictate a mode of cruel treatment to one of our race, however much those passions may have been inflamed or inflated by other men.

To govern our tempers, and restrain our wrath, and revenge, requires that "wisdom that is from above," which "is first pure, then

peaceable, gentle, and easy to be entreated, full of mercy and good fruits. Without it we can do but little with certainty in the way of becoming masters of ourselves. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

What, in life, is more to be desired than a mind and will that is brought into complete and perfect subjection; one that, when we are reviled, will not feel at liberty to revile again; one that will ever sorrow over the turmoils of earth, and weep over the fallen nature of man; one that will step between battling spirits, and say, "Stay thine hands, for thou art brethren;" one that will ever yield to the dictates of reason and religion, and be governed by their counsels. To secure a boon so desirable, we must avoid the first angry word; no dark frown upon our brow should ever be seen; our lip should never curl; and better that our hand should fall powerless by our side, than be the agent of an unbridled passion in seeking revenge of one of our fellow beings.

May we by the blessing of God be enabled to subjugate all our unholy passions, and thereby enjoy a peaceful life, a tranquil death, and a blissful eternity. H. H. B. March, 1855.

PARCELS, &C., FOR OUR MISSIONARIES.

We last week sent to our missionaries in Palestine all letters and papers on hand. In a week or ten days we expect to send by ship to Shanghai all letters, papers, parcels, &c., on hand for our missionaries in China. The occasion seems a proper one to give some information in answer to questions which we are frequently asked:

1st. To Palestine, via England, the postage on letters is 42 cents; on newspapers, 4 cents each. To China, via England and the overland mail, the postage on letters varies from 42 to 65 cents; on newspapers, 4 cents each. Files of the Recorder, and the official letters of the Board all go in this way. Miscellaneous letters and newspapers to our missionaries, particularly to those in China, are sent by ships—all that accumulate between the sailing of different ships being put into one parcel, on which there is little or no charge for postage.

2d. By nearly every ship which sails for Shanghai direct, we send whatever parcels may be on hand, usually putting them into a box, wrapped and marked as they reach this office. The freight is generally, but not uniformly, paid in New York, and is not higher than the express companies in this country charge for carrying similar articles one thousand miles.

3d. Bills on the banks of this country are not salable in Shanghai, and have to be returned. In one or two instances where persons have wished to send small amounts, we have purchased for them five-pound notes of the Bank of England, which were sold without difficulty to the English merchants. The only money current in this country which will pass in China is silver dollars. Mexican dollars are at a premium of about 6 per cent. in New York, and at a slight discount in Shanghai. Carolus dollars are at a premium of about 20 per cent. here, and bring a small premium there. It is better to buy Carolus than Mexican dollars when they can be found, although the difference in their favor is not great.

4th. No charges are made for trouble in connection with parcels or boxes for our missionaries. When money to pay expenses is sent, a strict account is kept, and balances are paid over to the Treasurer of the Missionary Society, or returned to the senders, as they direct. The minutes kept of these matters show the dates and general character of all shipments since our foreign mission was started, and what disposition was made of all moneys. Persons who forward money or goods, the receipt of which they do not properly acknowledged, should in all cases, make inquiry, and learn the facts.

VISIT TO THE HOLY LAND.

The Jewish papers in England and this country notice with great satisfaction a contemplated visit to the Holy Land by Sir Moses Montefiore, for the purpose of inquiring again and more thoroughly into the social and temporal condition of the Jews, with a view of making some permanent and practical arrangement to benefit them. Perhaps no man living has more entirely the confidence of the Jews in all parts of the world than Sir Moses; and it is reasonable to hope that his mission will prove of great advantage to them. The Amonian, the Jewish paper of this city, speaks of the matter in the following strain:

The intended visit of Sir Moses Montefiore to Palestine, and his seeking, in advance, suggestions for future action there, is strictly in keeping with the whole self-sacrificing course of his life. Gifted by Providence with an exterior highly prepossessing, his intellectual organization has been equally favored, and no person has communication with him without becoming impressed with the sterling nobility of the man. It is of such men that the Israelites may justly speak with pride, and point to their unbroken career of beneficence as a proof that the Jews need but free circumstances and an untrammelled field to develop those high qualities which they inherit as a pure branch of the high Caucasian race.

Such men as the Rothschilds, the Montefiores, and the Solomons, labor in their generation to benefit their kind; they do not draw themselves from the people; they are founders of hospitals, directors of charities, trustees of schools, and presidents of synagogues. They serve the cause by their presence, and they uphold its institutions by their means; more wise, more just, and, therefore, more in

accordance with the faith they profess, is such conduct, than that of the millionaires who, after a long life of seclusion and coldness, bequeath large sums to buy the thoughtless praises of the wondering crowd, and to obtain a posthumous fame as a benefactor of posterity's unfortunates.

Sir Moses went to Syria to strike off the chains which galled his Damascus co-religionists; he now proceeds to Palestine to visit the penury-stricken district, to walk abroad amidst a people desolated by famine, scourged by disease, enfeebled by rapacious misgovernment, and wallowing in the slough of despair, because all incentives to industry are denied them.

We regard the self-imposed task of this noble philanthropist as one of much difficulty—even, were we the possessors of Sir Moses' wealth thrice told, we should have shrunk from encountering its perplexities. The poor of Palestine have been too long fed by public charity to become, in a lifetime, producers or self-supporting. Political economists would seek a way out of the difficulty by closing the purse strings against all appeals for relief from the able-bodied. The sick, the maimed, and the aged, would have food and shelter dispensed to them, but the balance of the population would be forced to exert the energies with which nature has gifted them. It takes but little to support life in that once blessed region, and that little the people would readily obtain when once thrown upon their own resources.

Amidst so much that has been said and written respecting the position of the Israelites in the Holy Land, we have never met with any project which, grappling with the real evil, has promised a better future. All the travelers agree in the deplorable condition; they are of one voice upon the misery there endured; yet not the shadow of a scheme has met the public eye for its amendment. The only glimmer of hope left is in an abiding faith in the verification of the prophecies; for, strive, as pitying philanthropists may, throwing thousands upon thousands of dollars into relief funds, building hospitals and endowing infirmaries, not one moment before the appointed time will the land bloom again or the cedar flourish in Lebanon.

California News.

Ten days later news from California has been received since our last. The principal item of interest relates to the great financial crisis which appears to have been impending over the City of San Francisco for some time past, but which was precipitated by the announcement of the suspension of Page & Bacon in St. Louis. The news of that event reached San Francisco on Saturday, Feb. 17, and occasioned an immediate run on the banking-house of Page, Bacon & Co., which continued until Thursday, Feb. 22, on the morning of which they closed their doors. The next day, Friday, the 23d, the suspension of Adams & Co. was declared, which was followed at once by that of Wells, Fargo & Co., Robinson & Co., and the Miners' Bank.

The news from the Kern River is of an exciting character. The accounts from the newly-discovered diggings represent the miners as doing remarkably well, some say averaging \$10 to \$20 per day. The steamer for San Pedro—the nearest point of disembarkation for the mines—go down crowded with passengers. On the morning of the 18th, the St. Charles Hotel and Hillman's Hotel, in San Francisco, were destroyed by fire; loss about \$50,000. In Nevada, sixteen houses were burned on the 16th; and in Stockton, twenty-five houses were destroyed by fire on the 21st.

The Indian troubles in the vicinity appear to be increasing. Some ten white men and about seventy Indians have been killed.

Advices to Dec. 20 from Australia have been received at San Francisco, confirming the intelligence already announced of a serious insurrection at the mining districts, and giving some further particulars of the progress of the outbreak. A battle was fought on the 4th of Dec. between the insurgents and some eight or nine hundred soldiers, in which some twelve of the former were killed, and several wounded. Several of the soldiers likewise lost their lives. The miners, it is stated, are firm in their determination to pay no more licenses, and every thing looked toward a decided state of revolution.

EXPLOSION IN A COAL PIT.

A dispatch from Richmond gives the full details of the explosion at the Midlothian Coal Pits in Chesterfield, Virginia. Thirty-four persons were instantly killed, including twenty-eight negroes and six white men; and twelve negroes and five white persons were so badly burned that but three or four of them can possibly recover. The pits were considered perfectly safe and free from foul air, but in making a blast an old shaft sinking accidentally crashed, from which poured forth a volume of gas that became ignited. The explosion caused the earth for miles around to wave and rock like a twig in the wind. Over one hundred white miners were fortunately out to rescue those that were alive. Dead men were found with the flesh charred to the bones, holding shovels, picks and drills in their hands. The flesh on those still alive is burned to the bones, as if it had been wasted. The pits are seven hundred and seventy feet deep.

From the Richmond Post we gather the following particulars:—

The scene in the vicinity of the pit was most heart-rending. Long rows of coffins were strewn along the ground, and the carpenter's hammer was busily engaged in closing them up for interment. The cries of the families of the unfortunate men who lost their lives, filled the air, and struck the most profound grief to the heart of every beholder. The hands of the pit were busily employed in hunting for the dead, and as each basket would arrive at the top of the shaft containing a mutilated body, the acquaintances who recognized it would give vent to their grief in loud lamentation. More horrible mutilation of the human body we never saw. Some of the corpses were drawn up without a rag of clothing, and the skin literally flayed off. One body was taken out with the legs burned off close to the body, which had occurred from the deceased having been blown into a pile of burning timber.

The cause of the explosion, as we learn from Major Woolbridge, the President of the Midlothian Company, was an accident which no skill could have averted, and no caution prevented. The Company had worked a shaft, and from the rising of the water in it;

had been forced to discontinue operations there. The shaft being abandoned, the foul air accumulated there, and needed only the application of fire to explode. The workmen in another pit belonging to the same company had worked back to the old pit without being aware of it, and upon setting off a blast, the wall between the two pits was blown through, the gas from the old one rushing into where the workmen were employed, and exploding. The fatal effects of the explosion were as sudden as if caused by lightning, and the floor of the pit was instantly strewn with the dead and the dying. The accident occurred at 5 1-2 o'clock Monday afternoon, and directly the smoke had cleared away sufficiently from the mouths of the shafts to allow those outside to render aid to the victims, it was done. During the entire night the buckets were at work and the larger portion of the bodies were lifted out.

The scene at the Company's Hospital was appalling. The rooms were crowded with stalwart men, so burned that their most intimate acquaintances could not have recognized them. The negroes were so flayed that, for their hair, they could not have been distinguished from white men. In many instances the hair was entirely burned from their heads. As fast as the patients would die, they were removed from the building and coffined.

The case of Joseph Howe, one of the white miners killed, presented an instance of mournful fatality. Up to the day of the explosion, he had been in the habit of working at night in the mines, and on the day the accident occurred, had commenced working in the pits in the day time.

A PASTOR'S FRIEND.—Rev. Dr. Murray, in one of the sketches in his recent interesting publication, gives the following incident, beautifully illustrating the apostolic injunction in reference to ministers, to "esteem them very highly in love for their work's sake":—

Her former pastor was afflicted with a natural hesitancy in speaking, which was considerably increased by an attack of paralysis; and his enemies plead this as one among the many reasons for which they urged his removal. But, with a remarkable dexterity, she converted it into an argument for his remaining. "We hear the Gospel," she would say, "with too little thoughtfulness and application. One truth is uttered after another, and before we can weigh one, another is on the top of it, and another on the top of that; and thus the Gospel runs through our minds like water through a glass tube—none of it sticks; and when we come home, we remember nothing we have heard. Now, I like these long pauses of Mr. G., because they give me time to pack away what he says." On first hearing this sentiment from her own lips, I immediately formed my estimate of her, which I had never reason to change, save on the side of a higher admiration of her character.

NEW STEAMER FOR LONG ISLAND SOUND.

The new steambot Commonwealth, built to run from New York to Norwich, Ct., made a trial trip last week, and is to be put on the line in about a fortnight. She is 330 feet long, 77 feet eight inches wide, 13 feet hold, and 1,900 tons register. The lower saloon contains 215 berths; the ladies' cabin is fitted up with 54 berths, and 20 state rooms. And on the promenade deck there are state-room berths for 200 persons. The dining-table will be set in the lower saloon, to which access may be had by continuous flights of stairs. The cost of this boat is estimated at \$240,000. She will commence running between this port and Norwich, in connection with the Connecticut, with passengers for Worcester and Boston, in a fortnight hence, under the former officers of the steambot Connecticut.

TERRIBLE EXPLOSION.—On Fifth-day after-

noon, March 21st, a pyrotechnic establishment which is situated at Greenville, on Bergen Point, N. J., about four miles south of Jersey City, near the Morris Canal, was blown up. One person was killed, and seven men so severely burned that some of them will probably die. The building was about 15 feet by 30 in size, and two stories high. It blew up with a loud report, and a column of smoke and dust, in which the fragments of the buildings mingled. The ruins instantly took fire; and it was with great difficulty that those who came to the rescue could extricate the injured from the ruins alive. It is not positively known how the explosion was caused, but it is stated that two boys, Kleiber and Gassman, and two other workmen, were striving at their work to see which would fill the most rockets, and it is supposed that friction was caused by their work, which was the means of blowing up the building.

Mrs. Roxanna Wood, boarding in Beach-

st, N. Y., was arrested last week on complaint of the Managers of the Home of the Friendless, who charge her with having, during the last six months, collected from various charitable persons sums of money, amounting in the aggregate to a considerable sum, under pretense that it was for their Institution, but which she appropriated to her own use. In her apartment a book, showing the names of those who had subscribed, and the amount of their subscriptions, was found. The sum total was about \$200. She was taken before Justice Peary, and committed to prison for examination.

The evening of March 15th was made gloomy in St. Louis by the rapid succession of three melancholy accidents, each of which resulted in the death of a citizen of that ill-starred city. Justice Peter Cress, an old and well-known inhabitant, fell down the stairs leading to a lawyer's office on Chestnut-st; and was killed; a man riding on an omnibus, on Third-st., fell from its top, and was so badly injured as to make his death certain; and an Englishman, named John Stead, fell from a furniture-wagon on which he was riding, bringing a bureau down with him, which, falling on his head, killed him instantly.

The Superintendent of the Bank Department gives notice that the circulating notes issued to the Valley Bank, Boonsville, (E. N. Merriam, individual banker), may be presented at his office, Albany, within two years; of the funds deposited for their redemption will be surrendered.

SUMMARY.

The First Presbyterian church in Boston, some time since entered a suit in Supreme Court, against the Federal street Congregational Society, (Unitarian), under the pastoral charge of Rev. Dr. Gannett, for the land and Society. The amount of property involved in this suit was about 13,000 feet of land, with the church, dwelling house, and vestry buildings thereon. The whole estate is valued at from \$85,000 to \$95,000. The suit has been decided in favor of the Unitarians.

A bill has been introduced in the Senate of New York State, prohibiting the vesting of church property in the persons of church functionaries and their successors in office, and providing that it be vested in the societies themselves. Several Catholic church societies are now under ban for refusing to surrender the church property to the control of their bishops, and this bill is designed to uphold the cause of these societies, and in a measure to crush the temporal power and influence of the Church of Rome throughout the State.

We notice by the proceedings of the Circuit Court held at Batavia, that Thomas M. Donaldson, of Rochester, obtained a verdict of \$2,300 against N. Y. Central Railroad Company, for injuries received in April last, while a passenger in the cars of the defendants. The train ran over a cow in the town of Berghen, and was thrown off the track. Geo. Basche, of Burlington, Iowa, was a passenger in the same train. He obtained a verdict of \$2,500 at the same Court.

A sad accident occurred at Yonkers on Tuesday of last week, by which three men were drowned. It appears that the sloop Jonas Smith, from New York to Upper Colster, when near Yonkers, suddenly capsized and sunk. Of the crew only one was saved, (William Parr), who climbed up the mainmast. The names of the drowned were Nicholas Cary, Thomas Shortly, and Patrick —

Mango, and his sister, Milvaire, were hung in the parish of St. Charles, La., on the 26th ult. Milvaire was the favorite servant of a Miss Friloux, and having been sort of ruler about the premises, she feared her authority would cease if her mistress married Mr. Wesley Latham, and accordingly she induced her brother Mango to shoot him, which he did. The N. O. Delta says "they met their fate calmly and firmly."

John Lambertson, Esq., died in Batavia, recently, at the ripe age of 87. Mr. Lambertson came to Batavia in 1801, and was one of the men who chopped down the trees to make the road through that village. He was for many years subsequently employed as a surveyor, by the Holland Land Company, and was widely known and esteemed as an intelligent, upright citizen.

The Rome Sentinel states that there are at present in the Post-Office of that village, twenty-one bags of documents and books, sent by mail, under frank of the Hon. Caleb Lyon, M. C., from Lewis and Jefferson District, waiting to go north, and that each bag will weigh not far from one hundred and fifty pounds, making the whole weight over one ton and a half.

Mr. Marsh, our late Minister to Turkey, has recently publicly stated, that he finds the Mahomedan faith possessed of many more points of resemblance to the Christian, than it has credit for, and thinks that the Bible must supersede the Koran with the aid of the Koran, rather than in spite of it.

Gerard Hallock, Esq., the wealthy editor and proprietor of the New York Journal of Commerce, resides in New Haven, Conn., where he supports a church and minister himself. Every Monday morning the minister is expected to breakfast with him, and on lifting his plate, finds his weekly salary of \$42 beneath it.

A company in New York is endeavoring to introduce machines for sweeping the streets. Similar ones are used in some European cities, with great success, but they have never been tried here. The mayor has directed that the Second Ward shall be given up to the contractor, for experiments, before any arrangement is made for their permanent use.

We learn, from the Charleston Mercury, that Capt. Ingraham, a son of South Carolina, was security for a friend who failed, and his whole property is now advertised for sale to make good his engagement for another. He is the father of a large family, and the result of this obligation is readily understood." At the Westchester Court, last week, William Hubby, of Fishkill, sued the Hudson River Railroad Co. for injuries received by spraining his ankle, and otherwise injuring his leg, by the cars running off the track, from the carelessness of the switchman, while he was a passenger on the train. Verdict for plaintiff, \$2,700.

Is now pretty well settled that Baker, the murderer of Poole, is not in New Jersey, as was supposed, but has sailed for the Canary Islands. The clipper Grapesoth, well-manned, has gone in pursuit. Mr. George Law generously tendered the use of this vessel, for the interests of Justice.

A recruiting office for the British Government is in operation at No. 91 Chatham-street, New York. It is intended especially for the enrollment of German recruits; the denunciations of Germans in Parliament having had the effect of preventing enlistments in Germany.

It is said that \$70,000 has been raised for the establishment of a Universalist College, to be located at Salisbury, Ill. Thirty thousand dollars more is required before the charter will take effect, and this it is believed will be procured before June next.

An Express, connecting Chicago and Detroit with Mackinac, Saut Ste. Marie, Marquette, Copper Harbor, Ontonagon, La Pointe, and Superior City, has been established. The Company is a branch of the American Express Company.

A dispatch dated Cincinnati, Saturday, March 17, 1855, says: The trial of two negroes, brought before the Supreme Court on a writ of habeas corpus, excited great interest. The negroes were brought here by the owner, on his way from Virginia to Mississippi, and their freedom was claimed on this ground.

Col. Benton, near the close of the last session of Congress, succeeded in getting inserted in the General Postroad bill, a clause establishing a direct mail-route between St. Louis and San Francisco.

A disposition is evinced by the people in many sections of the country to destroy the telegraphic wires. In a recent instance in Mississippi, the populace assembled and carried off four miles of the wires! It appears that some learned Theban had demonstrated, on scientific principles, to the satisfaction of the people, that the cause of the long drought, which has so much retarded vegetation, was solely owing to the telegraphic wires, and that, in a few years, when every section of the country will be belted by a lightning wire, rain will cease altogether.

The Paris Imperial Library has just received a work which possesses a certain historical interest from having been taken at the capture of Bomarsund—namely, a collection of the Services for Saints' Days in the Greek Church. It consists of 12 volumes, one for each month in the year. The volumes, which are of folio size, are clumsily printed and bound.

The Christian Advocate urges upon the friends of Kansas the propriety of taking immediate steps for the founding of an institution with the title of Kansas University at an early day, somewhere within the limits of Kansas Territory. It suggests that Rev. Wm. H. Goode proceed immediately to the organization of a board of trustees.

On the 20th January last, a new Baptist paper was to be published in Leeds, England. This is the first attempt to publish a newspaper devoted to the interests of the Baptist denomination in England, and we sincerely hope that the undertaking may prove successful.

According to Rev. Mr. Riggs, a Missionary of the American Board in Turkey, the mode of baptism practiced by the Oriental Churches is a partial, not a total immersion, three times repeated, and accompanied with a thrice-performed afusian.

It is stated that the Rev. L. L. Hamline, Bishop of the Methodist Episcopal Church, has donated \$25,000 towards the establishment of a university at Red Wing, Minnesota, to be called the "Hamline University."

The Presbyterian body is diminishing in Ireland. The number of chapels has increased somewhat; but, on a comparison of 1847 with 1853, it appears the decrease of families was nearly 1,300 a year.

A bill has been introduced into the Assembly of the New Jersey Legislature, proposing to appropriate \$10,000 to the College of New Jersey, at Princeton, to assist it in the repairing of the damages caused by the recent disastrous conflagration.

At a fancy ball lately given in New Bedford, one of the characters represented was an Editor! Irishmen, Swiss peasant girls, and Yankee schoolmasters, have been overdone on such occasions; we rejoice that the rage is for something new.

The Christian Secretary says the Baptist churches in Danbury and Stonington, Ct., are blessed with powerful revivals of religion. One of these churches is situated in the southeastern extremity of the State; the other is in the south-western border.

The Pittsburg Gazette states that there is a regularly organized association of blacks in that city; bound together by the most solemn oaths, and meeting in secret, whose object is the abduction of colored servants, traveling with their masters, who are suspected to be slaves.

The cotton factory at Lisbon, Conn., was burned to the ground on Saturday morning, 10th inst. The loss is about \$30,000, of which \$23,000 was covered by insurance.

The Hudson River is again open, and steamboats are plying regularly between New York and Albany.

The Emma Moore mystery at Rochester is ended, the body of the missing girl having been found under the ice in the river.

Rev. Mr. Williams, pastor of the First Baptist Church in Baltimore, baptized a whole house-hold on the 21st of January.

At Livingston, N. J., 15 were baptized at the same time, among whom were a Methodist preacher and his wife.

New York Markets—March 26, 1855.

Wheat—\$2 25 for Red Western, 2 30 for white Canada, 2 70 for prime white Genesee. Rye 1 30. Barley 1 30 for fair two-rowed. Corn 95¢ for 1 02. Oats 51¢ for Jersey, 62¢ for State and Western. Provisions—Pork 14 25 for prime, 16 00 for new mess, Beef 6 50 for 7 50 for prime, 9 25 a 11 00 for corn, 10 25 for 10 40. Butter 12 20 for Ohio, 2 30 for State. Cheese 11 12 1/2. Fruit—Western apples have advanced, the stock being small; Russets, Gillflowers, Spitzenberg, Baldwins, and Greenings, are 4 00 a 4 50 per bushel. Dried Apples 6c. Peaches 13c. Plums 15 a 14c. Cherries 20 a 22c. Hay—80 a 85c. per 100 lbs. Seeds—Clover 10 a 11c. Timothy 3 25 per bushel for reaped. Rough Flaxseed 1 85 a 1 90.

DIED.

At Plainfield, N. J., on Fifth-day afternoon, March 22d, Mrs. CATHERINE STILLMAN, wife of Abel Stillman, of Poland, Herkimer Co., N. Y., in the 56th year of her age. She had been feeble in health for a number of years, and spent the last winter in New Jersey in the vain hope of being benefited thereby. At West Union, Fayette Co., Iowa, February 19, 1855, of consumption, MATILDA Davis, wife of Cornelius Davis, aged about 38 years—leaving a husband and eight children, with a numerous connection, to mourn her loss. In Amity, N. Y., March 14, of croup, CLARENCE M., infant son of Edwin and Ellen Mix, aged two years, eleven months, and two days. At Morrisania, Westchester Co., N. Y., March 17th, 1855, of marasmus, Mrs. MARY ANN, wife of William Gager, in the 49th year of her age. Her remains were taken to Spoonk, L. I., for interment.

LETTERS.

Roscoe Babcock, Wm B Maxson, J M Allen, Remembrance Lippincott, D S Manroe, Ephraim Maxson, L E Babcock, N Y Hill, Albert Babcock, Z Campbell, J C Green (all square), Eli Forsythe, A Taber, James L Green, G S Orndall, Sylvester Greenman, Josiah Langworthy.

RECEIPTS.

FOR THE SABBATH RECORDER: S Greenman, Helicon, Pa \$2 00 to vol. 11 No. 52 James L Green, Berlin 2 00 " " 12 " 41 Wm Ogden, New London 2 00 " " 11 " 39 Daniel P Stillman, Almond 1 50 " " 11 " 58 R A Thomas, Alfred Center 2 00 " " 12 " 39 FOR THE SABBATH-SCHOOL VISITOR: J C Green, Independence \$3 00 Geo S Orndall, Oerea 1 00 FOR SEVENTH-DAY BAPTIST MEMORIAL: Joseph A Green, Berlin, for vol. 2 \$1 00 WILLIAM M. ROGERS, Treasurer.

Savory's Temperance Hotel TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS, From \$2 to \$3 per Week, or 50 Cts per Night. DEJA SAWYER, Supt. JOHN S. SAVORY, Proprietor.

THE next Quarterly Meeting of the Executive Boards of the Seventh-day Baptist Ministers' Tract and Publishing Society, will be held in a meeting-house at Plainfield, N. J., on the second First day in April, 1855, commencing at 9 o'clock A. M.

Western Association—Executive Committee. THE Executive Committee of the Western Association will hold their next session at Alfred Center on the first Fourth-day in April.

3d Brookfield Church. NOTICE is hereby given, that at an adjourned meeting of the Seventh-day Baptist Beaver Creek Society, held on the 5th of February, 1855, it was resolved, by unanimous agreement, to sell the meeting-house and its appurtenances, and give the proceeds to the American Seventh-day Baptist Missionary Society, except such portion as may be called for by the original contributors, who shall receive their shares, according to the sum they respectively paid, if called for in three months from this date. The amount of the sale was \$369. Also resolved, that the above notice be published in the Sabbath Recorder. BENJ. BURDICK, Secretary. South Brookfield, Feb. 13th, 1855. 37-51.

Rare Chance.—For Sale. A DENTIST, (wishing to retire on account of ill health,) having a good practice in a large, thriving, and beautiful town, where there is a community of Sabbatarians, will sell advantageously for the cash. Any person wishing to buy, can perceive the most thorough instruction in every department of the profession. Letters addressed to "Dentist," care of Rev. Geo. B. Utter, this office, will be answered, giving further particulars. 37-31.

COMPLAINT BOOK.—There is opened at this Office a Complaint Book under the charge of a competent person, for the purpose of receiving and entering all complaints of persons coming within the jurisdiction of the Municipal Court of the Mayor, will entertain, and so far as the law gives him power, take cognizance of charges preferred by responsible parties for violation of ordinances, and dereliction of duty upon the part of any person holding office under the City Government. WM. H. STEPHENS, Mayor. All the papers in this City will please copy and send their bills to this office.

The Good Time Come at Last. Balcher's Religious Denominations in the United States. This book now before the American people. Every body says so, and the united voice of the great public seldom errs. The northern farmer, the mechanic, the factory operative, the planter of the South, and the pioneer of the West, all want it, and when once they have introduced it into their homes, are bound to have it. Let "Young America" take up this book, and go into the work, and with the proper application of industry, energy, and enterprise, the result will prove beyond cavil, that Horace Greeley's comforting prediction of the "good time coming" is at last fully verified. For further information of this and other popular subscription works, book agents, and canvassers generally, will please address the publisher, JOHN E. POTTER, 15 Sanson-st., above 6th, Philadelphia.

Alfred Academy. THE attention of the public is respectfully invited to the educational facilities of this Seminary. 1. The location is one of the healthiest in the world; in a community offering none of the usual inducements of youthful dissipation; easy of access by railroad; and in telegraphic communication with all parts of the country. 2. Young men and gentlemen occupy separate classes, and enjoy in the families of Christian Home. The health, morals, and manners of students are all looked after with parental solicitude. 3. The courses of instruction, embracing ten departments, are under the experienced supervision of the head of each, are thorough, extensive, and eminently practical. Young men wishing to study Analytical and Agricultural Chemistry, will find here every desirable aid for doing so to any extent. Classes in Surveying and Civil Engineering have daily field practice, under the direction of the Professor, with the most approved instruments. Teachers' Classes are carefully drilled in every branch of school-room duties. The graduation course for young ladies is adapted to fit them for the responsibilities of instrumental music, the piano used are of the highest quality, and kept in perfect order. The Seminary and Higher classes receive alike the instructions of the same Professors. The edifices containing the recitation, library, and society room are of the largest, most commodious, and best furnished school structures in Western New York. The next term opens the 28th of March, and closes July 4th, 1855. The expenses are very moderate. For further particulars, address Rev. N. Y. HULL, or W. C. KAYSON, Feb. 24th, 1855.

A COLLECTION OF ORIGINAL AND SELECTED MUSIC AND HYMNS, for the use of Sabbath Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. Published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

"The Carol" consists of 128 octavo pages, and is got up in the neatest style of art. It is sold at 35 cents per copy. The money should in all cases accompany the order. Address Geo. B. Utter, General Agent. The following extracts from the Preface will give an idea of the scope and design of the work:— This book is designed principally for Sabbath Schools. Variety has been aimed at, as both pleasing and beneficial. Accompanying each tune with one or more hymns suitable to be sung in the same music, has been intended to furnish a body of hymns, adapted to the general wants of Sabbath Schools, and to special occasions; such as the sickness of teachers or scholars, funerals, and anniversaries. A number of pieces suitable for social and public worship, together with a few Temperance Songs, have been inserted. About a dozen tunes appear for the first time in this work. A few of these will be found not well adapted to be sung by Sabbath-Schools; as they are too heavy for young voices, having been composed for the choral poetry set to them, some of which had not been previously provided with music—such are Barbold and Calvary. A number of airs, the authors of which were not known to the compiler, have been harmonized for this work. How many imperfections and errors may be found in this little book, we will not pretend to say; but place it before the public, being confident that it contains a variety of new pieces as persons will like to sing, and from which they will receive a new and valuable addition to their repertoire. We are perfectly aware that such of the music as is included differs in its character from what is usually included in the term "Sacred Music," and we intended it should; for, in our opinion, the varieties of music included under this head are altogether too few. Indeed, there is a hazardous tendency in the music commonly used for religious purposes. A sacred song, when used as to what is suitable to be sung in church, connection with the non-sacred spirit of the age, (which shows itself in the almost entire absence of music,) results in the monotony to which we refer. We are happy to believe, however, that this evil is steadily being remedied, and that we are beginning to employ a greater diversity of styles of music, in a wide range for religious purposes. Airs having a wide range, though the staff have been preferred, mostly, as being more agreeable, and more easily committed to memory, and also as affording the best exercises in reading, singing, and testing the voice. We shall be glad if the book is found to be new to many, and if it has been previously used, and in any degree, that it has been found to be useful to some. Whether the work is adapted to that end, others will judge for themselves.

