

The Sabbath Recorder.

Handall

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.

A THANKSGIVING ADDRESS.

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Nearly two hundred and fifty years ago, on a barren and unfrequented spot on the shores of Lincolnshire, at the still hour of midnight, was collected a little band of pilgrims, whose feet were then treading for the last time the land of their nativity. Exiles for truth, they were resolved to endure the severity of a long voyage at sea, and the perils and the hardships of a frontier life, that they might worship God without that restriction of conscience which the Church of England imposed upon them. They had designed to embark during the darkness of the night, that they might escape unobserved by the officers of the government. But when the appointed hour came, the vessel which was to carry them away had not arrived. On the next day, as the expected boat tremblingly neared the shore, that company of Christian fugitives, men, women, and children, silently and stealthily went on board. They at first landed, and for several years found shelter, upon the shores of Holland; but eventually came hither to our country, and made their final settlement upon the barbarous coasts of New England, together with that company of Puritans who at a later date, in 1620, left the land of their fathers for the same reason, that they might enjoy a purer form of church discipline and religious worship. The privations and difficulties incident to a removal to an unsettled region, are always great; but the suffering and the toil, the danger and the distresses which our Pilgrim fathers were obliged to encounter, were sufficient to have discouraged men of common fortitude. The inclemency of the wintry season, and their destitution of the comforts of life, induced distressing sickness, which carried off half of their original number in less than three months, and prostrated many others; the hostility of the Indians, and withal the rigors of their situation, caused them to feel their dependence upon God, and to implore help from Him who always hears the cries of His faithful children. And in view of the severity of their lot, they resolved to set apart one day of humiliation—a day of fasting and prayer—that God would ameliorate their condition. As their petitions were being granted, when properly began to smile upon them—as the cheerful village took the place of the forest and the schools and churches were springing up over the land—they deemed it proper to make this day of humiliation a festival of rejoicing and thanksgiving. This, in brief, is the history of Thanksgiving Day. It comes down to us a New England institution, of illustrious origin—an offspring of noble parentage, and cherished at the present day, especially by the sons of New England, with Puritanic fidelity. The custom of celebrating this festival has extended from State to State, and has now become almost universal. It is founded upon the idea that the God whom we serve is a being of infinite goodness, that we are utterly dependent upon him for the smallest blessing we receive, and that every good thing we enjoy, whether great or small, is the gift of God.

Let us, in the first place, dwell for a few moments upon a consideration of the goodness of God in his manifestations of love toward us. Most truly did that affectionate and beloved disciple of our Lord and Master assert, that "God is love." It would seem almost superfluous to attempt to demonstrate this assertion. Yet we need to be frequently reminded of its proofs; otherwise, strange as it may seem, we shall fail to realize it, and shall lose that life and felicity which the constant recognition of this truth is designed to impart. The evidence of God's kind beneficence are visible everywhere, as innumerable as the leaves of the forest or the stars of the firmament. The intelligent mind, even without the aid of the Bible, from a close observation of nature's works, arrives at the conviction that there is one great Being who has created all things—that this Creator is perfect in goodness, presiding for good over the destinies of his creatures. The heathen philosophers, reasoning from nature's works, came to this conclusion; and aside from God's mode of justifying and redeeming a lost world to himself, they entertained no very incorrect ideas of his character and greatness. Look out, my friends, upon the universe around us. Behold the handwork visible everywhere. Do you not discover marks of love and benevolence traced upon every thing? If it be not sacrilegious to make the inquiry, let me ask, what created object is there, tree, shrub, fruit, mountain, vale, lake, streamlet—the stars of the firmament that twinkle like angel's eyes looking out from the windows of heaven—the birds of the air, or any of the varied species of animal life—whose form or nature you would change or in the least modify to make it the better subservient to your good and happiness? There is no defect. It has been pronounced good by Him whose infinite comprehension and skill have planned and executed the work. We may criticize and carp at the most ingenious inventions and

elaborate works of men, but the creations of God in a healthy mind elicit no other emotions than the highest admiration and warmest gratitude. However clearly we may be impressed with the truth of God's goodness, when we contemplate the fullness of the outer world, to "satisfy the desire of every living thing," the impression is much more vivid and forcible when we contemplate our human nature—the beautiful adjustment of each and all the bodily organs to perform the harmonious and essential functions of the physical economy. How, from the use of every limb, from the susceptibility of the delicate network of the nerves—how, from the exercise of each organ, when in its normal condition, buoyancy and pleasure are spontaneous! No scientific analysis is requisite to make us all observe the sublime display of God's goodness in our physical and mental formation. Our affections, our reasoning faculties, our exercise of the will, our memory, our perceptions of the beautiful, our veneration, our hope, our fear, all point to happiness as their legitimate aim and end. But, says one, if we are constituted for happiness—if we are surrounded with all the conditions favorable for unceasing bliss, and organized so that the physical, intellectual, and moral, all blend in harmonious action, what means all this confusion and jargon? Why is it that vice is always contending with virtue—that the lustful propensities of the flesh are ever warring against and stifling the dictates of conscience? Why all this prostrating sickness, disheartening poverty, troubles that hedge up our path, and these bitter afflictions? Why is it that we are always fighting one against the other, and each against himself? True enough, this condition of things clearly shows that some great misfortune has befallen man since his first creation—that this organization, which was designed to give joy and peace, has now become so deranged as to produce contention and misery. Blind and deluded must be that individual who can for a moment doubt the iniquity and utter depravity of the human race. Who is to blame for this? Surely not God. His goodness is just as great as if he had not transgressed his holy law, but, living in conformity with his requirements, had enjoyed blessedness as our continual portion. But when man had once violated the law of God, had sinned against One of infinite perfection, had thereby forfeited eternal life and merited everlasting death, when the divine hand was raised to inflict a most righteous penalty, that God himself, in the person of his only son, should assume our fallen humanity, endure the ignominious and cruel death, that we might be restored to his fellowship and favor, then did God's goodness appear more striking than ever. When we contemplate this last exhibition of his love, our conception of his beneficence is greatly expanded; and now that he sends his Holy Spirit to convict of sin, induces us to give our hearts to him and abandon our sinful courses, now that in temptation he sustains us, that he gives us as much prosperity as we are fitted to enjoy, that by chastisement and trials he purifies us, that he makes all things work together for our good, that he keeps us within the hollow of his hand, leading us from one degree of spiritual advancement to another, and at last receives us as heirs of the eternal inheritance—what shall we say of God's love? We think of it—our minds are filled with its conception—yet we cannot comprehend it—we are lost—it reaches out far beyond man's power of comprehension. If such be the goodness and love of God, what follows? What follows, but that we should obey the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Do we, my friends, understand the full extent and nature of that love which God requires of us? If we fail to obey this command, what base ingratitude! The ancients regarded ingratitude as the most heinous offense. They were right. We do likewise. We can pity and forgive the man that robs us of our property. But here is one whom we have benefitted in many ways—to whom we have shown favor after favor, and repeated gift upon gift. We do not ask, we do not expect, we do not even want, that he should return us any thing that will be equal to the amount that we have benefited him. But we do expect that he will make some manifestation that he feels grateful for our kindness to him, some recognition that he appreciates and esteems us as his benefactor. If he fails to do this—if he acts as if he did not know that we were striving to make him happier—or as if, conscious of it, he disregarded it—we call him a brute, and declare that he is insensible of what belongs to a man. We cannot endure it. Such is the emotion we have for ungratefulness. If you wish to get rid of a valuable friend, who strives in various ways to make your pathway more pleasant, just manifest a seeming ignorance or indifference to his kind attentions, and depend upon it, if he is not a parent, or other relative, or has much more of the grace of God than most individuals, he will very soon leave you. But what shall we say of our ingratitude to God? The blessings he has conferred upon us in every conceivable manner we cannot at all appreciate. He does not ask us to repay him—that would be impossible; but simply that first having loved us, we should love him. If we refuse this, if we act contrary to God's wishes, if we do that which most displeases him, what vile ingratitude! Well may the sinner fear lest the wrath of God should be let loose upon his guilty soul—lest to-day, when he least expects it, he may be summoned at the judgment bar of the Almighty, and receive that just and lawful sentence pronounced upon the guilty, which can never, never be repealed.

Secondly, let us consider our intimate dependence upon God. The idea of dependence upon some divine power has been prevalent in all ages and among all nations. The Bible was not necessary to teach us this truth. It is founded upon the universal consciousness that we are subject to the control of a higher, invisible power. Heathen nations, who have never heard of the word of God, entertained this idea as generally as Christians; and

judging from mythological history, we must conclude that the sentiment of dependence upon a superhuman power was more general among the ancient heathens than with us. This may be accounted for in part from the fact that the light of science never having risen upon them, what is plain and explainable by us on scientific principles, appeared to them dark and mysterious, and when they beheld a natural phenomenon readily accounted for by us, but which they could not explain, they were in the habit of supposing it was brought about by some divine agency, to signify the will of the Deity. They regarded many things insignificant to us, as indicative of the will of the Omnipotent Mind. They considered the flight of birds as ominous of good or evil, according as they flew to the right hand or left. When they consulted the oracles, and desired divine teaching, they expected to obtain it by some visible signs, and they never failed to find some silly object, which their foolish imaginations transformed into a divine response to their petitions. They established a multitude of signs by which they interpreted the counsels of the gods. These signs were of course arbitrary. But as they implored divine direction in the undertaking of every enterprise, whether of great or small moment, it is not altogether unreasonable to suppose that God would sometimes make use of these means to make known his will. Since God has controlled and disposed of every thing from the foundation of the world according to his good pleasure, it may be plausible to suppose that he made use of these agencies which they foolishly established to carry out his own designs and purposes. It is to be feared that they exhibited a greater sense of their dependence upon the unknown gods than we do upon the known and true Jehovah. Throughout all Christendom there is a great deficiency in this matter. But what says the word of God? "A man's heart deviseth his way; but the Lord directeth his steps." "There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand." "Man's goings are of the Lord; how can a man then understand his own way?" "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one and setteth up another." The Bible is filled from beginning to end with the declarations that the omniscient, omnipotent God is the sovereign disposer of all the affairs of mankind—that "he makes the wrath of man to praise him, and the remainder thereof he restraineth"—that he defeats the plans of the wicked, and causes the righteous to prosper. Why then this seeming declaration upon the part of man, that he is able of himself to do all necessary things? I do not say that we all ignore the Deity entirely—that there is no fervent prayer for divine aid and protection. Far from it. Yet none can deny, that war is seemingly too little. Kingdoms declare war with the idea that if they are victorious, it must result from a superior force of numbers, from superior military skill, from greater courage, from such conditions as human calculation can provide for. They do not appear to realize that God can and may by his invisible movements bring about results which will baffle all human calculation, which cannot be accounted for at all by man's reasonings. David, a mere stripling, a hardy youth, inexperienced to war, a keeper of his father's sheep, without any sword or shield, but with a simple stone and sling, went out to encounter the prodigious Goliath, an experienced and fully equipped warrior. What human discernment would have foretold but that, according to Goliath's prediction, David would have been slain, and his flesh given to the fowls of the air and the beasts of the field? But no; contrary to the expectation of all Goliath's host, their proud, valiant, and boasted champion was slain. When the Israelites fled from bondage in Egypt, human wisdom would have supposed they would have been overtaken by Pharaoh with his mighty hosts. In all human probability, this would seem to be the issue; but how different the result! When the American Colonies resolved to resist the tyrannical encroachments of Great Britain, and declared war against their mother country, the American forces were so small, and the English so great, that a deliberate, calculating mind, would have decided the contest would be short, and the colonies would be subdued at once; and it has been a matter of wonder why those old revered patriots risked the contest. They were driven to desperation. But, guided by the unseen hand of God, and contrary to the expectation of wise politicians, they achieved a victory against an overwhelming majority of numbers, which casts a shadow over all preceding triumphs. Blessed be the memory of our immortal Washington, whose strong sense of dependence upon God, and implicit faith in him, enabled him to hope for success against the most forbidding prospects. It was George Washington who appointed our first National Thanksgiving. His example might well be imitated by each individual who shall hereafter be honored with the Presidency of this Republic.

Thus it has ever been the Supreme Mind that has been thwarting and overreaching the plans of human wisdom, turning and overturning the destinies of kingdoms and individuals. Yet we have not learned, or are continually forgetting, our entire subjection to Providence. Many of our modern reformers, intent on removing existing evils, and ameliorating the condition of the human race, exhibit a great want of faith in God's disposition and ability to co-operate with them or to fight against them. They cannot realize how bending the knee in prayer will bring about the feeding of the hungry, the abolition of slavery, the uprooting of intemperance, the education of the ignorant, the downfall of Popery, or any desirable result. They deem human exertion sufficient to the work. Through a sentiment that effort without prayer is better than prayer without effort, they adopt the false belief that effort without prayer is as good as effort with prayer. True, they have a loose faith that God promotes and blesses all good movements in general, but no clear, well-defined, all-conquering, yet sub-

missive faith, that wrestles with the Lord as did Jacob, and would not let him go until he had obtained the blessing which he earnestly desired and expected. It is not to be denied that some good may result from their efforts. Perhaps, by the unsolicited blessing of the Lord, they may succeed, in some instances, in drawing living water from the rocks, yet it is to be feared that they themselves will never be permitted to reach the heavenly Canaan. In our business pursuits, are we not apt to forget, that whether or not we may labor assiduously, God may or may not make us to prosper? If the tradesman succeeds, he congratulates himself; it is the result of his well-directed energy, his assiduity, prudence, and business tact. It is not to be doubted that these qualities are the more immediate causes of his success. But he forgets that for all these characteristics he is indebted to a higher power, and that beneath all his strenuous efforts God, unseen in his movements, has been working in his behalf, presenting to him favorable opportunities, warding off threatening dangers and disasters, causing the tradesman unconsciously to provide for future difficulties long before they were seen by human eye, preventing sickness, giving him enthusiasm, guiding his decisions rightly, and in many ways which we cannot discern, pouring prosperity in upon him. But the thriving business man takes the credit to himself. "Tis I who have done it." If his next door neighbor is unsuccessful, we attribute it to his inattention, to his extravagance, to the want of some or all of those requisites essential to success. These undoubtedly may be the immediate causes of his failure. But why not believe, as in the other instance, that God underneath is operating, and through these channels making this one unsuccessful, for as wise reasons as induced him to give prosperity to the others? It is a difficult matter for us to believe and to feel that God has any thing to do in directing and restraining us. If he comes and burns down our storehouses, blights our crops year after year, shipwrecks our vessels and empties our treasures into the sea, or snatches away a bright and beloved child, we then have some feeble misgivings of a visitation from Providence. God must come in the lightning, in the hurricane, or in the sweeping conflagration, or we do not recognize him. Just as if, by a tiny thread, by silent and unseen causes, he could not turn us hither and thither whithersoever he would have us go. We are apt to think that if God acts, he must work miraculously; whatever happens according to the course of nature we say is not of God. We consider the laws of nature fixed, and that God has nothing to do with what is brought about naturally. Why, he usually operates in this way. Had God nothing to do with David's slaying Goliath? Yet that occurred as naturally as our meeting here to-day. The armies of the Philistines and the Israelites were in the battle-field; David was tending his father's sheep at home; his father sent him to carry some articles of food to his brethren who were in the army; when he reached his brethren, he saw this Philistine champion, who had presented himself for forty days, morning and evening, challenging the hosts of Israel to send him a man to fight with him, and that army should be regarded victorious whose champion was successful. This way of deciding contests was quite common among the Greeks and Romans. David's patriotism and piety was aroused, and he went out to encounter Goliath. Saul equipped him in military costume, put on him his own armor, his helmet, his coat of mail, and gave him his sword; but it did not fit David, neither was he accustomed to using the sword, and naturally enough he laid it all aside and preferred his stone and sling. Had he fought with the sword, he would have been compelled to fight in close combat, and his antagonist being an experienced warrior, would have had the decided advantage; but with the sling he could throw at him from a distance, and David was skillful in the use of the sling. It is said that slingers can throw a stone within a hair's breadth, without missing, and with the force of a bullet. There is nothing wonderful in David's striking Goliath—it would have been wonderful if he had not struck him; and when prostrated, he ran up and beheaded him. It was all a simple and natural occurrence, yet who will deny that God was in it? Who dare deny but God had to do with the wreck of the Arctic and the loss of those three hundred lives? Still, the whole occurrence can be accounted for on natural principles. It is no proof that God is *not* in an action, because we can trace the more immediate causes. Deeper down in the nature of things than we are permitted to look, are the beginnings of God's movements. We see only the last cause, not the first, and mistake the last for the first. Were you sick, and prayed for restoration, God would most likely restore you in the natural way; he would place around you conditions favorable to recovery. But when recovered, would you confine your gratitude to the physician only? Yes, we are dependent upon God for every thing, both great and small.

But do you say, if God is everything, must the creature fold his arms and remain passive, expecting every good without any effort? By no means. God frequently repeats the injunction, that we must labor, must be diligent, must exercise all the faculties he has given us—our reason, our prudence, our invention—that whatsoever our hands find to do, we must do with all our might. We should be just as intent in seeking good as if we supposed, we could obtain it without divine assistance, yet entertaining as the fundamental idea, that every blessing is of God. These are the two distinct features of the true idea of dependence upon the Supreme Power. Together they form one complete and glorious unit—the beautiful idea of faith taught in the Bible.

Again, though we are strong in the belief that God disposes of all our individual affairs according to his own good pleasure, if, by imprudence, dishonesty, or by the influence of any evil propensity or improper mode of acting, we fall into trouble and adversity, we are not to charge it upon God, but we are to take the blame to ourselves, and heartily repent of our sin and folly. But, on the other

hand, if prosperity dawds upon us, we are never to take the credit to ourselves, but give the praise all to God, just as the Christian chides himself solely for every short coming and inclination to evil, but when in the enjoyment of religion and the realization of the blessedness of a purified heart, gives all the praise to God, reserving not the least credit to himself.

But, says one, "I don't like this idea of attributing all of our good intentions and all our temporal prosperity to God, but if we exhibit any short comings and suffer failures we must take the blame upon ourselves. It's a poor rule that don't work both ways. It does not accord with human reason." It is but very little, my friends, that the human reason can account for. If human reason is to be the test, pray give us a solution of the humanity and divinity of Christ, of the resurrection, &c. I will tell you what it does accord with; it accords with that which is of higher authority than the human reason—the sentiment existing in every Christian heart, produced there by the operation of the Holy Spirit, the conviction, that if he has anything that makes him to differ from the vilest of the vile, it is all—not a part, as some say, but all—owing to the grace of God, and if guilty of any delinquencies, these are wholly chargeable upon himself. Precisely so does he regard his temporal blessings and afflictions.

One reason why we have so little faith in the superintending care of Providence, is that we come so far short of obeying God's commands. Did we live as God requires, we should have full confidence that he was directing us in all of our affairs, as if we saw him doing it. God's being invisible need not prove any barrier to our faith in him. Faith is the glass through which we see him. Obedience keeps the glass bright. Our want of trust in God is the cause of very nearly all of our troubles. Our troubles mostly arise from discontent, anxious solicitude. There is very little absolute pain, bodily torture, such as the cutting or burning of a limb. It all arises from a troubled spirit. We are all bent down with a depressing weight, like Atlas, who was compelled to bear the world on his shoulders. The traces of anxious care are furrowed on every brow. We are constantly fretting lest we shall not obtain the object we are seeking. The rich man fears poverty; the poor, starvation. The sick man is fearful that he may not recover; health stands in dread of unseen sickness and sudden death. We always stand in awe of some huge monster that we imagine lurks in our path a little way ahead of us. We are doing well enough in this present hour, but oh! the morrow, the uncertain future, God tells us to roll our burdens upon him—not a part, and reserve as much as we can bear up under, but to throw off all this depressing weight, trust in him, and rejoice, happy, free, joyous as the birds of the air. Blessed is that man whose trust is in the Lord; contentment is his continual feast. What others consider afflictions and blessings, he regards alike as the welcome dispensations of Him who maketh all things work together for good to them that love him.

It is customary, on the return of this anniversary festival, to notice the special occasions of gratitude that have occurred during the past year. We have already taken so much of your time, that for the present a brief notice must suffice. It has not been twelve months since the cry of desolation and famine was heard in pitiable notes throughout the length and breadth of the country. Honest industry went begging employment, and the grim monster *Want* knocked at many a door where before he had been a stranger. The pauper and the inebriate were not its only victims, but helpless children, respectable widows, sons and daughters of American born citizens, upon whose characters rested the stain of no foul disgrace, were found lifeless, famished, and frozen, on the highway and in the miserable hut. God had restrained somewhat the fullness of his bounty, and millions of his pensioners were threatened, and many experienced actual starvation. Temptation and adversity brought to light the hidden dishonesty which had lurked in the hearts of men in whom the public had formerly reposed the utmost confidence. One year ago to-day there went up from the pulpits of the land one universal prayer of thanksgiving, that God had taught us the folly of this hot and unholy pursuit after riches; that he had humbled the pride of bankrupt merchants, and had taught us, in tones that some could hear, the unreliable nature of earthly treasures. But now the scene is changed. You have been gathering the fruits of one of the most bounteous years that God has ever bestowed upon you. Your granaries are full; your business is prosperous; and with a cheerful heart and a strong hand you feel fully equipped to grapple with the severities of the approaching Winter. To-day, as with generous hearts you assemble around the festive board, cast one thought upon the suffering millions who would rejoice to feed on the crumbs that fall from your table, and thank God, that as a people and a church, he has blessed us so abundantly with these unmerited favors. He has graciously prevented most of us from dwelling in the princely palaces of the rich, while he has lifted you all out of the vale of distressing and pinching poverty, giving you to enjoy that glorious mean for which Agur prayed. The many peculiar advantages of your situation, the privileges of the sanctuary, your extensive means of education, your society, the refinement and pleasures you enjoy, should elicit emotions of genuine thanksgiving. The afflictive stroke of Providence may have fallen heavily upon some of you, but perhaps you can recognize in it the hand of God, drawing you in love nearer to himself. It is difficult to realize that a blessing is wrapped up in every painful dispensation. But in the next world we shall clearly see how all our hardships have worked together for our good. Then shall we rejoice that we were obliged to pass through a dark and stormy pilgrimage, knowing that the ills of the flesh have wrought out for us a far more exceeding and eternal weight of glory. Just as in the picture the deep spots of shadow, from contrast, make the light more prominent, so the trials of this

present life will render brighter the felicities of heavenly joys. We are not without occasions of a public and national character for which to be grateful. The progressive steps that have been taken in several States in the temperance reform give good reason to hope that the aggravated evils of intemperance will ere long have passed away. We could wish that the recent election had given us ground to hope for the passage of a Prohibitory Law in our own State before the close of another session. But this is reserved to a day, we trust not far distant. The Christian has great reason for thankfulness that the general movements of the age, the rapid increase of our educational institutions, the agitation of the great question of personal freedom, the opening of the broad and fertile lands of the West, and probably the present war in the East, are all paving the way for a wider spread of the Gospel, for the upbuilding of God's kingdom on the earth; for which object let us labor and pray, with firm reliance on God, until with us the battle is ended, the victory is won, through our Lord Jesus Christ.

ABOUT GOSSIP.

A curious idea prevails, pretty generally, that it is not altogether right for people to indulge in a little quiet gossip about the character, the actions, or even the business of their acquaintances or neighbors, as though we are not all fully entitled to enjoy the right of free speech! The monstrousness of such an idea is so great as to excite contempt so strong that language cannot be found to express the virtuous indignation that swells many bosoms. A pretty idea, truly! And yet it is a singular fact, that such an idea has always prevailed; but the belief has not been of any great moment, inasmuch as it is so rarely reduced to practice. Occasionally some one will be so strangely eccentric as even to rebuke the indulgence of a little gossip about the private character and affairs of people. It is refreshing to know that such rebukes do not have a lasting effect, and generally cause a further unlimbering of the tongue, as a practical manifestation of the most absolute independence. The anti-gossip theory sounds very nice, but the idea is simply preposterous that such a plan could be practically carried into effect. Why, the wheels of society would at once be "scotched," tea-parties would be deprived of their cream, club-rooms of their soothing cigars, and stores of their attractive pop-corn; women would sink into their family circle, and men would find themselves forced to be content to spend their evenings at home. Not gossip, indeed! What an absurdity in this enlightened and independent age!

Mrs. A. appears in costly garments; certainly Mrs. B. has a right to whisper to her neighbor that she is ruinously extravagant, and that her husband owes for them, and cannot pay his debts, though probably she only surmises such to be the fact. Mrs. C. gives a large party; of course Mrs. D. did not wish to be invited; and she declaims against such entertainments from a sense of duty, and not because she was neglected. Mrs. E.'s husband keeps his carriage; and certainly Mrs. F. is privileged in circulating the fact that his great-grandfather worked for his daily bread. Mrs. G. has moved into a new house, thoughtless of the fact that Mrs. J. is confiding to others a startling narration of the days when her needle was her only support. Mrs. K. wears that old-fashioned bonnet, which Mrs. L. is confident is caused by meanness. Mrs. M. has got that old clock, which Mrs. N. is sure her grandmother wore. But Mrs. O. has made the discovery of the season, and that is that Mrs. P. and her husband quarrel like cats and dogs; she passed their house and heard them, not knowing that the wife was in the best of humor at the time, trying to get a favorite book from her husband. But we will not continue the record of those little eccentricities of society; enough is here stated for illustration. We feel bound to say, that men are not in the slightest degree exempt from the same peculiarities of the other sex. There is often this difference: the ready words of men sometimes directly undermine the credit of neighbors, and weaken what otherwise would stand firm and weather a business storm.

Probably there are those who would consider the above nothing better than slander on the part of persons indulging in such remarks. They are mistaken; it is only a skeleton of ordinary gossip, frequently uttered to white away time, and not always with a deliberate intention to do serious injury to others. Perhaps at times a spice of envy may be at the bottom of some of the remarks. But then, it is so natural to gossip, that any attempt to restrain the custom might be treated as an infringement upon the "manners and customs" of society. [Nantucket Inq.]

GOOD SECURITY.

"Uncle Oliver," said the pastor of a country church to an elderly farmer of his flock, "I wish you would carry a load of wood to old Mrs. W., the widow of our Christian brother who lived so long just beyond you on the road to D—."

"I will try to do it," said the farmer, "but to whom shall I look for the pay?"

"Read," said the pastor, "when you first go home, the first three verses of the forty-first Psalm; and then if you want any better security for payment, call on me."

It was but a few days after, that the old gentleman met his pastor, and said, "I like that security you mentioned, and have no fear that it will fail me in the time of need; for my heart so felt the assurance, when reading it, that I could scarce close my eyes that night."

Thus it is often found that the "word of truth" is most precious, when with childlike trust it is received into the mind and heart. We do not need to wait for the time in which the promise is to be fulfilled, for the earnestness is given by the Holy Spirit, when the Word is taken as a practical truth, and obeyed cheerfully.

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MORAL GOVERNMENT AS AFFECTED BY CHRIST'S MEDIATION.

We have thought that one or two articles upon the government of the world as modified by the mediation of Christ, might be seasonable, at the present juncture. It is a subject upon which there is great diversity of opinion, while there are not a few who have no well-settled notions about it. Whether we can contribute any thing to clear the views of those who are befogged, must be left to the judgment of others; we shall be content when we have done what we can.

Justification is certainly a different thing, under the Gospel, from what it is under the Law. By the Law, the whole world stands guilty before God, sinners being incapacitated, both by the power of indwelling corruption and their transgressions already past, from rendering such a righteousness as it requires. Therefore, they can never be justified by the deeds of the Law. This is not only the doctrine of the New Testament; it was taught by them of old time. "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." (Ps. 143: 2.) "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" (Ps. 130: 3.)

By the Gospel of Christ, sinners are not incapacitated from attaining justification; for such is the manifold wisdom of God, that he has a way in which he can justify the ungodly. (Rom. 4: 5.) By this new and living way, justification is bestowed as a gratuity, not as a reward in consideration for services rendered. (Rom. 3: 24, 4: 4, 11: 6, Tit. 3: 7.) Default of such services does not, therefore, stand in the way. The simple exercise of faith, without the works of the law, is all that is necessary to make the sinner just before God. (Rom. 3: 28.) This also was the doctrine of old time; for the prophet says, "The just shall live by faith." (Hab. 2: 4)—a passage which Paul cites to prove that he preached no new doctrine on this subject. (See Rom. 1: 17, Gal. 3: 11, Heb. 10: 38.)

Now since, according to the Law, it is required of a man that he perform good works in order to his justification, while, according to the Gospel, no such requirement is made of him, but justification is bestowed as a gratuity; since, according to the former scheme, man cannot receive this blessing till he has earned it by his own merits, while, according to the latter scheme, he receives it as the free gift of God, antecedent to any merit or desert of his own; is it not clear that, in this one respect at all events, the moral government of the world is modified by the mediation of Christ?

To show more clearly the modifying influence, in this respect, let it be remarked that, by the Law, man cannot be justified till he has finished his probation; by the Gospel, on the contrary, he is justified the very moment he exercises faith in the Lord Jesus Christ. Adam never stood before God justified; when he fell, he fell not from a state of justification. He would have been justified, had he remained steadfast to the end of the time fixed for his probation; and being once justified, he could not fall. But the believer stands before God justified—stands in that state from which there is no drawing back unto perdition, (Heb. 11: 39)—consequently, stands just where Adam would have stood, if he had proved faithful to the end of his state of trial.

According to this modification brought about by the mediation of Christ, God does not wait to see whether mankind will keep the Law or not; it was settled in Adam that they would not. He waits for a very different purpose, namely, that from among the condemned children of Adam he may separate a people for himself, and accomplish in them, and upon them, his purposes of grace.

Thus it appears that the mediation of Jesus Christ operates to bring about a stay or postponement of the execution of the penalty which sinners have incurred by transgression, in order that "the remnant according to the election of grace" may be brought to "know the only true God and Jesus the Christ whom he has sent." But for this, the penalty of the Law must have been executed immediately, as soon as it was determined that man was not true to his Creator.

RECTORS AND CURATES IN ENGLAND.—A brisk quarrel has lately sprung up in Oldham, England, between a rector and his curate. The incumbent is Rev. Thomas Lowe; the curate, Rev. Mr. Parsons. Mr. Lowe is an absentee clergyman, in consequence of ill health, and so all the labor of the parish of St. Mary's fell upon the unhappy curate, who, like the excellent Vicar of Wakefield, has his own troubles with his superior. Rev. Mr. Lowe, it seems, ordered Rev. Mr. Parsons to refrain from appropriating any of the emoluments arising from the Church, "whether as fees, salaries, hat-bands, gloves, or from any other source." The Curate replies that he had only pocketed such things as would not have been given at all if the Rector was to have them. He claims that he received, legally a regular fee of twenty shillings for preaching a charity sermon, and says that Rev. Mr. Lowe insists upon his restitution of this money, he (the Curate), "shall feel obliged to expose such abuse and misappropriation of it through the press." Preaching on a week-day, says our Curate, is an extra duty, for which there is an extra fee. The entire correspondence appears in the London papers. Minimum pay and the maximum of labor appears to be the fate of curates nowadays, even as it was in Goldsmith's time.

THE INSUFFICIENCY OF PHARISAIC RELIGION TO SAVE.

"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20.

The Scribes were learned men among the Jews, and therefore men of high standing and influence. The Pharisees were a religious sect, who had separated themselves from the common people, and made great professions of superior holiness. This class of religionists, in the days of our Saviour, were numerous, wealthy, and influential. Some of their doctrines were true, but their lives were corrupt. Jesus, who "knew what was in man," exposed their wickedness and hypocrisy, and plainly told the people that they must have a religion of a different kind, in order to be saved. Though more than eighteen hundred years have passed away since the sermon on the mount was delivered, yet even now there are men among us who exhibit the characteristics of the Pharisees. Let us for a few moments contemplate some of these.

1st. They divided the precepts of the law of God into lesser and greater commandments. All the precepts of the Decalogue were alike uttered by God on Sinai, all of them were engraved on tables of stone, and all are alike binding upon men. And he who feels as he ought, will have respect unto all of them. The Pharisees seemed to think that the least one might be broken without much if any guilt. And even now there are not a few who seem to think that some of the commandments of God, and some of the institutions of Christ, are of so little importance, that little or no guilt attaches to their non-observance, while it would be very wicked, in their view, to violate the others. But Jesus taught that "whosoever should break one of these least commandments, and teach men so, should be of no esteem in the kingdom of heaven."

2d. The Pharisees had a great regard for the traditions of the elders. These, they contended, had come down from Moses, and were as strictly observed by them as the real commandments of God, and more so, inasmuch as they made void the fifth commandment by their tradition. So now, many rites are scrupulously observed by religious people, which God never commanded, while others, which he has commanded, are not attended to at all by them. And in some instances, something else is substituted for what he has required, and called obedience. We have an instance of this in the observance of the first day of the week, instead of the seventh, "the Sabbath of the Lord our God." True, it is urged that something a little different from the letter of the law will do just as well, or even better, but God hath said, "To obey is better than sacrifice."

3d. The religion of the Pharisees was outward and showy. "They made long prayers" in public places; they gave alms, as was supposed, very liberally, and fasted often. Yet their chief design in all this was not to please and glorify God, but "to be seen of men," and obtain praise from them. "They had their reward." Men called them pious and benevolent, but they had no reward from Heaven. For "God abhors the sacrifice, where the heart is not found." Doubtless there are many, even now, whose great object in their religious acts, prayers, and gifts to the cause of benevolence, is not a regard for the glory of God, and the wants of suffering humanity, but a reputation for piety and benevolence among men. If this motive were taken away, these would fall into irreligion, and their goods now bestowed upon objects of charity would be withheld. The Pharisees were "like whitened sepulchres, beautiful without, but within full of dead men's bones and all uncleanness!" How needful it is to examine ourselves, and ascertain whether our motives are pure, for without love we are nothing. God regards the intention of the soul, and if this be not right, we shall be found wanting.

4th. They desired marks of distinction, and titles of honor, from men. Said Jesus, "They love the uppermost places at feasts, and the chief seats in the synagogues, and to be called of men Rabbi." "The word Rabbi," says Mr. Barnes, "literally means great." It was a title given to eminent teachers among the Jews. The Pharisees were gratified with such titles, and wished them given to them to denote their superiority. There are professed Christian men now, plenty of them, who, not contented with equality with their brethren, wish to have the preeminence in the church. And men now love to give and receive titles of distinction. But Jesus taught his disciples to be humble. Said he, "He that is greatest among you shall be your servant. Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren."

5th. The Pharisees hindered the people from embracing Christ and salvation. Their doctrines were so corrupt, and they were so deceptive, and yet so influential, that they virtually shut up the kingdom of heaven against men. So now great numbers of professed Christians, by their erroneous doctrines, but more especially by their unholly lives, misrepresent the pure religion of Jesus. By their dishonesty and worldly-mindedness; by being slaves to appetites, passions, and the fashions of the world; they actually fail of obtaining salvation themselves, and by their influence hinder others from being saved.

6th. The Pharisees, while professing great holiness, wronged the poor. Said Jesus to them: "Ye devour widows' houses, and for a pretence make long prayers." Says Mr. Barnes, "They induced widows and poor people to commit the management of their property to them as guardians and executors,

and then took advantage of them and defrauded them." So even now there are those who profess to have attained to entire sanctification, who "grind the faces of the poor," who "oppress the hireling in his wages," and regard not the rights of the widow and the fatherless. Said Christ of such, they "shall receive the greater damnation."

7th. They were more zealous to proselyte men to their views of religion, than to persuade them to be good. Said Jesus to them, "Ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves." There are those among us, too, who make great efforts to persuade men to embrace their peculiar doctrines, and sometimes those doctrines are true; but having proselyted them to their faith, leave them without further religious instructions or holy influences, so that they become worse than before, and sometimes worse than those who proselyted them.

8th. They were scrupulous in matters of comparatively small importance, while they neglected entirely those of very great importance. They "paid tithes of mint, anise, cummin, but omitted the weightier matters of the law, judgment, mercy, and faith." There are those now who are very punctilious about outward observances, who at the same time are faulty because they do not "do justly, love mercy, walk humbly with God," and place entire confidence in him.

9th. While they professedly admired the religion of the ancient prophets, they imitated those who persecuted and slew them! The Saviour said to them, "Ye build the tombs of the prophets, and garnish the sepulchres of the righteous. Wherefore, ye be witness unto yourselves that ye are the children of them that killed the prophets." At the present time, many admire those who have lived godly and self-denying lives in past ages, who at the same time hate the doctrine they preached, and despise and persecute those in this age who are faithful enough now to walk in the footsteps of these ancient worthies! Should Christ come again, as he did before, would he not be despised and rejected by professed Christian people, and shut out of their houses of worship?

And now, having examined some of the characteristics of Pharisaic religion, and seen how much it is at variance with the pure, humble, lovely religion of Jesus, let us examine our lives, and the motives of our hearts, and see whether or no our righteousness exceeds that of the Scribes and Pharisees. A showy religion may serve a purpose here for a little while, but "without holiness no man shall see the Lord." Let us then seek earnestly to become "pure in heart." C. A. O.

NEWSPAPER ACCOUNTS.

Newspaper accounts furnish an interesting subject for study. There are some men—perhaps one in a hundred—who consider such accounts sacred, and pay them as promptly as they pay notes at the bank. Such men are genuine patrons, and the publisher experiences a sensation of pleasure every time he comes across their names. There are others—perhaps one in ten—who pay their newspaper accounts the first time they are asked for the money, but never think of forwarding it to the office, or handing it to a local agent, unasked. It does not occur to them, that when they subscribe for a paper they promise to send the pay for it just as much as the publisher promises to send the paper, and that a neglect to send the pay is as culpable on their part as a neglect to send the paper would be on the part of the publisher. There are others—probably one in two on ordinary subscription lists—who consider their newspaper accounts due only when they can pay them without the least inconvenience, in some instances once a year, and in others once in five years, but seldom until they have been asked several times for the money. And yet this class of persons are for the most part prompt in meeting ordinary engagements; they would be mortified beyond measure to have a note protested, and would consider the charge of slackness a slander. What makes this difference in their sense of obligation to meet different accounts? Perhaps they think the newspaper is not worth what it costs, and that paying for it at all is a sort of charity. If so, it would be much more manly to discontinue their subscriptions at once, and not create expectations only to disappoint them. Or, perhaps they think that newspapers are supported by such a large number of persons, that the delinquency of a single subscriber will scarcely be felt. If this reason is a good one for delinquency on the part of one subscriber, it is good for all; and before professedly conscientious persons set upon it, they would do well to consider what would be the consequence if all were to act upon it. Most newspapers, especially denominational papers, have to calculate closely, and use the utmost economy; to make ends meet from year to year; and any neglect on the part of subscribers to meet the expectations created by their subscriptions, adds so much to the burden of those whose duty it is to see that such papers are published. A few unpaid subscriptions would be no great burden for a publisher to bear, but when such subscriptions are counted by hundreds, and the dues from single individuals amount to five or ten dollars each, they become often very onerous.

We have lately been making out bills against those who owe for the Sabbath Recorder, and the facts brought before us, while engaged in this work naturally suggest such thoughts as the foregoing. Perhaps an illustration would be useful, and we will state how we found matters at one post-office, which

would serve as an example of many others. At that office we had fifty-four subscribers, of whom ten had paid for volume 12, twenty-five owed \$2 each for volume 12, three owed \$4 each, one \$5, one \$6, one \$10, and one \$12. The 12th volume, be it understood, is now about three-quarters completed, and more than three-quarters of the expense of publishing the paper for the volume has already been paid. If our receipts from the office in question had come in only fast enough to meet the expense of papers sent, there would have been due us at that place just \$27; instead of which, our dues there footed up \$97 50. And yet this office is in an old and rich country, and we are told that nearly every subscriber there is "as good as the bank" for the amount of his indebtedness. Such are newspaper accounts.

RELEASE OF PARDON DAVIS.

The unexpected news of the release of our brother Pardon Davis from his almost hopeless imprisonment, will cause a thrill of joy throughout the entire denomination; for, although there may have been some differences of opinion in regard to the expediency or propriety of Bro. Davis' course which caused his incarceration, there certainly was no one, professing to be a follower of Christ, who could withhold sympathy for his sufferings, or earnest prayer for his speedy deliverance from his worse than Egyptian bondage. And now that deliverance has come, as we firmly believe, in answer to prayer, ought we not "to thank God and take courage." And ought we not, also, to consider, that if the sufferings and bonds of Bro. Davis, for a few years only, were sufficient to call out the sympathy and prayers of not only the church of which he was a member, but of the whole denomination, much more ought their earnest, agonizing prayers, to be raised for our brothers and sisters "whom Satan hath bound, lo, these many years," and who, if not delivered by the special interposition of God's saving power, must not only suffer twenty years, but an eternity of imprisonment in the regions of endless misery and despair? May this signal evidence of answer to prayer, in the deliverance of Bro. Davis, lead us to pray always in faith, and much more abundantly.

LAY BROTHER.

THE REVIVAL AT SOUTHAMPTON.

In looking over the Recorder of Feb. 21st, I find a notice of a revival at Southampton, Ill. In reading it, my heart swells, and my eyes fill with tears. A little more than one year ago, I was with the church at that place. There I found near relatives and old acquaintances, as well as strangers whom I had never before seen. I found them happily located in a beautiful country. But the church was in a low state, and there were some things connected with the society, which were perplexing and disheartening. Other things, however, gave promise of better times coming. It seemed to me that the great thing wanting at Southampton was a revival of religion—one that would reduce into place dislocations! For this I have earnestly prayed. And now that it has come, I sincerely bless my God! O may it be thorough—universal! May my dear aged relatives and kindred, who have gone to be buried on that beautiful prairie, that their graves may be surrounded by the graves of their children and grand-children, be permitted, in Heaven's mercy, to witness, as the closing scene of life, a flourishing and united church in the new home of their choice, that they may have this testimony "that they please God!" My heart sings for joy, and mine eyes overflow with tears!

N. V. H.

UNION THEOLOGICAL SEMINARY.—In this excellent Institution there are now 96 students—6 resident licentiates, 19 seniors, 31 of the middle class, and 40 of the junior class. The whole number of Alumni is 403; deceased, 29; number now living, 479. The Faculty consists of Rev. Edward Robinson, D. D., LL. D., Professor of Biblical Literature; Rev. Thomas H. Skinner, D. D., Professor of Sacred Rhetoric, Pastoral Theology and Church Government; Rev. Henry B. Smith, D. D., Professor of Systematic Theology and Librarian; Rev. Roswell D. Hitchcock, D. D., Professor of Church History; and Rev. Chas. S. Dunning, Instructor in Hebrew and the kindred Languages.

The edifice is at No. 9 University Place, near Washington-square, New York. It has recently been greatly enlarged, and now contains a chapel, library, four lecture rooms, and convenient private rooms and dormitories for about eighty students. The rooms have been furnished with carpets, chairs, tables, beds and bedding, chiefly through the liberality of one of the friends of the Seminary. The students have a boarding association in the Seminary, in which the average price of board has never been more than \$2 a week, and is usually less. Washing is done at an expense not exceeding 50 cents a dozen. The cost of fuel need not exceed \$5 a year for each person. Gas is introduced into all the rooms. The library of the Seminary contains about 22,000 volumes, chiefly rare and valuable works; about three-fourths of which are from the library of Leander Van Ess. A large number of volumes have been added during the present year.

SLAVERY AND THE CHURCH.—Anthony Burns, the fugitive slave, whose return to his master caused so much excitement, trouble, and governmental expense in Boston, has since been purchased by a subscription made up at the North, and set free. He was, it seems, a religious man, and a member of a church at a place called Union, Fauquier Co., Virginia. On becoming free, he went to Oberlin College, Ohio, to educate himself for the ministry, and wrote back to Virginia to his old pastor for a letter of dismission from the church. In answer to this, he received a preamble and resolution, unanimously adopted by the congregation, excommunicating him

from the communion and fellowship of the church for having "absconded from the service of his master, and refused to return voluntarily, thereby disobeying both the laws of God and man."

A VETERAN CANDIDATE.—Among the candidates for the Chaplaincy at Washington, is a Rev. Daniel Waldo, nominated by General Granger, of the Syracuse District, who presents the following statement of his claims to the kindly consideration of the House:—

"The Rev. gentleman is a clergyman of the Congregational Church. He is now in his 94th year, and has been a minister of that church without spot or blemish for more than 70 years. He is yet erect, cheerful, and active, and quite gifted in his profession. I have known him personally from my early childhood. Mr. Waldo was taken prisoner by the British on York Island, and confined with several hundred more in the far-famed and fatal Sugar-house Prison in the city of New York, where he endured sufferings and cruelties equalled only by those on board the Jersey prison ship. I hope the House will take this occasion to show its grateful respect for this venerable and godly relic of the times that tried men's souls—this almost only last remaining soldier of the war of the Revolution."

A PROSPEROUS CHURCH.—The Puritan Recorder says that Mount Vernon Church, Boston, consisting of 47 members, was organized June 1, 1842, and the Rev. Edward N. Kirk, D. D., their present pastor, was installed the same day. Since that time there have been added to the church 1,032 members; 663 from other churches, and 369 by profession. There have been dismissed, at their own request, 310; died 69, and excommunicated 8, leaving the present number of members 692. During the first year and a half, while they worshipped in the Masonic Temple, no record was kept of their charitable contributions. But since the dedication of their new meeting-house, in Ashburton Place, on the 4th of January, 1844, to January 1, 1856, a period of 12 years, the church and society have contributed to the various benevolent societies and other charitable objects of the day \$98,127 53, in addition to the payment of \$60,000 for the erection of their house, and \$51,000 current expenses of public worship, making a total of \$209,227 53.

LIBERALITY TO COLORED PEOPLE.—A Baltimore correspondent of the Christian Chronicle says that William Crane, known for forty years as an ardent, liberal, and wise friend of the black man, has just got into operation a plan admirably adapted to promote the desire of his heart. He has erected, in a very central spot, a noble edifice, at a cost of about \$20,000, exclusively for the benefit of the colored population, of which there are 30,000 in Baltimore. This large edifice contains a place of worship capable of holding seven or eight hundred persons, several large school rooms, and halls for lectures, etc., while the first floor is rented out for stores. A pastor, a principal of the school, and a female teacher, are all at work, and so far as I could learn, are each very superior persons in their way. Some of the classes were examined in my presence, in grammar, geography, etc., and showed an excellent readiness to learn.

ABYSSINIA.—A correspondent of the Recorder states, that Dr. Krapf has traversed the whole breadth of Abyssinia, a journey of about 700 English miles, from the shores of the Red Sea to the banks of the Blue River, and quotes the following words from one of his letters:—"All our enemies are removed, and new rulers in Church and State are in power, and manifest a friendly disposition towards us." He makes mention of the King Theodosius, who is a most remarkable person; he has forbidden slavery and polygamy in Abyssinia; he has ordered all the Mohammedans to embrace the Christian religion within two years, or to leave the country. He means to conquer the Gallas, and make them Christians! He was most kind to Dr. Krapf, and gave him a safe conduct through his country.

A JEWEL TO PUT TO THE CROWN.—The late Dr. Payson, when engaged in paying pastoral visits to his spiritual flock, happened one day to enter "the house of mourning," and there he found a disconsolate mother, whose darling child had just been "taken from the evil to come," whom he thus addressed: "Suppose, now, some one was making a beautiful crown for you to wear; and you knew it was for you; and that you was to receive it and wear it as soon as it should be done. Now, if the maker of it were to come, and in order to make the crown more beautiful and splendid, were to take some of your jewels to put into it, should you be sorrowful and unhappy because they were taken away for a little while, when you knew they were gone to make up your crown?"

THE COLORED PEOPLE OF OHIO.—A delegation of the colored citizens of Cincinnati, consisting of Messrs. John J. Gaines, Peter H. Clark, and William Downs, recently visited Columbus, with a view to confer with members of the General Assembly upon the propriety of the passage of a law to permit the colored people to elect the directors of the schools supported by themselves and attended by their children. The delegates were well received and listened to indulgently by gentlemen from various parts of the State, and the prospect is that the petition which they bore, signed by a very large number of the most intelligent colored people of Cincinnati, and many white citizens of respectability, will be responded to by the legislation desired.

A Washington letter in the Baltimore Sun contains the following paragraph:—"It is worthy of note, that in the United States there are 3,800,000 Roman Catholics, whilst in the Senate and House of Representatives there is but one member each who even make a profession of that faith. In the Cabinet, the Supreme Court of the United States, the Senate and the House, there is not a single foreign-born citizen. Surely, Americans are ruling Americans."

Two hundred clergymen, in the cities of New York and Brooklyn, have subscribed each one share (\$10) to the United States Inebriate Asylum.

RELIGIOUS INTELLIGENCE.

The committee consisting of Messrs. J. W. Parker, William J. Hubbard, and Asa D. Smith, appointed to award a premium of \$500 (offered by the late Rev. Thomas A. Merrill, D. D., Middlebury, Vt.) to the author of the best treatise on "The Right Way, or the Gospel applied to the intercourse of Individuals and Nations," have awarded the said premium to the author of the manuscript marked No. 6, who, on the opening of the sealed envelope containing his name, was found to be the Rev. Joseph A. Collier, Pastor of the Reformed Dutch Church of Geneva, N. Y. This volume of three or four hundred pages is now in the press, and will be issued in a few weeks by the American Tract Society, the donor having provided, in addition to the premium, the sum requisite for perpetuating its circulation by that Society.

Rakotona Radama, Prince of Madagascar, was converted to Christianity in 1846, and has ever continued a zealous and consistent Christian, amid the fiercest persecutions. Being an only son of the Queen, and heir apparent, he is able to do much to prevent the outbreaking of his mother's hatred against Christians, though he cannot abolish the law forbidding the people to embrace the Christian religion.

A correspondent of the N. Y. Observer says: "Outpourings of the Spirit have been enjoyed recently in Fayetteville, N. Y. Upwards of fifty in the Presbyterian congregation have expressed hope—of this number thirty-eight, at the last communion season, a few weeks since, made a public profession of religion, twelve receiving the rite of adult baptism. Some of the young men converted n w have the ministry in view."

A great convention of Irish Romanists has been held at Buffalo, under the auspices of Bishop Hughes, to promote the settlement of emigrants from Ireland in separate districts of country in the West or in Canada, that they may thus maintain their religion and control the education of their children. The practical difficulty in the way is the impossibility of making such separate communities of Irish papists prosper.

At New Orleans a lady who owns twenty slaves that she feels desirous of emancipating, applied to the First District Court for permission to set them free and allow them to remain in the State. The jury in the case could not agree, thus virtually refusing to comply with the petition. The idea of the jurors was that there was too much of that sort of population now, and that they should be removed out of the State.

It has been stated in several of the religious papers that the Rev. Dr. Patton, of New York, has undertaken a temporary agency to raise twenty thousand dollars for the erection of churches in Kansas. This statement is true, as far as it goes, but it omits an important item. Dr. Patton has undertaken the work gratuitously, from love to the cause.

A Boston paper says that the Park Street Society recently presented to its pastor, the Rev. A. L. Stone, a purse of \$1000. This is a generous tribute to worth of intellect and heart. Mr. Stone enjoys an enviable and merited popularity, both in the pulpit and parish.

The Hempstead (L. I.) Enquirer says that a party of youths made their tour of New Year's calls in that village, headed by a young man of 96 years of age, Rev. Zachariah Greene, accompanied by his junior, Mr. John Bedell of 84. The united ages of the six were a little over 400 years.

Rev. D. C. Lansing, D. D., lately preached in Brooklyn a sermon commemorative of the fiftieth year of his ministry. Dr. Lansing has passed through more than sixty revivals of religion, been instrumental in erecting eleven churches, and various seats of learning.

The Oriental Christian Spectator records the fact of the ordination, as a minister of the Church of England in India, of the first Sikh who has sought the Christian ministry. His name is Doad Singh, and he has been for about nine years a convert.

The Richmond Enquirer advocates the passage of a law by the Legislature of Virginia, which shall prevent Northern men, residing in that State, from writing letters to their friends, or to newspapers, exposing the vices of slavery.

At Corning, N. Y., about fifty persons have professed hope in Christ. One of the physicians of the place was among the anxious, calling aloud for mercy; also one of the hotel keepers—he has resolved to abandon the sale of liquors.

The Watchman states that a work of grace is in progress in South Hampton, N. H. A number of conversions have occurred in the Sabbath-school, and also among heads of families.

During last year, in Silesia, 811 Roman Catholics enrolled their names on the Protestant registers. A similar increase of Protestants in that province has been going on for years past.

Dr. Brown and wife, missionaries from India, in connection with the Baptist Missionary Union, have returned to this country, and are now in Philadelphia remaining for the Winter.

GEOLOGY AND THE BIBLE.—Six articles on this subject have come to hand within a few days; among which is one in review of the new theory of "Who Knows?"—another in answer to the questions of L. A. Davis and a "Truth Seeker"—and a third in reply to "J. S." How to dispose of these papers is not yet determined. If we print one, perhaps we ought to print all; but this we are loth to do, for the reason that one of the writers, at least, has fallen into the common fault of discussing, not simply the subject in hand, but also the persons who oppose what he considers to be truth. Probably the good articles will not spoil if we take a little time to think of the matter before deciding to reopen the discussion.

LECTURES IN DE RUTTER.—On the 11th of March, a lecture will be delivered in DeRutten, N. Y., by WENDELL PHILLIPS, Esq., subject, "The Lost Arts." On the following day, March 12th, a lecture will be delivered by Rev. John Pierpont. Two such lectures ought to draw large audiences.

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, FEB. 18. In the SENATE, in answer to a resolution calling for information in regard to the affairs of Kansas Territory, a message was received from the President, transmitting various documents. A debate ensued, which was not concluded.

THIRD-DAY, FEB. 19. In the HOUSE OF REPRESENTATIVES, the President was, on motion, requested to furnish a copy of the laws passed by the Legislature of Kansas, and copies of all the Executive proceedings and correspondence of the Governor. A bill was introduced reestablishing the boundaries of Kansas Territory, and prohibiting Slavery there and in Nebraska, which was referred to the Committee on Territories.

FOURTH-DAY, FEB. 20. The SENATE ordered the printing of ten thousand copies of the map of Central America, prepared by the United States Court Survey, in consideration of the fact that the existing maps of that country are all of British origin, and incorrect. A bill was reported for the relief of the officers and soldiers of the army who sustained losses by the disaster to the steamship San Francisco.

FIFTH-DAY, FEB. 21. The SENATE passed the bill providing for the establishment of a Young Men's Library in the District of Columbia. Executive documents relative to Indian disturbances on the Pacific Coast were then received; after which several bills of no real importance were passed; and the Senate adjourned to Second-day.

European News.

Two steamers from Liverpool—the Atlanta and the Asia—arrived at New York last Sunday, bringing one week later news from Europe. Unhappily, they bring no tidings of the missing steamship Pacific.

The general manufacturing interest of Great Britain and France appears to have felt a sensible revival since the Peace movements on the Continent, and the fall in food.

It is stated that England and France will immediately send two Commissioners to Rio Janeiro to concert measures with Brazil, for the prevention in future of occurrences such as have recently again rendered some of the finest portions of the east coast of South America a prey to revolutionary license!

A French company is about to purchase eight large steamers from the British General Steam Navigation Company, with the view of establishing steam lines between France and America.

A dispatch from Constantinople announces that the Sultan has approved the project of internal reform. The project contains nineteen articles, and among these are provisions which render all the Christian subjects of the Porte eligible for public appointments.

The Republicans. A National Republican Convention was held last week at Pittsburg, Pa., which adopted a Declaration of Principles, an Address to the People of the United States, a Plan for a National Organization, and agreed to hold another National Convention at Philadelphia on the 17th of June.

Monster Sleighing Parties. On the 12th of February a party of some 100 double and single sleighs, from Clinton, Conn., with banners flying, accompanied by the Clinton Band, under the escort of Captain Ashbel Hull, Marshal of the day for the Clinton division, started on a sleighing party to visit the ancient and respectable town of Guilford.

The agent and principal owner of the Collins Line expresses continued confidence that the steamer Pacific, Capt. Eldridge, now in her 31st day, has put back to Liverpool or Cork in distress, under sail, and he expects to hear of her safety by the Baltic, which steamer was to leave Liverpool on Wednesday, 20th inst.

The Worcester Spy states that Paine Aldrich, of that city, killed a valuable Alderney bull, less than five years old, costing \$500, which had become so exceedingly vicious that Mr. A. feared to incur the risk of keeping him any longer.

The Pennsylvania Institution for the Deaf and Dumb has 155 pupils, of whom 106 are State beneficiaries, and the remainder supported by the States of Maryland, New Jersey, Delaware, and by friends.

HOUSE OF INDUSTRY.—The new House of Industry at the Five Points was dedicated on Thursday, Feb. 14th, with appropriate religious services. This building is a noble monument of Christian philanthropy and reform.

The steamer Alabama, which left this port about two weeks ago, in search of the missing steamship Pacific, returned again last Sunday. Her cruise has been unsuccessful. She was last at Halifax, from which place she came in 60 hours. She has visited Sable Island and the Coast of Newfoundland, but was unable to proceed to the Northward of Cape Race, on account of immense fields of ice, in which she was entangled for 24 hours.

The Evils of Compulsory Pre-payment of Postage.—Mr. Pliny Miles delivered a lecture before the Massachusetts Legislature, on the 14th inst., upon the need of postal reform. In the course of his lecture he mentioned a few of the mishaps which have occurred under the law of compulsory pre-payment:

A gentleman in Boston mailed a letter to a person at a distance for a charitable purpose, and in consequence of forgetting to put a stamp on it, it miscarried, and came back to him in the course of four months.

For some weeks past valuable letters and packages, containing money to the amount of near \$10,000, have been abstracted from the Post-Office in Columbus, Geo. Some ten days since, a bank bill of the denomination of \$100 was identified as one of the bills in a missing package and traced to John Chisolm, a young man, 18 years of age, who had been occasionally employed in the Post-Office, and on that account gained access thereto at all hours.

Resolutions have been adopted by the Legislature of Kentucky, declaring that it is the duty of the United States, in all future treaties with foreign countries, to see that the great staple of tobacco is placed on an equal footing with the other great agricultural interests of our common country.

The Toledo (Ohio) Blade says, that a woman who had lain in jail for several weeks on a charge of larceny, obtained her liberty the other day by prevailing upon the man from whom she stole the property to marry her. The husband declined to prosecute his wife, and of course could not be made to testify against her, and she was set at liberty.

A Company has been organized in New Orleans to build a ship canal from the Mississippi River at that city to Lake Borgne, by which vessels from the Gulf of Mexico may be enabled to reach the harbor without having to be piloted and towed all the way from the Delta. It is confidently expected that the whole sum required to construct the work can be speedily raised.

The Pittsburg Journal says that John G. Saxe, the distinguished poet and lecturer, has broken down with an attack of paralysis. He has been obliged to forfeit many of his engagements, but in a letter to the Lecture Committee of Pittsburg he expresses the hope that he may be able to resume his labors after a time.

It is estimated by the Norfolk Argus, that \$3,000,000 are invested in the oyster trade of Virginia, and 700 vessels are engaged in the transportation department. The principals in the trade pay from 35 to 40 cents per bushel for them at the rocks, and pay 1 1/2 cents per gallon for shelling them. Upon being packed and sent to the West, they bring \$2 per gallon.

The Boston papers think that, in the event of peace, the trade between this country and Russia will be a very profitable one to us, for Russian vessels will come here for many articles, in preference to going to England. The war has created a feeling against England in Russia, which will require many years of peace to obliterate.

The New York and Erie Railroad Company have purchased the right of way from the Hudson River at Harsings Cove, in Jersey City, near the Hoboken line, to their present route, and design to erect an immense depot on the shore for the accommodation of their passenger and freight business.

The Showkegan (Me. Clarion) says: "A heavy shock of an earthquake was felt in this vicinity at 6 o'clock on the evening of the 5th inst., and another during the same night. The earthquake of last year occurred at 6 o'clock on the morning of the 6th of February.

The House of Representatives of Rhode Island have passed a law making any company that transports goods liable for the goods until they reach their destination, without reference to the other hands through which they may pass. If a merchant of Providence, for example, sends goods to Philadelphia, on the Stonington Road, they are liable for the injuries they may sustain on the Camden and Amboy Road in New Jersey.

The Kansas correspondent of the Missouri Democrat, who has visited every portion of the Territory, sets the population down at 60,000. The pro-slavery Postmasters, he says, take the liberty of examining all letters passing through their hands which appear to be of a suspicious character. On arriving at St. Louis, he found that thirty of his letters to the Democrat had never reached their destination. Of fifteen letters franked by Col. Lane, not one was received.

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It is stated that after May next, fifteen gigantic steamships will leave England every month for the American continent, viz., seven English, four American, three Belgian, and one Portuguese. Eight of the fourteen (for one does not touch at England) will leave Southampton, and the other six Liverpool.

The Kansas Bill, introduced some time since into the Georgia Legislature, to aid in settling the Territory by appropriations from the treasury to the amount of \$50,000, was called up for its third reading on the 13th inst. After a very long debate, the bill was lost on a vote of 63 against 43.

Great Britain is about to seize the Kingdom of Oude; to allow its King a pension of half a million of dollars; to reduce its army from 80,000 to 15,000 men, and to appoint the English General, Outram, Governor of the country.

The wild rice of the swamps in Minnesota has produced an abundant crop this year, and upon this myriads of ducks and geese fatted until the water froze up. The Indians also make great use of wild rice. It has been sown in Connecticut, and produces well.

Five negroes from the lower end of Mason county, Kentucky, took a sleigh ride, a short time since, and crossed the Ohio river. Neither the sleigh, horses nor blacks have been heard of since.

The Legislature of Georgia passed a law on the 7th inst., which declares that so much of any will or deed as directs the manumission of any slave shall be void. The vote stood 49 to 30.

It is said that every one of the two hundred and fifty thousand soldiers around Sevastopol has cost, on an average, far more to France and England than a Gospel missionary would have done in any part of the globe.

The steamer Trevoit, which sailed from Aspinwall on the 24th ult., for England, took the largest amount of specie that ever left the isthmus on one vessel, being \$2,775,000.

Governor Shannon has been summoned to Washington, and has returned to Kansas, with orders to Col. Sumner, of the army, to support him by military force if necessary.

The clipper ship Eagle Wing, of Boston, Capt. Linwell, arrived at New York, Feb. 19th, from Shanghai, in the short time of 86 days.

Long Island Sound has been closed by the ice for several weeks. The steamers from New York to Fall River now go outside of Long Island.

Washington's Birth-day—the 22d of February—all sorts to have been observed this year, in all parts of the country, with great eclat.

NEW YORK MARKETS—Feb. 28, 1856. Ales—Pots \$6 50; Pearls 7 75 per 100 lbs. Flour and Meal—Flour, 6 75 to 7 00 for ordinary; straight State, 6 75 to 6 87 for mixed Western, 7 00 to 7 50 for Ohio, 8 50 to 10 75 for extra Genesee. Rye 4 50 to 6 75. Corn Meal 3 50 to 3 62 for Jersey.

GRAIN—Wheat, 7 75 for Western red, 1 75 to 2 08 for Canadian white. Rye 1 12 to 1 18. Oats 35 to 40c for Jersey, 42 to 45c for State. Corn 75 to 77c for Western mixed.

PROVISIONS—Pork, 13 75 for prime, 15 75 for best. Beef, 8 75 to 9 62 for country prime, 10 00 to 11 00 for city. Butter, 17 to 22c for Ohio, 23 to 30c for State. Cheese 9 to 11c.

Hay—1 12 to 1 37 per 100 lbs. Tobacco—10c cents.

MARRIED. At the Milton House, Milton, Wisconsin, Nov. 25, 1855, by Eld. V. Hall, Mr. ELIZABETH BOW, of Lima, to Miss SARAH S. WINTON, of Emerald Grove, all of Rock Co., Wis.

At Southampton, Peria Co., Illinois, on Christmas day, by Eld. James C. Rogers, Mr. MASON SELBY, to Miss ELLEN SELBY, all of Southampton.

In Hasfield, Pa., January 27, 1856, by Eld. A. A. F. Randolph, Mr. ERN LEWIS to Miss MARY THICKSTON, both of Cussewaga, Pa.

In Alfred, N. Y., by Eld. H. P. Burdick, Feb. 7th, Mr. MR. ISAAC LEWIS to Miss MARIANDA HULL, all of Alfred.

In Friendship, Allegany Co., N. Y., Feb. 19, 1856, by Eld. B. F. Robbins, Mr. JOHN SANSFORD, of West Genesee, to Miss MARY SAUNDERS, formerly of Brookfield, Madison Co., N. Y.

DIED. At Poquetnaug, Ct., on the 15th inst., Mrs. RUTH ANN GREENE, widow of the late Ebenezer Carpenter, aged 53 years. The deceased was a member of the 1st Hopkinton Church, and died in hope of a blessed immortality.

In Brookfield, N. Y., on the 16th inst., ELIZABETH CLARKE, daughter of the late Samuel and Chloe Clarke, in the 50th year of her age. She lived and died in hope of a glorious immortality and eternal life beyond the grave, and gave satisfactory evidence that such hope was well founded.

On the 18th inst., in the town of Genesee, Allegany Co., N. Y., CATHERINE B. BURDICK, daughter of Jabez Burdick, aged 21 years, 6 months, and 26 days.

In Plainfield, Otsego Co., N. Y., on the morning of the 22nd inst., of inflammation of the lungs, Hon. CYRUS BROWN, aged 69 years.

LETTERS. S N Stillman, Andrew Babcock, E B Clarke, C M Lewis, David Clawson, Asa Greenman, H W Babcock, N Y Hall, Abel Babcock, A C Green, V Hall, C A Osgood, John Maxson, J B Potter, H P Burdick, (this office), A A F Randolph, Gideon Hoxsey, Jasper Davis, David Snowberger, (no Mem vials since Vol. 3.) A M Whitford, A B Cornwall, J G Saunders, Hosea B Clark, David Twist, R L Davis.

RECEIPTS. All payments for subscriptions of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

FOR THE SABBATH RECORDER: C C Chapman, Ashaway, R I \$3 00 vol. 19 No. 52; O Langworthy " " 2 00 " " 52; N Saunders, Forter Hill, R I " 2 00 " " 52; L Dudley, Forter Hill, Ct " 2 00 " " 52; R Danban, Jr, Plainfield, N J " 2 00 " " 52; E F Randolph " 2 00 " " 52; G H Hanel, Marlboro, N J " 4 00 " " 52; E A Crossley " 2 00 " " 52; M T Freeman, Crosswingsville, Pa " 3 00 " " 52; R L Davis, Westfield, Pa " 2 00 " " 52; Gideon Hoxsey, Mendon, Wis " 2 00 " " 52; Jesse Telf, Almond " 2 00 " " 52; Hosea B Clarke, Brookfield " 2 00 " " 52; Jesse Burdick " 2 00 " " 52; Richard Stillman " 2 00 " " 52; Collins Miller " 2 00 " " 52; J G Saunders, Friendship " 2 00 " " 52; Jesse Telf, Almond " 2 00 " " 52; Joel Koyon, Wirt " 2 00 " " 52; S P Randall, Nile " 3 00 " " 52; Abel Burdick, Allegany " 2 00 " " 52.

FOR THE SABBATH-SCHOOL VISITOR: David Clawson, Marlboro, N J \$4 00; H W Babcock, Hebron, Pa " 2 50; A M Crandall, A Greenman, 25c each " 50.

FOR SEVENTH-DAY BAPTIST MEMORIAL: A A F Randolph, Sagertown, Pa \$2 00.

WILLIAM M. ROGERS, Treasurer.

Rogers' Hotel and Dining Saloons, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry. Rooms to let by day or week. CLARENCE ROGERS, Late of Fulton Hotel. HENRY ZOLLNER.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BURDICK, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spleen, Nerves, Female Dis-eases, Bronchitis, Indigestion, &c. are not excelled in any establishment. Patients will derive benefit of skillful Homoeopathic prescriptions—an advantage found in but few "Water-Cures." Special attention will be given to diseases commonly called Surgical cases, such as Hip Diseases, White Swellings, Cancer, (in their early stages), and Caries and Necrosis of bone.

Book Agents Wanted, BY STEARNS & SPIORER, PUBLISHERS AND WHOLESALE BOOKSELLERS, Indianapolis, Indiana. We are in the very early stage of the best edition of the Union for the successful prosecution of the Subscription Book Trade, as testimony of which we need only refer to the unparalleled success of our agents during the past year, many of whom are still in our employ. Our books are of a character calculated to secure for us and our agents the highest confidence of the reading community, and we wish to engage the services of those only who will help us to sustain it. Our proximity to the field of labor enables us to attend regularly to the interests of our agents, and fill their orders at short notice, saving them the delays and heavy expense of transportation from the printing cities. Men of energy and business habits will find this a work worthy their attention. All communications promptly answered. STEARNS & SPIORER.

Hudson River Railroad. TRAINS leave Chambers street daily, for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 5 P. M. For Hudson 5 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 5 30 P. M. For Sing Sing, 4 20 and 9 P. M. For Dubbs' Ferry, 7 15 and 11 A. M. The Dubbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers Canal, West Street, and 31st Street. SUNDAY MAIL TRAIN at 4 P. M. from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

Merchant Tailoring Establishment. THE subscriber, having sold his interest in the firm of A. D. Titworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as may be disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the business his whole attention. Cloth, Cassimere, and Vestings, of the latest pattern, constantly on hand, and ready to order in the most approved manner, at short notice. Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish—Cost Measure—1st. Fixing the measure at arm or shoulder; 2d. bone neck, down to center of chest; 3d. waist to bone, and length of coat; 2d. From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle; 3d. Breast and waist, noting the position, whether stooping forward or extra straight.

Seventh-day Baptist Publishing Soc.'s Publications. The Sabbath Recorder, Published Weekly. Terms—\$2 00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God, and to such special occasions as open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

The Sabbath-School Visitor, Published Monthly. Terms per annum—Invariably in advance: One copy to one address..... \$ 25 Five copies to one address..... " 1 00 Ten copies to one address..... " 2 00 Twenty copies to one address..... " 4 00 Forty copies to one address..... " 8 00

The Seventh-day Baptist Memorial, Published Quarterly. Terms—\$1 00 a Year, 50 Cents a Number. Each number of the Memorial will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Woodcuts of new of readers. As it is introduced from time to time in connection with the history of the churches. [First, second, and third volumes of the Memorial—being for the years 1852-3-4—may be had bound, for the subscription price and the cost of binding.]

The Carol: A Collection of original and selected Music and Hymns, for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucius Crandall. 128 pages octavo; price 35 cents per copy. The Carol is designed principally for Sabbath-Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few Temperance Songs, are included in the book. It contains 93 tunes, and 156 hymns.

Postage. The postage on the Sabbath Recorder is 13 cents in any State in the State of New York, and 25 cents in any other part of the United States, payable quarterly or yearly in advance. The postage on the Sabbath-School Visitor is 12 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance. The postage on the Seventh-day Baptist Memorial is 6 cents a year in any part of the United States, and 12 cents per volume of 4 cents a year, when not paid in advance.

Miscellaneous.

Wanderings in the Southwest.

There is one drawback to hunting in this part of Texas, more serious than thorns or rocks—one never knows, when he leaves camp to go any distance, but he may be made game of himself before he returns.

carried a six-shooter, a canteen of water, some biscuit, and a blanket. Descending the left bank of the Pecos about three miles, passing several cañons, we entered one that seemed most likely to furnish us the desired wagon-road; from its width, and the dry bed of a stream that bisected it, it would be called by the Mexicans an Arroyo.

turned to meet the men, and conduct them to it. Away across the valley the sky was still red where the sun went down, and threw a glare upon all the headlands, revealing the ravines and the canvas walls of our tents, like little white spots on the dark ground far below us.

Good and Bad Farming. Whoever has traveled much, in any part of our country, whether North or South, East or West, cannot have failed to notice the different appearance of different farms with regard to neatness, economy, and thrift.

On entering a Williamsburg Ferry-boat, the other evening, we noticed two men and a boy coming on board with four large bundles of dried willows, and we instituted some inquiries as to their origin, cost, &c.

Central Railroad of New Jersey. In connection with the Lehigh Valley Railroad, opened to Manohunk—WINTER ARRANGE, MENT, commencing Nov. 19, 1855.

der, the Govern ception commu bers i greatest od good dom of whole, any ar ber mis ple. A and all higher without of partic or any nize a go from give emouls from gov governi people, out the the prop Civil whole com ing such favorab members capaciti find pub side of a suffic very few rights of fore, wo police to all its law for the g Now, it to be just city give called Civ tious dome regarded no occasi ing of a turn and institution usurped i The Kin Christ, is assing, all Jesus Chr ministeri its memb mocracy; members officer is for the go munity of part of this held in su God, in a ship in th in States, Governme membri outside of adjustment tinguishin subject, such matte What i stand; to they not a subject, governmen that can principles treason f cast his im to elevate West Edm. J. H. Mason, Southampton, N. Y.