

The Sabbath Recorder.

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

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The Sabbath Recorder.

FUTURE PUNISHMENT OF THE WICKED.

MILTON, Wis., June 10th, 1856.

DEAR BROTHER C. S.,—
Your letter asking my views of the future punishment of the wicked, I have lost, and, as I have forgotten your post-office address, I take this way to answer it, hoping not only to benefit you, but others.

I believe this world is to be destroyed. Then will follow the resurrection of the dead, and the general judgment, which will result in the rejection of the wicked from heaven, and their future punishment.

First, that the world is to be destroyed. See Psalm 102: 25—27. "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end." This passage as positively proves that the world is to be destroyed, as it declares the perpetual existence of God. Compare Isaiah 34: 4, 8, 10; 51: 6; 24: 16—23; Heb. 12: 25—29; 1 Peter 2: 10. "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." "Take another class of scriptures that speak of 'the end of the world.' Matt. 13: 40—"As therefore the tares are gathered and burned, so shall it be in the end of this world." 1 Pet. 4: 7; Matt. 13: 39; 24: 3; Heb. 9: 26. Add to these scriptures the passages that speak of "the world to come." Heb. 2: 5; 6: 5. "A new heaven and new earth" were prophesied by Isaiah, 66: 22; looked for by Peter, 2 Pet. 3: 13; seen by John, Rev. 21: 1, 27. With this testimony before me, I cannot avoid the conclusion, that this world will "end."

At this time there is to be a resurrection of the righteous and wicked, and the judgment is to sit. Acts 24: 15—"And have hope towards God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and of the unjust." Dan. 12: 1, 2; John 11: 24, where it is said that the resurrection is to take place at the "last day." Also, John 5: 28, 29, says that they (the righteous and the wicked) are to be raised in the same "hour." Take all the passages that speak of the resurrection, and none of them intimate that there will be two resurrections, except Rev. 20th, where a literal resurrection evidently is not under consideration; in all others it is the resurrection. "I know that he will rise again in the resurrection at the last day." See John 6: 40, Acts 4: 2; 24: 15; John 11: 24.

There is to be but one general judgment, at which the righteous and the wicked are to appear to be judged. This judgment is to take place at Christ's second coming. 2 Tim. 4: 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Note, the judgment is to take place at his "appearing." Jude—"And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Rev. 20: 12—"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works; and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works." 2 Cor. 5: 10—"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Acts—"Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Compare Ps. 50: 3—6; Matt. 11: 24, Acts 24: 25; Rom. 19: 10; Heb. 9: 27; 2 Pet. 3: 7; Rom. 2: 5.

At this time the righteous and wicked are to be separated. I tremble as I pen the thought. How solemn—O, how awful, that day—
"When I must stand before my Judge, A strict account to give."

Matt. 13: 30—"Let both grow up together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 22: 11—"And when the king came in to see the guests, he saw there a man which had not on the wedding garment; and he said unto him, Friend, how camest thou in hither, not having on the wedding garment? and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25: 31 to 33—"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep

from the goats; and he shall set the sheep on his right hand, and the goats on the left. See Luke 16: 26, Ps. 17: 11; 6: 119; 155; Prov. 1: 24, 10: 24; Matt. 3: 7, 5: 20, 7: 19—27; Luke 10: 15, 13: 13, 23—28, 16: 22—24; John 5: 28, 17: 28, 1 Cor. 6: 9, 16: 22; Gal. 5: 19—21. We have quoted enough to show the general teaching of the Bible on this subject, but have not quoted one half the passages that speak plain, teaching that he will separate the "wicked from the just" in the day of the "righteous revelation of the judgments of God."

We find, in the brief pursuit of this matter—
1. The world is to be destroyed. 2. The dead are raised. 3. The judgment sits. 4. The righteous and the wicked are separated. Now, dear brother, let me ask you one question: When and where are the righteous and the wicked brought together again? Give me "chapter and verse," as I have given it to you, and I will thank you. Here I might stop; but I will go one link farther with the chain of thought.

When Christ comes, he is to "deliver up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." This kingdom is an everlasting kingdom. See 1 Cor. 15: 29, Dan. 2: 44. Let me quote this passage, for fear you will not turn and read it: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and it shall stand forever." In this kingdom is the final abode of the saints. Dan. 7: 26, 27—"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it, unto the end. And the kingdom and dominion, and the greatness of the kingdom, under the whole heavens, shall be given unto the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him." Matt. 13: 43—"Then shall the righteous shine forth in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 25: 34, Lev. 12: 32, 22: 29; Heb. 12: 28, James 2: 5, 2 Peter 1: 11.

Into this kingdom the wicked are not to enter. Luke 7: 62—"And Jesus saith unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God." 13: 28—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out." John 3: 3—"Except a man be born again, he cannot see the kingdom of God." 1 Cor. 6: 9—"The unrighteous shall not inherit the kingdom of God." See verse 10, Gal. 5: 21, Matt. 5: 20, 7: 21; 13: 41, Eph. 5: 5; Gal. 5: 21. These passages teach me, that the "unrighteous shall not inherit the kingdom of God." "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven."

As to the duration of this separation from God, or punishment, a few facts must suffice. Men die unreconciled to God, in unbelief; after death there is no probation; the condition of the dead is unalterably fixed, for veal or woe. Rev. 22: 11—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Dan. 12: 10; Rev. 7: 20; Eccl. 11: 3. No probation to those that die in their sins—no future life. "If ye die in your sins, where I am ye cannot come," said the blessed Christ.

Another class of scriptures prove the everlasting or eternal damnation of the wicked. Mark 3: 28, 29—"But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." Now, if there is no such thing as "eternal damnation," the text is not true, because a man cannot be in danger of what is not. "Unto him that blasphemeth against the Holy Ghost, it shall never be forgiven." If the sinner is never forgiven, he can never enter heaven.

To be continued.
For the Sabbath Recorder.
"GO YE ALSO INTO THE VINEYARD."

Reader, do you work, physically or mentally? Methinks I hear a universal, Yes! Do you ever think? Or do you rise, eat, drink, labor, dress, sport, sleep, each day of your life, never stopping or caring to bestow a single thought upon the temporal or spiritual wants of your fellows? You perhaps are enjoying all the necessities, even the luxuries of life. You rise in the morning, and return thanks to God for his many mercies, and say, "Thy kingdom come." You do all this, do you? Well, is that all—nothing more to do—all done? Certainly, it is all done—what more have I to do? Says the pastor, "I preach regularly to my people; I administer Baptism and the Lord's Supper; I watch over my charge faithfully, and keep away the wolves; I preach the Gospel; I never desecrate the pulpit with politics, neither do I meddle with them, out of the pulpit; they are too filthy for me." "I have nothing to do," says the merchant, who quietly sells and gets gain. "I have nothing to do with the affairs of my country," says the mechanic, who labors at his bench from day to day. Ah! says the good-natured, well-to-do farmer, as he sits in his chimney corner, enjoying his pipe. "The public affairs of my country never trouble me; I have never sought for office; neither do I care who fills the offices." The loungers around the stores and taverns, claim an exemption from all public matters.

This do-nothing principle is the curse of our country. Nothing to do, when intemperance stalks abroad at mid-day, lifting its hydra head at every corner, rolling its fiery eyes with fiendish delight, thrusting out its tongue with hellish pleasure, murdering its thousands, laying waste the fair fields of our country, spreading wretchedness, ruin, misery, and sadness over the world—nothing to do to arrest this monster? Hark! I hear you, those groans, as they roll up and are borne by the breezes of the South, from the rice swamps of Georgia, the cotton fields of Mississippi, the sugar plantations of Louisiana? And have you no part in that matter? Have you nothing to do, while the antipodes, liberty and slavery, are contending against each other? While the western sky is lighted up by the flames of smoldering houses, and burning presses, and the shrieks of the orphan and widow are carried upon the wings of the wind; while men are torn from their homes and dragged ruthlessly before ruffian courts; while the free-state men of Kansas implore us in the most piteous tones to save them from the pollution of slavery; while the blood of a Barber and a Dow remains unavenged; and while the sunny skies, and the broad, fertile, and rolling prairies, and the beautiful streams of Kansas, seem to say, Save us, save us; while the towns on the Missouri are infested with murderous barbarians, who drive back the freemen of the North; can we not feel interested? While our Senators are stricken down in our legislative halls, and made to bleed for daring to denounce injustice; while our congressional halls are cursed with a set of semi-ruffians, have we not all something to do? While our public offices are filled with unscrupulous men, who hesitate not to swindle the country of the public funds; while injustice sits in high places, and looks down with scorn upon the just; while religion is forced to beg from door to door for the privilege of an existence upon God's earth; we have something to do, and it is our duty, as Christians and good citizens, to inquire, "What wilt thou have me to do?"

SULLON, N. J., July, 1856.

DUTY OF THE PULPIT.

Rev. Dudley A. Tyng, of Philadelphia, recently startled the quietude and lethargy of Episcopal conservatism, by a powerful and pungent sermon on the wrongs of Kansas, and the duties of Christian citizens in view of those wrongs. In his introduction to the sermon, he gives a frank and forcible statement of his views concerning the sphere and responsibility of the Christian pulpit. He says:

"It is a mooted question how far the Christian pulpit may and ought to be enlisted in the consideration of current events, and the discussion of questions of public interest. It is, undoubtedly, a great evil when the teachers of religion forsake their appropriate themes to mingle in all the heated controversies of the day. Nothing could be more calculated to break down the influence of the ministry, and to rear up insuperable barriers of angry prejudice against the message of mercy which it is its chief business to declare. But may there not also be an opposite extreme? May there not be silence when great principles are at stake? May not great wrongs go unchallenged of the pulpit till there be supposed nothing in them inconsistent with religion? May not the dread of offence be carried so far as to put the pulpit in bondage? And may not the refusal to take sides, in great questions of public opinion, result in the gospel's being supposed to have nothing to do with the affairs of society, and in contempt on all hands for the ministry for its fear of speaking out? Ministers have the same interest in society and its institutions as other citizens; perhaps more so; for their happiness is peculiarly bound up in the right influence of religious and moral principles upon the community. Society can suffer in no member without a true-hearted Christian minister's suffering with it.

Religion itself, moreover, is often vitally affected by events transpiring in social and political life. Evil principles may be at work in the social system, whose ultimate tendency is to destroy the practical influence of Christianity over the conduct of men, and to undermine the foundations of their faith. Is the pulpit to keep silence until the adversaries of the faith, having completely invested it with entrenchments in public custom and opinion, are boldly demanding its surrender? Human nature is an unit. Its many interests are but one body. And the sufferings of any one of its members are felt in the vital organs. Questions of social and political economy, as well as of moral principle, may be the media of deadly wounds to the religious life. In fact, Christianity enters into every interest of man. And as Christians and Christian ministers, we are interested in everything that concerns humanity. We cannot disconnect our religion from the details of common life. It affects or is affected by them all. "They are many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again, the hand to the feet, I have no need of you." And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Owing to the close interchange of sympathy and influence, the events of the day may assume a deep religious significance. The same events which in one aspect agitate commercial interests, and in another convulse the political circles, may in yet another be fraught with stirring interest for the religious community. And while they awaken great contentions on the plane of social or political life, they may also, from the higher standpoint of the Christian patriot, be seen to affect the dearest rights and interests of man, and to endanger great principles, to the support of which the pulpit is bound. At such times the Christian ministry may be criminal if it does not speak out boldly in behalf of right, carefully avoiding, indeed, the arousing of those passions which belong to the lower aspect of events, but fearlessly and dispassionately directing public sentiment by the higher principles of divine revelation.

It seems to me that we have now reached such a time. Events are transpiring which bear most importantly on all our rights as men and duties as Christians. All that is dear and valuable to us as citizens is put in jeopardy. The principles and influence of Christianity,

which first founded our institutions, can alone preserve them to us in their integrity in the present crisis. And I claim the right as a Christian minister to declare what I believe to be important truth, and to do my part, small as it may be, toward the settlement of the difficulties which encompass us."

For the Sabbath Recorder.
"For the fashion of this world passeth away."—1 Cor. 7: 31.

Transient and false are earth's delusive joys,
And all terrestrial expectations vain,
Their valued treasures unsubstantial toys,
And pleasures promised terminate in pain;
But these are doomed to wither, fade, and die,
And like the morning cloud must pass away.

The glorious sun, with light and warmth imparts,
To all the conscious life and joy below,
So sudden comes the current of the heart,
And gives returning Spring its genial glow;
And yet this glorious orb of life and light,
Mounts on his wings of fire to set in night.

The genial Spring's recuperative power,
Exerts its influence on the landscape fair,
New clothes the forests, dresses the fields with flowers,
Which shed a fragrance on the balmy air;
But these are doomed beneath the autumn sky
And chilling blasts, to wither, fade, and die.

The opening bud, the fragrant blushing rose,
Whose odors on the gentle breeze expand,
Is torn and broken by the ruthless storm,
Or rudely plucked by some incautious hand.
So to the light the infant opens its eyes;
It smiles, it weeps, it languishes, and dies.

Mid summer comes, and ripening fruits appear,
Inspiring hope the harvest to obtain,
When sudden tempests o'er the mountains rear,
With devastation sweep along the plain,
Sweeping death, with stern, resistless sway,
Sweeps talent, beauty, youth, and age away.

And hope, that's radiant like the morning star,
Which glides the eastern skies with golden light,
In disappointment's shadows fades away,
In clouds and darkness disappears at night.
So, often, though the morn is bright and fair,
Evening is dark, and manted in despair.

Affection, too, with pure and ardent flame,
Which in congenial, virtuous hearts abounds,
Whose ardor many waters cannot quench,
Nor floods of grief and disappointment drown—
And friendship sweet—but draw their vital breath
To drown and quench their social fires in death.

Ambition builds to fame its selfish aim,
And wealth and pride sepulchres costly raise,
To blend their names with immortality,
And swell their lofty peans to the sky.
Yet time's stern foot, in dust their names will tread,
And o'er their pomp and pride oblivion spread.

And prophecy shall fail, and tongues shall cease,
And worldly knowledge too shall pass away,
And nought remain but the undying grace
Of God-like Truth, and heaven-born Charity;
While Faith and Hope will aid them as they fly
They rise and die in heaven eternally. J. W. DEWETTER, N. Y., June 18th, 1856.

From the Hornellsville Tribune.
ALFRED ANNIVERSARY.

It was our good fortune to be present last week at the annual festivities of that noblest of institutions, Alfred Academy. No one who can appreciate the beauties of nature can fail of finding ample delight, as his eye rests upon the high, arching hills, sweeping away into the distance, the swell and undulation of thick foliaged woodland, the sweet fields of waving green, the deep ravines, and the singing brooks that offer their grateful influences to the student and worshiper of nature in her purest robe at Alfred. But if to the intrinsic charm of the landscape there be superadded the hallowed memories of many, many happy school days, the recollections of well-loved class mates now scattered over the world, and the remembrances of teachers self-sacrificing and patient, oh then it is surpassingly beautiful. To an Alfred student each one of its sunny hills is a souvenir of the happiest days of his life, the days of exulting, free-hearted youth, thirsting for knowledge and longing for higher acquisitions. Each shadowy glen reminds him of hours when within its pleasant recesses he "took sweet counsel" with loving friends, or of times oft when he retired thither to collect his thoughts upon an Anniversary oration. To very many, Alfred is a place full of classic memories. It was there that their minds first aroused from the happy, gleeful songs of youth, to the hopes and ambitions of manhood. Many gifted sons and daughters of science look back to Alfred as the starting point of their educational career. Not a few, who are now acting their parts nobly in life's drama, ascribe very much of their present honor and attainments to the impulses they received at Alfred, most especially from that energetic, devoted friend of youth and education, Prof. Newton. Any one who knows the history of Alfred Academy, its trials, its persecutions because of spleen prejudice and jaundiced pride, and above all its triumphs, cannot fail to admire the indomitable will, the untiring patience, and the whole-souled devotion of that man who has almost alone raised a feeble institution, in an obscure town—or what was so at the time. Alfred Academy opened its brilliant career, to rank among the very first institutions of the land. No more glorious illustrations of what energy and an eye fixed on one purpose can accomplish, need be sought for than Alfred Academy.

For thoroughness of discipline and vigorous development of the mental powers, Alfred Academy yields the palm to none of the many noble institutions of the State. To whatever higher institution she sends her students, they are invariably recognized as thoroughly trained and disciplined. Would that the parents of the many bright, sparkling children of Hornellsville, could see it to their best good to patronize Alfred Academy. We ought in truth to have just such an institution in our midst. If we could it would be worth a mine of gold.

It was not our good fortune to reach Alfred in time to listen to the forenoon exercises of the Alleghenian Lyceum, but we understood that it passed off finely, doing great credit to the Lyceum and institution. One piece was spoken of very highly, the "Political Medley," which was reproduced on the stage anniversary day, by the request of a large number of ladies and gentlemen.

The afternoon session consisted of a poem on "Trials and Triumphs," by Rev. Mills Day, of Hammondport, and an oration on the "Complete Man," by Wm. H. Burleigh, Esq., of New York city.

Of the poem, hardly too much can be said in its praise. The opening was exceedingly chaste and beautiful, and instantly awoke the highest expectations, which were more than fully realized. The language with which Mr. Day clothed his thoughts, was drawn from pure and classic founts, and his periods were rounded with that luxuriance which a highly cultivated taste alone imparts. But the chief excellence of the poem consisted in its sterling, soul-inspiring thoughts. The fierce battle of life and the glorious victory achieved by the true soldier were imaged forth in colors of brightest hue. No one could have listened to that poem without feeling his soul strengthened for the "trials" of life, and his heart quickened for deeper and a more earnest self control. To be fully appreciated, Mr. Day needs to be heard. The harmonious modulations of his voice are finely adapted to the sweet cadences of his song. Several ladies sitting in our neighborhood were about equally divided between disappointment at the brevity of the poem, and rapture at its surpassing beauty.

Mr. Burleigh's oration was a well written and labored document. It was strewn thick with bitter sarcasm, and happy hits at the errors of the present day. The thought that underlaid his oration, viz, that a "complete man" was the triad-development of Power, Love, and Wisdom, was happily conceived and finely illustrated. He showed very conclusively, that a man composed of these three elements was indeed a "whole man." The only criticism one might pass on the oration would be its great length and its transcendentalisms of language.

In the evening the Ladies' Literary Society held forth. It was all good, and what is not good which the ladies do? The chief attraction, however, of the evening, to us, was a poem by Miss Mary Basset, known in our periodicals and public prints as "Ida Fairfield." Her theme was, "Life, who can paint it?" Had we not exhausted pretty much all our adjectives upon Mr. Day's poem and Burleigh's oration, we should feel disposed to laud Miss Basset's poem extravagantly. Life, with its mysteries so strange and marvelous, its enigmas so hidden and perpetually involved, were all set forth in words and tones almost enchanting. For beauty of expression and delivery we have rarely heard the poem of Ida Fairfield excelled.

The regular Anniversary exercises took place the day following. The day was cool and the air bracing. Early in the morning strangers began to flock into the village, and every road seemed alive with carriages of all sorts. The old chapel was filled to its utmost capacity, yet large numbers could not even get in.

The orations and compositions were what one always expects at Alfred, of the first order. Many of them would compare well with the orations at institutions of much more pretension. It would be invidious to characterize or select a few in preference to the rest. Still there were some which evinced much more talent and thought than the majority, and if we mistake not, the authors of them will yet make their mark.

The address of Prof. Ford to the graduating class was really a noble effort, and showed indeed that he is a *live man*. To think right, to feel right, and to act right, was his exhortation. In unfolding these points he hesitated not to deal fearlessly with our national crimes and outrages on Freedom. We doubt not but what the graduating class, and indeed all who heard Prof. Ford, will long remember his soul-stirring, earnest exhortation.

Before the benediction was pronounced, Elder Hull announced that next term three collegiate classes would be formed—Freshman, Sophomore, and Junior. So in a short time we shall have an Alfred College, which will be the only one on the whole line of the Erie Railroad.

After the exercises were closed, the Alumni of the institution met in the Orophilian Lyceum room. Greetings were exchanged, speeches made, and the utmost good feeling prevailed. A regular meeting of the Society of the Alumni was organized to meet annually to listen to an Oration, Poem, and Essay from three of the Alumni chosen the year previous. And so hereafter there will be superadded to the usual festivities at Alfred Anniversaries, the meeting of the Alumni, which we doubt not will call back many of her grown-up sons and daughters. But we must close this long notice. In conclusion, we have to congratulate the trustees, teachers, and friends of Alfred Academy, upon its continued prosperity and usefulness. Long may it flourish.

NOT JUSTICE, BUT PARDON.

One morning, a beautiful girl fourteen years of age presented herself, alone, at the gate of one of the palaces of France. It was when the first Napoleon was Consul. Her tears and woe moved the keeper, a kind-hearted man, to admit her. She found her way to the presence of Napoleon, as he was passing through one of the apartments accompanied by several of his ministers. In a delirium of emotion the child rushed to his feet, and exclaimed, "Pardon, sire! I pardon for my father!"

"And who is your father?" said Napoleon, kindly, "who are you?"

"I am Miss Leticia," she replied, "and my father is doomed to die."

"Ah, Miss," said Napoleon, "but this is the second time in which your father has conspired against the State; I can do nothing for you!"

"Alas, sire!" the poor child exclaimed, "I know it; but the first time, papa was innocent; and to-day I do not ask for justice—I implore pardon, pardon for him!"

Napoleon's lips trembled, tears filled his eyes, and taking the little hand of the child in both of his, he tenderly pressed it, and said, "Well, my child, yes! For your sake, I will forgive your father. This is enough. Now rise and leave me."

This beautiful historical fact may serve to illustrate the way in which sinners are saved. All this world, young and old, are condemned to eternal death by the great God, against whom we have all sinned.

The Apostle Paul says: "Death passed upon all men, for that all have sinned." The Evangelist John says: "He that believeth not is condemned already." You probably think that as for yourself, such a doom is hard and unjust. But you would not think so if you saw what sin would do, if God did not punish it. It would overturn his government; it would make a hell of every place, and a devil of every rational being. God must punish sin for his own sake, and for the sake of all good beings. There is, however, One who can save sinners

from eternal death. One who loves them much more than this lady loved her father. He did for us what she could not have done for him. He took our place and died in our stead, that we might live. God forgives sinners for Christ's sake. But he does not forgive those who neglect to honor his Son, by asking pardon in his name. It is true, that God will be strictly just with you, though you should remain away from Christ, his Son, who has done so much for you. But then, justice to you will be banishment from heaven, forever. Are you willing and prepared to receive justice? This young lady said: "I do not ask for justice, I implore pardon, pardon!" The Publican, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." And also the trembling jailor said, "Sirs, what must I do to be saved?" Go, then, to the Saviour, with something like the spirit which the young lady manifested in behalf of her father. Break through every obstacle, cast yourself at his feet, cry pardon, pardon for a guilty rebel.

"You can but perish if you go. Then be resolved to try. For if you stay away, you know you must forever die."

And as none are pardoned, except in virtue of their relation to Christ by faith; and as such an approach is of the very essence of faith, you will be accepted as righteous in his sight only for the righteousness of Christ imputed to you. You will be received into the number and have a right to all the privileges of the sons of God, and enabled more and more to die unto sin and live unto righteousness. At death you will be made perfect in holiness, and immediately pass into glory. "And all to the praise of the glory of his grace." [Central Presbyterianian.]

RICHES AND PIETY.

"I was one day," said the late William Jay, of Bath, "visiting with him (John Foster) at the house of a gentleman, who, though a deacon of the church, was too much carried away with the pride of life. The mansion was decorated with every kind of ornament, and the table furnished with every luxury. As we were entering the sumptuous dining-room, Foster pinched my elbow, and said, 'Is this the straight gate?'"

Foster possessed a somewhat surly temper, and we would by no means endorse all his remarks. Still he was a keen observer as well as a profound thinker, and the question recorded above may well be pondered by all to whom Providence has given wealth. That the rapid increase of wealth in our country is obliterating the lines of distinction between the church and the world, cannot be denied. Should the process of assimilation continue, it will soon be impossible, from any outward showing, to distinguish between the families which lay claim to piety and those who are confessedly without God. Surely things ought not to be so. If God sees fit to give to a redeemed sinner temporal riches in addition to an eternal inheritance, that is no reason why the recipient should feel less interest in God's cause, and do less to promote his glory. On the contrary, it lays him under increased obligations to gratitude and activity in the work of benevolence.

Which of these two effects are usually produced? Do we find men increasing in good works in proportion as their property increases? Is it expected that a rich man will feel as deep an interest in the cause of spiritual religion, as the man of moderate means?

Will the possession of property atone for the want of spirituality? Will a large subscription be an offset against non-attendance at the prayer-meeting? Is there one standard of duty for the rich man and another for the poor man? Certainly not.

We do not contend that the same duties are, in all cases, incumbent upon the rich and the poor. We do not contend that the rich man ought to live in the same style as the poor man. It is lawful for the rich man to expend for the comfort of his family more than it is lawful for the poor man to expend. It may be lawful for the rich man to ride in his carriage, when it may be the duty of the poor man to go on foot. God makes men to differ in their temporal circumstances, just as he makes them to differ in mental endowments. In both cases these differences modify duties; but they do not modify the grand principle of duty. It is the duty of both to love God with all the heart. It is the duty of both to do all for the glory of God. It is required of both that they be not conformed to the world. It is the duty of both to work in God's vineyard.

God does not give a Christian wealth merely that he may get more. He gives it to him that he may render a return of gratitude, and that he may have the means of working more efficiently in the vineyard. Is the divine purpose accomplished in the case of the majority of wealthy professors of religion?

The poor men of moderate possessions should not neglect their duty, because some who are rich neglect theirs. Every man must give his own account unto God.

PASSING THROUGH THE WATER.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isaiah 43: 2.

"Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." Psalm 68: 1, 2.

The roads in the east are through marshes and swamps, which during the rainy season are generally overflowed with water. Passing through these the traveler has often cause to say, "I sink in deep mire, where there is no standing; I am come into deep waters." They are intersected also with streams, over which there are no bridges, through which it is always difficult and often dangerous to pass. On the banks of these waters, persons station themselves to conduct travelers through them. If they are mounted, they conduct them by taking hold of the horse's bridle; if on foot, they carry them across on their shoulders. I have been often carried through the waters in both of these ways. What the guide does for the traveler is in passing through these waters, God promises to do for the traveler hereafter, when passing through the waters of affliction, and the River of Death.

The Sabbath Recorder.

New York, August 7, 1856.

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

HOW DISCIPLINE IS PROTESTED.

We offered a few remarks, last week, upon Church Discipline—our thoughts being prompted by an article which had appeared in the Recorder, some two weeks before.

Not that we suppose a church must be absolutely perfect—free from sin—in order to be in a condition to discipline offenders; but it certainly devolves on it to free itself from all willful participation in transgression.

It is true, an adulterer, or a thief, commits a greater outrage upon the moral sense of the community, than the person who simply breaks the Sabbath.

But, in reality, the moral sentiment of the community is not much in favor of Sabbath-breaking. The professor of religion who violates the day of rest, always sinks in the estimation of his neighbors.

And what is the natural consequence? The evil grows, more and more. Of a church composed principally of farmers, two-thirds of them make cheese on their Sabbath.

It is reported, perhaps, that some brother uses profane language, or is too intimate with his neighbor's wife, or is not very honest in his dealings.

What propriety is there in such a course? T. B. B.

CENSORSHIP OF THE PRESS.—The Commercial Advertiser mentions a difficulty which has arisen among the ministers of the Methodist Episcopal Church in New York, arising from the removal of the Rev. Mr. Hosmer, the former editor of the Northern Christian Advocate, and the appointment of the Rev. F. G. Hibbard, D. D., to that office.

at the instance of ministers from Baltimore and other "border Conferences," they came to the conclusion to establish another paper, to be called the "Central New York Independent."

LETTER FROM KANSAS.

LAWRENCE, K. T., July 13, 1856. To the Editors of the Sabbath Recorder.—The circumstances which surround me compel me to say something through the Recorder to our people.

Of the past wrongs of Kansas, no exaggeration has been or can be made. I have been an eye-witness to many of the events that have been narrated in the "Tribune," and although some things have not been related just as they occurred, still nothing has been there recorded which could give an exaggerated idea of things as they did occur; but, on the contrary, the half has never been told.

Our invaders now seem to be wearied with their vain exertions to drive us out, and quiet reigns. This strikes me as a favorable opportunity for our people to enlarge their borders.

Our people are poor, and so situated that, with the prices of property as they prevail in the Eastern States, they can never hope to be possessed of a farm there; and consequently their eyes are naturally enough turned to the "Great West."

The next question seems to be, where in all of this vast domain shall we locate? To almost any people except our own, this would be a question of rather easy solution, or at least easier than for us. Our people are so few, compared with other denominations, that in order to secure religious privileges, they must settle together in considerable companies.

Our people have frequently been apprised of the necessity of organization in emigration; and much has been said upon the subject, which, if it had been acted upon, might have given us position and influence, where to secure it now is next to impossible.

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and to feel the revivifying influence of the never-falling prairie breezes, to be convinced that I speak truly when I say that there is no more healthy country on the American continent than Kansas.

But the country is rapidly filling up, and those who wish to locate any where in the Eastern portion of the Territory should come soon. This applies with peculiar force to our own people, who should locate together.

Many of the productions of the students were well written, and presented creditably to themselves and the Institution. The moral tone of all was commendable. Nearly all evinced that their authors had aimed to acquire the great end of thorough discipline of mind by hard study and close reading, strong, clear, and independent thought.

Yours truly, Wm. Perry.

LETTER FROM NATHAN WARDNER.

The following paragraphs are from a letter of Bro. Nathan Wardner to the Corresponding Secretary of the Seventh-day Baptist Missionary Society, dated Shanghai, China, April 30, 1856.

Much of my time since Mrs. Wardner left has been occupied in finishing off my house, a considerable part of which has been done with my own hands.

Since my last I have had some further opportunities with the young man referred to, and I find the truth has made some advance. What will come of it, is yet uncertain.

Chang-Yuen (Vong-Nyuh) has recently visited home at Ningpo, a country place, and took a quantity of Gospels and Tracts to distribute. On leaving, he came and requested me to pray for him during his absence, and for a blessing upon the books.

I preach regularly three or four times a week, and occasionally oftener, as opportunities occur, and of course labor in a private way as occasions offer. The congregations at my "hired house," where I preach evenings, are generally good and orderly.

We have no inquirers at present who give us any much encouragement. It is evident, however, that the people are by slow degrees giving up idolatry. They say it is because of the arguments urged by foreign teachers, and what they know by their own experience and observation, which convinces them that idols are powerless, and therefore it is a useless expense of time and money to worship them.

This reform, although it may be prompted by covetousness now, is nevertheless a fact not to be despised, as preparing the way for something better. It is not like some reforms in Christian countries, where there is a lowering down of the standard of appeal from reverence for God and His law to a consideration of dollars and cents, sectarian and national policy, &c., for the Chinese seem to have no higher principle than selfishness to begin with; and consequently every reform, inward or outward, is a step upward.

But we have a dispensation committed to us, based upon living promises, involving the throne of Omnipotence, which is a sufficient guaranty for us to cast our all into the scale, even if no other encouragement had been given. God is not slack concerning his promises, nor is He more indifferent than we in regard to the honor of His name and the salvation of man, and we may rest in the fullest assurance that the best times and opportunities will be chosen by Him to fulfill in the best manner these promises, and so as to get the highest honor to Himself, and confer the greatest good upon His creatures; and what more can a Christian desire; and what can be more encouraging, than such as

surances. The fact that He has in His Providence opened a wide and effectual door in China for the spread of Gospel truth, together with His declaration that His word shall not return to Him void, is enough to show what He is about to accomplish.

It was with pleasure that I read of the action of our Board in January relative to reinforcing this mission; and I for one shall be happy to welcome as many co-laborers as the hearts and means of our people will properly sustain.

MILTON ACADEMY.

The Second Anniversary of this Institution was held on the 2d of July, in a beautiful grove near the village of Milton, Wis. The day was very pleasant, rendered so partially by the moderate breezes, which fan usually these western plains in the warm afternoons of summer.

Many of the productions of the students were well written, and presented creditably to themselves and the Institution. The moral tone of all was commendable. Nearly all evinced that their authors had aimed to acquire the great end of thorough discipline of mind by hard study and close reading, strong, clear, and independent thought.

The Graduating Class, the first in the Academy, numbered five.

The school has, during the past year, fully equaled the expectations of its supporters. Two hundred and fifteen students have been in attendance. The instruction of the Academy will be conducted, during the coming year, by Prof. A. C. Spicer and lady, assisted by Rev. M. Montague, in the department of Ancient Languages, lately a professor in Beloit College, and by three other experienced teachers.

PROGRAMME.

- 1. The American Indians, M. E. Hunt. 2. The Peculiar Institution, M. P. Farnham. 3. The Pleasures and Pains of the Student, Miss N. L. Green. 4. Where there's a Will there's a Way, Miss M. A. White. 5. Nothing Made in Vain, Miss L. P. Collins. 6. Life is what we make it, J. Loomer. 7. Napoleon, G. W. Case. 8. Friendship, Miss C. O. Soules. 9. We are Growing Old, Miss J. E. Wood. 10. Birth-day Soliloquy, Miss C. A. Pratt. 11. The Sciences—Colloquy—by C. E. Curtis, R. A. Graham. 12. Ignorance, O. Johnson. 13. America, C. Aldrich. 14. Change, Miss M. E. Frink. 15. Obedience to Parents, Miss M. E. Farnham. 16. The Death of My Father, Miss M. J. Rich. 17. How to Enjoy Nature, Miss G. H. Graham. 18. Science, Art and Government, M. W. Serle. 19. Reforms and Reformers, C. D. Burdick. 20. Music from Memory's Harp, Miss B. Barnhart. 21. Congression, Miss A. E. Wemple. 22. Regard the Stranger, Miss H. M. Macomber. 23. Paper, by the Lit. Soc., J. C. Bond. 24. The Patriots of the Revolution, G. M. Curtis. 25. Know Thyself, D. Poudel. 26. What is True Greatness? Miss E. L. Hamilton. 27. The Rainbow, Miss A. E. Wemple. 28. Harmony of Nature, Miss A. M. Wemple. 29. Governments, J. A. Weaver. 30. Education, A. Z. Wemple. 31. School Teacher's Soliloquy, Miss F. H. Bond. 32. Mourning for the Mourners, not for the Dead, Miss N. L. Brown. 33. Life is a Work for All, Miss R. Pike. 34. Political Aspect of the United States, R. E. Wood. 35. Progress, I. B. Trueman. 36. Immortality, Miss C. E. Curtis. 37. Jephtha's Daughter, Miss R. M. Burdick. 38. Soliloquy of a Sister in Kansas, Miss M. J. Bullock. 39. Colloquy—The Colors. 40. Secret Societies, J. Harriman. 41. Congression, Chivalry and Slaveholding Involence, G. W. Houghton. 42. The Union, B. F. Hunt. 43. Let Friendship be True and Lasting, Miss R. A. Graham. 44. Valeritology, Miss S. E. Burdick. 45. Address to the Graduating Class, by the Principal.

EXPLANATION.

To the Editors of the Sabbath Recorder.—As a copy of the Recorder of the 24th inst., came into my hands this morning, I observed in its columns the following item:—

"Mr. Tracy, Superintendent of the News-Boys' Lodging House, in this city, has found homes for about fifty boys, which he took out West a short time ago, and returned for another lot."

The above, I understand, has been "going the rounds of the papers;" but through what papers it has passed, except the Recorder, or in what source it originated, I am unable to say. As, however, it is calculated, like several kindred notices that have recently found their way into the public prints, to convey an erroneous impression, and is erroneous in point of fact, I deem it proper here to make a brief statement, which may, possibly, through the columns of the Recorder, find the source whence the error emanated, and thus have the effect at least to prevent similar mistakes in future.

The News-Boys' Lodging House is one of the various enterprises established by the Children's Aid Society, for the support, comfort, amusement, instruction, protection, elevation, and salvation of the poor, miserable, disconsolate, ignorant, down-trodden, degraded, and outcast "child of unhappy fortune" in the city of New York. All the plans and operations of this, like those of the other enterprises connected with the Society, are under its direction; while Mr. Tracy, as one of the employees of the Society, is appointed to superintend this particular branch of its operations. Every wretched, homeless boy, who goes to a kind, happy home in the "Far West," or elsewhere,

from the News-Boys' Lodging House, goes under the protection, and at the expense, of this Society.

Of the company of children referred to above—all of which have found excellent Christian homes at the West—one or two went from the News-Boys' Lodging House, and all under the auspices of the Children's Aid Society, in charge of Mr. Macy, Assistant Secretary, accompanied and assisted by Mr. Tracy. Homes were secured for several of the children through correspondence, before they left New York; the remainder after their arrival at their destination. They were not all boys, but, as usual, about two-thirds boys, with three or four adults, and the remainder girls. In this instance, as has been the case before, one entire family—consisting of husband, wife, and six children—were in the company; the ages of the children ranging from six months old to some fourteen or sixteen years of age. This is but one of many companies of homeless, friendless children, who have gone out from time to time to their new homes, and new life, in the "better land," from the Children's Aid Society, which has been the pioneer in the experiment of company-emigration West of these miserable and neglected children of misfortune. J. P. Burdick. OFFICE OF THE CHILDREN'S AID SOCIETY, New York, July 30, 1856.

THE LORD'S SUPPER.

The question introduced by Bro. Estee, last week, concerning the substitution in the Lord's Supper of materials entirely different in their nature from those used by our Saviour, is one of importance. That bread and wine were chosen because in their nature they were suited to the occasion, cannot be doubted. What significance is there in water, or any kindred element, such as makes them proper representatives of the blood of Christ? But the case is made incomparably worse, when we think of the use of some vile compound called wine, while there is not one particle more real wine in it than there is in the ink with which I write this article. It is a grief that Christians are so drowsy on this subject. The conviction is irresistible, that when Christians are indifferent to the circumstances of an ordinance, they have become in a measure indifferent to its meaning, and therefore to its worth. N. V. H.

A DEED OF CHIVALRY.—REV. GEORGE D. BOARDMAN.

BOARDMAN, a son of the missionary whose name and memory are sacred with the Baptists of Maine, was recently expelled from his pastorate and from his home, in Barnville, S. C., not for having taken any part in political affairs, not for having preached against "the peculiar institution," but simply because he declined to unite in a public demonstration of sympathy for the ruffian Brooks. A public meeting was recently called at that place, to express sympathy and approbation for Mr. Brooks in the shameful assault upon Mr. Sumner. Mr. Boardman, having no wish to participate in the meeting, was not present; whereupon a committee was dispatched to his residence to inquire the reason. Mr. B. quietly replied that he preferred to have no part in the proceedings. Upon this, he was required to give a categorical answer to the question whether he sympathized with Mr. Sumner and his views. To which Mr. B. answered in substance, that he wished not to be thus catechized, but if he must answer, he could do so otherwise, as an honest man, than to say, Yes. This was enough; and he was at once told that he could have twenty-four hours to leave the place! Resistance or refusal was useless, and making such arrangements as he could in that brief period, Mr. Boardman took his departure for the North.

ALFRED ACADEMY.—THE FALL TERM OF THIS

INSTITUTION will open on Fourth-day, August 13th. The Board of Instruction includes the names of D. D. Pickett, D. E. Maxson, J. M. Allen, D. Ford, E. P. Larkin, W. C. Kenyon, H. C. Johns, Mrs. E. G. Ford, Mrs. A. M. Allen, Mrs. S. C. Larkin, Mrs. H. S. Maxson, Miss Julia A. Maxson, and Miss Ida F. Sallan. The following is an extract from the Circular: This Seminary is confidently recommended to the public as a first class Institution. It is provided with ten departments of instruction, having an able and experienced instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Gentlemen and ladies can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common Schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. The Department in Instrumental Music is furnished with first class pianos and ample instruction. The Academic Buildings consist of a large and commodious Chapel—North Hall occupied by gentlemen, under the supervision of one of the Professors—South Hall occupied by ladies, under the supervision of the Preceptress; and Middle Hall used for boarding, and residence of Professors. By this arrangement for boarding and rooming, students are placed under the immediate care of those who watch over their morals, manners and health, with paternal solicitude.

MERLE D'ABIGNE AMONG THE SCOTCH.—AMONG THE DELEGATES FROM FOREIGN BODIES

PRESENT at the late meeting of the Scotch Free Church General Assembly, was the illustrious Merle D'Abigne. His personal appearance is thus described by the Edinburgh Witness:—"Dr. D'Abigne is a tall, commanding man of a muscular and powerful frame. His age may be sixty, or something more. He has rather an English face, notwithstanding his dark complexion, and might be taken for an English clergyman. The head is certainly not large; the forehead projecting, and a little narrow, as well as receding. The eyes are deep set in the head, under dark bushy eyebrows; and the gray hair, combed back, falls thickly over the collar. He uses a great deal of gesture in speaking, and his whole manner is graceful, easy, and animated. He has well mastered the English language, but the French accent remains unobscured."

SLAVERY IN THE VIRGINIA CHURCH.—TWO

MORE communications on this subject have come to hand, one of them covering thirteen foolscap pages. As some of our correspondents may wish to take part in the discussion who are not yet familiar with all of the facts in the case, we have requested from headquarters a statement of the facts. When that is received, we shall lay it before our readers, and request correspondents to confine themselves to the case as it is.

RELIGIOUS INTELLIGENCE.

The twelfth annual report of the Ladies' Home Mission at the Five Points has just been issued. Great progress has been made in the school, which during the past year has afforded instruction to 772 scholars. The average attendance for the year has been 230, and at the date of the report was 313. During the year, 17,569 garments, 922 pairs of shoes, 355 quilts, 57 other articles of bedding, 250 caps and 150 bonnets have been given to destitute persons, both adults and children. Twenty-five tons of coal have also been distributed, with considerable quantities of food, and a few boxes of tea for the aged and infirm.

Messrs. Sheldon, Blakeman & Co., 117 Nassau street, New York, are soon to issue a volume of sermons from the pen of Rev. C. H. Spurgeon, London, with an introduction by Rev. Dr. Magdon, New York. An English writer informs us, that "during the year 1855, Mr. Spurgeon's Sunday morning sermon has been regularly published in the course of the succeeding week for one penny, or two cents, and some of them have reached as high a sale as 60,000 copies."

Newark, N. J., contains fifty-eight distinct church organizations. The population of that city approaches 60,000. There is consequently one church to each thousand inhabitants. In Trenton there are 17 churches, or one to about each 850 inhabitants. In Plainfield there are 10 churches, being one for each 500 inhabitants. The proportion in either of these Jersey towns is greater than in Brooklyn, which styles itself the "City of Churches."

John Thomas and Thomas G. White are out in a card, in the Syracuse papers, calling upon the friends of freedom to furnish a horse for the use of the Rev. J. W. Loguen, the agent of the Underground Railroad in that city. The business of the road has become so extensive that such an animal is greatly needed for the transportation of freight.

Rev. Mr. Pinckney, colored missionary to Africa, and Miss Ball, a missionary teacher, have arrived in New York from their fields of labor, having returned home for a restoration of health. Rev. J. T. Points and Miss Emma have arrived from China, also on account of ill health.

The ordination of Mr. R. W. Priest to the work of the Gospel ministry, and the setting apart of Mr. Priest as missionary to Central Africa, took place in the Baptist church in Montgomery, on Sunday, July 13th. He goes out as the missionary of the Alabama Association.

The Christian Watchman says: "We learn from a reliable source, that the Rev. George D. Boardman, of Barnwell Court House, S. C., has been compelled to abandon his pastorate for refusing an expression of sympathy on the side of Brooks in his outrage on the Massachusetts Senator."

The Pacific-street M. E. Church, Brooklyn, contributed \$500, on a recent Sunday, to enable Mr. Van Meter to convey fifty children to the West, where good homes have been provided for them under the supervision of the Ladies' Missionary Society.

The Christian Register says: "It is calculated that the clergy cost the United States six millions of dollars annually, the criminals nineteen, the lawyers thirty-five, tobacco forty, and RUM one hundred millions."

Rev. Mr. Bonner and lady, missionaries to China, are to leave in a few days for Canton, in the clipper ship N. B. Palmer, Capt. Charles P. Low.

The Emperor Nicholas is reported to have left a memoir of his reign, to be published five years hence.

ROME AS IT IS.—A traveler who recently visited Rome gives a dark picture of its present condition. He says:—

I need scarcely say, that there is no gas in Rome. And sure I am, if there be a dark spot in all the universe—a place above all others needing light of all kinds, moral, mental, and physical—it is this dark dungeon termed Rome. It has a few oil lamps, swung on cords, at most respectable distances from one another; and you see their sickly, yellow gleam far above you, making themselves visible, but nothing besides; and after sunset Rome is plunged in darkness, affording ample opportunity for assassinations, robberies, and evil deeds of all kinds. I know not how many companies have been formed to light Rome with gas. An attempt was made to light in this way the Eternal City during the pontificate of Gregory XVI. A Deputation went to the Vatican, and told the Pope that he would light his capital with gas. "Gas," exclaimed Gregory, who had an owl-like dread of light of all kinds, "there shall be no gas in Rome while I am in Rome." Gregory is not in Rome now; Pio Nono is in the Vatican; but the oil lamps which lighted the Rome of Gregory XVI. still flourish in the Rome of Pio Nono.

"T. B. B." AND "S. G. G."—We have received a lengthy paper, headed, "Reply to T. B. Brown—No. 1," and signed "S. G. G." On looking it over, we find that the reply begins with an article of "T. B. B.," published about a year and a half ago, and ends—"we know not where, this being only 'No. 1.'" If Bro. Griswold will forward the remaining numbers of his "Reply," so that we can get some idea of their length and character, we will give them a candid perusal, and print them if we can consistently do so. Meanwhile it may be well enough to say, that we go for free discussion, when that discussion relates to subjects of general interest; and we are not frightened by long articles, if they are designed and have a tendency to elucidate or enforce important truths. But when long articles are devoted to the discussion of individuals instead of subjects, and are designed rather to convict individuals of inconsistency than to illustrate truths, they are in most cases distasteful to the general reader, and hurtful in their influence.

SLAVERY IN THE VIRGINIA CHURCH.—Two more communications on this subject have come to hand, one of them covering thirteen foolscap pages. As some of our correspondents may wish to take part in the discussion who are not yet familiar with all of the facts in the case, we have requested from headquarters a statement of the facts. When that is received, we shall lay it before our readers, and request correspondents to confine themselves to the case as it is.

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, JULY 28.

The SENATE had under consideration the bill to amend the Diplomatic and Consular System...

The House passed by a vote of 117 against 43, the bill appropriating \$200,000 for continuing the improvements of the Des Moines Rapids in the Mississippi River...

The Duke of Cambridge has been appointed Commander in Chief of the army, and Lord Palmerston decorated with the vacant Garter.

An explosion occurred at Cymmer Coal Mine, near Cardiff, and one hundred and ten men were killed.

The Journal des Pays says that in political saloons in London, there is talk of the abdication of King Otho, in favor of Prince Adalbert of Bavaria...

A daughter has been born to the Empress of Austria.

The Crimea was entirely evacuated, except that the allied ships were carrying away heavy stone and iron from Sebastopol.

A formidable insurrection had broken out in Spain. The embroglio began by the opposition compelling Espartero and the Ministry to resign...

Cholera raged at Pattua.

Hong Kong papers of May 23 report the Chinese insurrection over around Canton, but broken out again at Honan, and the insurgents held most of the cities.

DISASTER ON THE EMPIRE STATE.—Forty-four deaths have already resulted from the recent explosion on board the steamer Empire State.

The SENATE had up a proposition to add 25 per cent. to the pay of Congressmen, which was referred to the Committee on Finance.

The House discussed the bill providing for a settlement of the claims of officers of the Revolution and the widows and orphans of those who died in the service of the country...

The SENATE passed several Harbor bills, including those providing for the Harbors at Newark, N. J., Buffalo, Oswego, Oak Orchard, and Big and Little Sandus, N. Y.

The House devoted the day to the Kansas Election case.—Messrs. I. Washburne and Sherman speaking for Reeder and Free Kansas; Messrs. Oliver of Mo. and Savage of Tenn. on the other side.

The SENATE was not in session.

The SENATE, eleven House and six Senate bills were passed. The House then went into Committee on the Fortification Appropriation bill.

European News.

Several days later news from Europe has been received since our last, the substance of which will be found below.

The Liverpool papers state that the difficulties which have for some time surrounded the relations between Great Britain and the United States, are in a fair way of adjustment.

In Parliament several items of minor interest have transpired. A Committee of the House of Lords have recommended that all executions henceforth should take place within the jail precincts, as in the United States, but no interference is contemplated with the usages of capital punishment in British North America or Australia.

The Government of Honduras has prepared a memorial to the European Powers, inviting them to guarantee the right of transit from the Atlantic to the Pacific.

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The Journal des Pays says that in political saloons in London, there is talk of the abdication of King Otho, in favor of Prince Adalbert of Bavaria, who, in that case, would go through all the religious formalities necessary to the accomplishment of such an event.

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On Thursday, July 31st, the ceremony of breaking ground for the commencement of the works by which the city of Brooklyn is to be supplied with water, was solemnized before a concourse of about one thousand persons...

Another Steamboat Accident.—On Third-day, July 24th, the steamer John Jay, on Lake George, was destroyed by fire, causing the loss of several lives.

A Disappointment.—The Richmond Whig relates an exploit achieved by one Joseph A. Chadwick, mate of schooner Danville, of this city, then in dock at Richmond, who accidentally detected the presence of a slave concealed in the chain-box of the vessel...

The Rochester Advertiser states that the attempt to keep the dust out of the cars of the Central Road, by boxing in the wheels, has proved futile, and the rigging has been torn off.

The Burlington, Vt., Free Press, of July 25, has a letter from Mr. D. D. Fletcher, who went from Vermont to Kansas, dated at Osawatimie, July 1. He was seized in the foray upon that place, and his house pillaged of \$105, a serious loss to a settler.

The Public Ledger is the oldest daily paper in London, having been established in the year 1701; for several years it has only had between five and six hundred subscribers.

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Rockland Passenger at 3.30 P. M. (from foot of Chamber-st.) via Vermont for Suffern and intermediate stations, and back in same manner. Way Passenger at 4 P. M. for Newburg and Middletown and intermediate stations. Night Express at 5 P. M. for Dunkirk and Buffalo. Emigrant at 6 P. M. for Dunkirk and Buffalo and intermediate stations.

The above trains run daily, Sundays excepted. The Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, at Binghamton with the Binghamton and Elmira Railroad, at Corning with the Corning and New York Railroad, at Great Bond with Delaware, Lackawanna and Western Railroad, for Scranton; at Buffalo and Dunkirk with the Lake Shore Railroad; at Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

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Savory's Temperance Hotel, TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y.

Great Central Route, THE THROUGH TICKET AND FREIGHT OFFICE OF THE GREAT WESTERN RAILROAD, MICHIGAN CENTRAL RAILROAD, and their Railroad and Steamboat connections to Chicago, Milwaukee, Galena, Burlington, St. Louis, Cairo, and all points West and South-west, via Suspension Bridge, Buffalo or Oswego, is at No. 173 Broadway, New York, Corner of Cortland-st.

New York and Albany, EVENING LINE TO ALBANY AND TROY DIRECT, from Pier 15, foot of Liberty-st., first Pier below Cortland-st. Fare to Montreal \$3 less than by any other route, and intermediate places in proportion. Second class passage to Montreal \$4.25.

Central Railroad of New Jersey, CONNECTING AT NEW HAMPTON WITH THE DELAWARE, LACKAWANNA AND WESTERN RAILROAD, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk—SUMMER ARRANGEMENT, commencing June 9, 1856.

Hudson River Railroad, FROM May 19, 1856, the trains will leave Chambers-st. Station as follows: Express, 6 A. M. and P. M.; Mail, 9 A. M.; Through Way Train, 12 M.; Emigrant, 1 P. M.; Foroughkeepsie, 7 A. M. and 1 P. M. For Sing Sing, 10 A. M. and 4 P. M.

Alfred Highland Water-Cure, THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BURDICK, M. D. The facilities in this regard, for the successful treatment of Diseases of the Liver, Spinal Cord, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will derive the 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 High Fever, White Swellings, Cancers, &c., in their early stages, and Cures and Necrosis of bone.

Book Agents Wanted, RY STEARNS & SPICKER, PUBLISHERS AND WHOLESALE BOOKSELLERS, Indianapolis, Ind.

The Best Book for Agents! To Persons out of Employment, An Elegant Gift for a Father to present to his Family. It is sent for one copy, and try it among your friends.

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