

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

OBJECTIONS TO THE SABBATH ANSWERED.

One objection urged against the perpetuity of the Sabbath is, that there was no sabbatic law previous to the giving of the law on Mount Sinai, which is argued on the ground that there was no mention made of any. Then, from the same premise, we might argue that there was no law of any kind previous to the deluge—a period of nearly two thousand years—except the one given to Adam in the garden, while in his primal state; consequently, there could have been no sin in the world until after the deluge, for sin is the transgression of the law, as saith the apostle, "Where there is no law there is no transgression." Rom. 4: 15. Yet the world was destroyed because of its wickedness. So there must have been law, although we have no special account of it. That there was a sabbatic law, requiring the observance of the seventh day as the Sabbath, previous to the giving of the law at Sinai, is certain.

This would appear plain from the manner in which that law is given, if we had no other evidence. The command commences with "Remember the Sabbath day, to keep it holy." How could they remember that which they had not previously known? Then, after rehearsing what took place at the time of creation, and in the institution of the Sabbath, God says, "Wherefore, the Lord blessed the Sabbath day and hallowed it." Then, referring to Gen. 2: 2, we find just the time when this was done. The same language is used, except that the word sanctified is used instead of hallowed, and seventh day instead of Sabbath; thus showing that it was sanctified at that time, i. e., set apart for holy purposes, as the vessels of the sanctuary were sanctified or set apart for holy uses. Now, for whose use was it set apart, but for man's? Then what is the signification, but that he commanded man to keep it, which command was a law?

The 16th chapter of Exodus places the matter beyond a doubt, that they had a sabbatic law previous to the giving of the law at Sinai. In giving the manna, God declared that he would prove them, (i. e., the people,) whether they would walk in his law or no, having direct reference to the law of the Sabbath, and to other. This law the people well understood; for when the sixth day in order came, without anything having been said in regard to the Sabbath, (only that they were to gather a certain rate every day,) yet the people began to make preparation for the Sabbath, by gathering two omers, and all the rulers of the congregation came and told Moses. What was his answer? This is that which the Lord hath said, "To-morrow is the rest of the holy Sabbath unto the Lord—(not shall be, but is;) six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none." But some of the people went out on the seventh day to gather it, and found none. And the Lord said unto Moses, "How long will ye refuse to keep my commandments and my laws?"—thus showing, conclusively, that the sabbatic law had been long standing.

Another objection raised against the Sabbath is, that the law is all done away in Christ—that Christ fulfilled the law, and thereby abolished it. I wish to ask, if Christ did away all righteousness in the same sense, when he said at his baptism, "Suffer it now, for thus it becometh us to fulfill all righteousness?" Most certainly he did, in the same sense, and no other. He fulfilled the law, as the apostle says, and made it honorable; i. e., he honored the law by yielding obedience to all its requirements; as it is said in Rom. 8th, "God, sending his own son in the flesh, and for sin condemned sin in the flesh, that the righteousness of the law might appear in us, who walk not after the flesh, but after the spirit." But if he abolished the law then, he abolished the gospel at the same time, for the gospel has no power without the law, and the apostle says, "The law is our schoolmaster to bring us to Christ." And further, how can a person be convicted of a convicted of sin, without law? He cannot. In fact, if he were convicted, he would be convicted that he was not, for Paul says, in Rom. 5th, "Sin is not imputed where there is no law;" and also, that "by the law is the knowledge of sin." As before said, the law is no transgression or the law, and where there is no law there is no transgression. Again he says, "Nay, I had not known sin but by the law." Then, if the law is done away, the gospel must go with it. But Christ says, "Until heaven and earth pass away, one jot or one tittle of the law shall not pass away, till all be fulfilled." And Paul further says, "Do we then make void the law through faith?—yea, we establish the law." Again he says, "I delight in the law of God after the inner man."

But some say, it is the letter of the law that is done away, while the spirit is retained. Then we have no further controversy; for the spirit, or principle, is all that there ever was of the law; and if that remains, then all remains. If we have the spirit, it must agree exactly with the letter; otherwise it is the spirit of something else, and not the spirit of the law. Then there can be no difference in regard to the obligation of the letter and the spirit; it is the same thing after all. But we must have the letter by which to try the spirit, in order to know whether it is the spirit of the law or something else.

Again, it is said, that God promised to write his law on their minds and their inward parts. Take notice, "write the law." Did you ever know any one to write without letters? Certainly not. Neither could God ever make known to our senses a single idea without the use of words in communication. Then it is impossible for us to have the spirit of the law, without the letter of the law; and it can make no difference how the impression upon the mind be made, only that we retain, and practice it. But the fact that God said he would write it on their minds, is evidence of its importance

and everlasting perpetuity. Had God said he would blot it out of their minds, instead of writing it, it would have looked something like abolishing it; but the reverse is the fact. If God were to write the law again, are we to expect he would write anything different from what he has already written? Certainly not. He has written it twice already with his own finger, and has agreed with himself exactly; and if he were to write it again, we should expect he would agree as well with himself, and that we should find the fourth commandment just where it now is, bearing the same relations, and sustaining the same responsibilities. We suppose that what is meant by writing it on their minds is just this, and nothing more—that he would so prepare the mind, by the spirit of regenerating grace, that they would retain the law in their minds, and obey its precepts, and that they would feel in regard to it like David, when he said, "O how love I thy law; it is my meditation day and night." And like Paul, when he said, "I delight in the law of God after the inward man." And John says, "By this shall ye know that ye love God, when ye keep his commandments, and they are not grievous."

Another evasion of the sabbatic law is, that it requires the observance of one seventh part of time only. Let this theory prevail in any community, and all the advantages of the stated means of grace are dispelled at once; for, if such a law has been given, it must have been with direct reference to man's convenience, and nothing else, so far as relates to the time of keeping it. And he has an undoubted right to make use of all the advantages secured to him. When could we expect the convenience of every member of even one community to correspond so far that they could be induced to agree in observing the same day? Never. Under this system of interpretation, all the advantages of a Sabbath for religious meetings must be entirely lost. So far as religious privileges are concerned, we might as well have no Sabbath, as to pretend to have simply a one seventh part of time Sabbath. In fact, no Sabbath would or could be observed under this system; for if the keeping of two Sabbaths, as at present, in the same community, is attended with so much inconvenience, what might we expect, if every day in the week were observed as a Sabbath, which the system certainly allows? It would probably lead to the abandonment of all Sabbath, for it would completely disorganize every community, and distract all of the business transactions of life. This is just what we see, in a greater or less degree, in all cases when we forsake God's rule and God's law, and substitute something of our own; for man's strength is weakness, and his wisdom is folly.

God has for wise purposes instituted the Sabbath, an important means by which to teach us the true knowledge of God, as our Creator, and the Author of all things. "Remember the Sabbath day, to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; for in six days the Lord made the heavens, the earth, and the sea, all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it." Now, God has never affixed any other day than the seventh to the Sabbath, nor the Sabbath to any other day; neither can we keep any other in commemoration of his rest, for he rested on no other. Then how can we commemorate that event by resting on any other? God has said remember it, and we might as well not remember as to practice contrary to or not in accordance with the command given. Can we teach our children, as a motive to the observance of any other day, that God has commanded it? Certainly, we cannot.

The observance of the Sabbath, as commanded, is a standing barrier against atheism, infidelity, and heathenism. Something like the following train of thought must often occur in every family, and with every child when come to the years of understanding: The child asks the parent, why do you not work to-day as on other days? The parent says, Because God has commanded it to be kept as the Sabbath. The next question is, Who is God? The parent says, Look around, my child; see the spires of the grass, the beasts of the field, the fowls of the air, and all existing things. These are the work of God's hand, and in six days he created them, and rested on the seventh; wherefore the Lord blessed the Sabbath day and hallowed it. Thus the Sabbath becomes the text-book, from which to teach the knowledge and the true character of God; and its place nothing can supply.

But some say, that time has been changed, and we do not know which is the original seventh day. Now, what reason can you give that the time has been changed so as to affect the day of the week? Is there in history any account of it? No; history does inform us that the Sabbath has been changed to another day, not, however, by divine authority; but that the days of the week have been changed, it does not inform us; and it is impossible that such a thing could occur, and the world be generally ignorant of it, or that it could be done without an agreement at the time to that effect. As history does not inform us that such a thing has ever taken place, we conclude that it never has taken place. But we are not left to mere conjecture on the subject. We have evidence which places the matter beyond the possibility of reasonable doubt. See Ex. 16th, at the time of giving the manna in the wilderness; there was no change at that time. The people knew just which day the Sabbath was. Had they not been right, God would have set them right; but God and the people agreed in the same specified time. Again, in Christ's day—we mean when he was on earth—he must have known which day the Sabbath was, and we find him in perfect agreement with all of the people in regard to the seventh day and its observance as Sabbath. Christ, it seems, anticipated no danger of mistake as to the time, when he said to his disciples, "Pray that your flight be not on the Sabbath day," referring to an event which was not to occur until forty years afterward. Coming down to the present time, we find not only the Jews agreeing among themselves, though scattered over the whole world as they are, but we find "all gentile nations agreeing with them in the identical seventh day." Dr. Bostock.

Dr. Sprague, in his Annals of the American Palpit, says of Dr. Payson:—
His power of conversation was perhaps among the most remarkable of his gifts. Like the "philosopher's stone," it seemed to turn every thing that it touched into gold. He was ever awake to the end of (his) conversation; Jesus Christ, the same yesterday, and to-day, and forever. Circumstances, persons, topics, and occasions, were all made use of to produce some religious effect; and he seemed conscious of his power to direct any subject to this end. He was accordingly free and unrestrained in taking up the topics which others had introduced, and his discernment of character, which was quick, and often surprisingly accurate, greatly contributed to the readiness with which he adapted himself to every variety of persons. He had at his disposal, without much of what may be called small change, in conversation, which so enhances the pleasure of familiar intercourse. He was often facetious, playful,

BE WISE TO-DAY.

How pleasantly wisdom speaks in the following beautiful poem, his grave brow wreathed with flowers:
O happy they
Who, wise to-day,
Cut off the bud of sorrow!
Much woe he spares,
Sharp sighs and prayers,
Who is wise before to-morrow
O foolish mind
Of Adam's kind!
Pride walks with wanting pace:
Where the wrong is done,
Lost Error's son
His limping march retraces.
What skill shall bind
That bleeding mind,
When bitter memory grieves it:
We bear a scar
From folly's war,
Where only God perceives it.
Could mortal clay
Shine as an awl,
Like dress, then all were holy;
But we breathe here
The atmosphere
And element of folly.
O spirits kind,
On mortals blind
Look with an eye of sorrow!
Unless ye guide,
My prancing pride
Will be wise in vain to-morrow.
(Professor Blackie.)

RETRENCHMENT—FEELINGS OF MISSIONARIES.

The February number of the *Macedonian* contains several extracts from letters of the missionaries of the Baptist Union, exhibiting their feelings in view of the serious pecuniary embarrassments of the Union and its missions. Such would be the feelings and trials of other missionaries under like circumstances; and the churches at home, of various denominations, should ponder the matter.

Mr. Bronson, of the Assam mission, writes:—"My anxious heart is full. It aches to its very core for the interests to which I have given nearly twenty years of my life. I have received the 'Macedonian' account of the May meeting, but no full account; and by 'The Examiner' I see that nothing was done definitely by way of settlement of the difficulties. Future difficulties were not forestalled, and I see intimations of divisions—of new societies—all of which weigh down my spirit to the very dust. I have for the last three months been longing for some communication from the Rooms, official or unofficial, giving some intimations of future prospects. My dear brother, I have written so often and urgently that the breaches which have been made in this mission may be repaired, that I have little courage to add more. You know our state—the Danbar removed, the Stoddards gone, the Browns gone. Are none of these vacancies to be filled?"

"Those of us who remain are struggling with disease, with disappointments, with corroding fears and anxieties, saddened by the reductions we have been called upon to make, and may have to continue to make. I have just closed up my yearly report of expenses on account of the mission. But I need not tell you that these reductions are awfully ruinous in their effects upon us, immediately or ultimately. Your call for retrenchment was imperative, and for one I have done my best to meet it; the consequences I leave to others. But this I can say, I have done all I could to lessen the evil consequences, and to make the best of the present state of things. We have, as a family, tried, day by day and week by week, to do present duty and leave events. We cannot see one step ahead, so dark is the night gathered upon our once fair mission prospects. But I seem to hear the voice of love and power still echoing from over Galilee's restless waters, 'It is I, be not afraid;' and knowing that He still guides the bark, I sometimes find relief."

Mr. Whiting, also of Assam, says:—"Our friends in America cannot realize, I am sure, the effects of financial embarrassment upon all our missions. The effect on the minds and spirits of the missionaries is sad enough; but this is not all. The heathen, some partially enlightened, are actually left to go on to eternity doubting the truth of their own religion, and yet not well informed enough of a better way to walk therein. I do not very often give way to thoughts which crowd into my mind when I hear of the want of funds; because I believe the Lord will, in his own time, convert Assam. Nevertheless, it does become me, as a herald of salvation, and the only one in this part of Assam now at liberty to proclaim pardon and remission of sins to the heathen, to inquire, why am I straitened in my work, and why is my mission retarded? Upon whom falls the responsibility?"

Mrs. Wade, of Maulmain after giving a good account of the school, adds:—"But with the prospect that this interesting department, of such vital importance to the infant churches, must be relinquished for want of funds, and all the troubles of our missions pressing upon us, I feel my heart crushed and my health falling; and that, after thirty-three years of hard labor in one of the most interesting fields on earth, I shall go sorrowing to my grave."

REV. DR. PAYSON.

Dr. Sprague, in his Annals of the American Palpit, says of Dr. Payson:—
His power of conversation was perhaps among the most remarkable of his gifts. Like the "philosopher's stone," it seemed to turn every thing that it touched into gold. He was ever awake to the end of (his) conversation; Jesus Christ, the same yesterday, and to-day, and forever. Circumstances, persons, topics, and occasions, were all made use of to produce some religious effect; and he seemed conscious of his power to direct any subject to this end. He was accordingly free and unrestrained in taking up the topics which others had introduced, and his discernment of character, which was quick, and often surprisingly accurate, greatly contributed to the readiness with which he adapted himself to every variety of persons. He had at his disposal, without much of what may be called small change, in conversation, which so enhances the pleasure of familiar intercourse. He was often facetious, playful,

quaint, and witty; and yet he would say little things, and relate amusing anecdotes and imaginations, in a chaste, delicate, and harmless way. The smile that played on his countenance was subdued and quiet, as if he were conscious of the presence of spiritual realities. With the utmost ease, therefore, and without producing the slightest impression of incongruity, he could pass from playfulness to the most serious business. So natural was the transition, that one would hardly notice the change. His business indeed was ever a near neighbor to his piety, if it was not a part of it; and his most cheerful conversation, so far from putting his mind out of tune for acts of religious worship, seemed but a happy preparation for the exercise of devotional feelings. Hence his instructions and prayers, in the family and in the social circle, where he had given full play to his conversational powers, were often the most thrilling and eloquent of his religious performances.

The same was true of his counsels and devotional exercises in the house of affliction. There, too, as well as in the social circle, he was excited; and whatever awakened his mind to activity, and his heart to emotion, whether cheerful or sad, alike prepared him to enter, with his whole soul, into the sympathies of religion and religious worship. He was also ready and apt, and at the same time delicate and unobtrusive, in his reproofs to the careless, in the occasional circumstances in which he was placed. "What makes you blush so?" said a reckless fellow in the stage, to a plain country girl, who was receiving the mail bag at a post office, from the hand of the driver—"What makes you blush so, my dear?" "Perhaps," said Dr. Payson, who sat near him, and was unobserved until now—"Perhaps it is because some one spoke rudely to her, when the stage was along here the last time." This delicate rebuke, thus quietly administered, was no doubt made the occasion of profitable conversation, and it would not be surprising if the young man who was thus made ashamed of his manners, was led on by the kind interest of his reproof, from one topic to another, till he was made ashamed of himself as a sinner before God.

ANECDOTE OF HARRISON GRAY OTIS.

On a cold, rainy Sunday morning in October, many years ago, Hon. Harrison Gray Otis found himself traveling through the State of Connecticut. An important case was to be argued by him on the next Monday morning, in Boston, and he started from New York on the previous Saturday, and had rode all night in order to meet his legal engagement.

After he had finished his breakfast at his hotel, and was about proceeding on his way, he was informed that it would be perfectly useless to attempt to drive through the city, as he would certainly be stopped by the lynx-eyed "tidings-man." Connecticut was of old a very pious State, and her rigid laws against traveling on Sunday have made her Puritanic morality notorious. But Mr. Otis was inclined to try his shrewdness against the officer. Accordingly, he went to the office of a friendly barrister in the town where he breakfasted, and asked him the favor of a loan of his copy of the Revised Statutes of the State, until he should be clearly beyond her borders. The attorney complied, and Mr. Otis, with gig and law book, proceeded on his journey.

He had scarcely turned the second corner, when he and everybody else expected, a grave looking Puritan, in the shape of a tidings-man, took his horse by the head, and coolly informed him he was a prisoner, suggesting at the same time that he would attend him to the next jail. Mr. Otis, nothing daunted, and assuming his legal dignity, replied:—"Sir, I respect the day and law, but I shall be obliged to break the Sabbath, the day, and your head, if you do not quietly remove from my path."

But the pious officer was not to be bluffed by this, and again repeated his command. Mr. Otis said that nothing was to be gained from intimidation; and that he must fall back upon his last resource. He accordingly began to feel around him for the Revised Statutes.

"Well, my friend," he said, "it won't do any hurt to look at the law a little, which puts me so completely in your power, for you know it is a good old legal maxim, that no man shall be condemned but by the judgment of his peers and the law of the land."

Mr. Otis opened the Statutes, and turned at once to the article against Sabbath-breaking. "You will find it there," said the officer, with a shrug of his shoulder, at the idea of nabbing and penning a person whom he now discovered to be a hire attorney. Mr. Otis proceeded to read:—"If any person shall be guilty of breaking the Sabbath, as aforesaid, it shall be lawful for the tidings-man to arrest and stop him," etc.

The eye of the great lawyer slyly sparkled as he read the statute, though with rather a doleful air he added, "It is true, sir, the law is against me, and I must submit."

upon the composed expression of the learned advocate, and, sure enough, he did go back. Mr. Otis stopped, just long enough, to permit his legal friend to get comfortably out of sight—and then he quietly proceeded on his way, reaching the line without further molestation. The fame of this "legal quirk" soon spread, and in a few weeks nothing was heard or seen of "tidings-men" stopping travelers under the Statutes.

A PASTOR'S EXPERIENCE.

The following record of pastoral experience may be of service to those ministers who are not sharing in the drops of grace which are descending on many churches at the present time:—

Three years had now passed away, and no conversion had occurred. With my preaching all my people appeared to be well satisfied. Some said if the church would awake, we might see a different time. Some said we need not look for a constant revival. Others still thought that in his own good time, God would come by his Spirit, and His work would go on. But, as a pastor, I was going to the judgment seat to meet my hearers. Had I done all I could? Was there nothing in my manner, was there nothing in my heart, that grieved the Spirit? I trembled to answer such questions. I took the "Saint's Rest" into my study, to determine to see if Baxter had anything appropriated to my case. I had not read far, before a spirit of fear and trembling came over me. What if I should lose heaven at last? Then all my life came up in solemn review. The ruin of the damned, who lose heaven, and endure the torments of final despair, seemed a great and terrible reality. But the light of God's countenance seemed taken away from me. I felt undone.

Sabbath came. I must preach. But I could think of nothing but those terrible comparisons of Baxter about what the lost sinner will lose, and what he will endure, if he sinks to hell. I preached to Christians as one that felt most deeply for false professors, but most of all for myself. My sins against the law, against the mercy of God, against the pity of Jesus, seemed sinking me.

In my congregation, I observed a lady who appeared to swallow every word. I went soon and visited her. She was repentant. She felt like a ruined sinner. She was afraid there was no mercy for her. I told her, her sins were no greater, probably, than she had any conception of. I visited her the second and third time. She had not a tear to shed. She had taken sides with the law, justice and judgment, against herself. She was in bitter anguish. She said that she was lost, that she could not pray, that nothing in the Bible could give her any comfort. She was sinking into terrible gloom. She wanted to know if I thought there could be any hope. At this, I betook myself to Calvary. I showed her the rock that was cleft. I showed her the boundless compassion of Jesus. It was while talking with her of the abounding mercy of God, that light broke into my own mind. My own despair gave way to a flood of joy. I left her, and sought a place to weep for joy. I beheld the ever-blessed Saviour. I felt the streams of mercy, flowing warm from his pierced side. But as soon as I left her, she thought her last hope was taken away. She thought that I despised her conversion, and for this reason had suddenly left her. Then she went away alone. Her sins were like mountains. No friend could help her. She stood on the crumbling brink of woe. It seemed to her that she deserved eternal despair. It was then, that she dropped on her knees, and cried in bitter groans, "It pleased the Saviour now to show her his compassion. She wept. Tears fell in gushing streams. She thought, O, how could I have sinned against such love, such pity, such glory! When I next saw her, she appeared like one who could not forgive herself, that she had lived all her days in sin. But O! the love of Jesus to her, she could never tell!

By this time, wherever I went in all my parish, sinners were awakened. My inquiry meeting was crowded. My congregations were solemn. But this was the type of work from first to last; whether penitent or impenitent, all took sides with justice against themselves, and sued for mercy as the last hope. And when the converts offered themselves for admission to the church, mercy was all their plea.

JUDGE TANEY ON THE AFRICAN RACE.

The following extract from the "Opinion" of Judge Taney in the Dred Scott case, embodies about as much of the spirit of slavery as it is possible to put into the same space. The Judge says:—"It is difficult at this day to realize the state of public opinion respecting that unfortunate class, with the civilized and enlightened portion of the world, at the time of the Declaration of Independence and adoption of the Constitution; but history shows they have for more than a century been regarded as beings of an inferior order, and unfit associates for the white race, either socially or politically, and had not rights which white men were bound to respect; and the black man might be reduced to slavery, bought and sold, and treated as an ordinary article of merchandise. This opinion at that time was fixed and universal. With the civilized portion of the white race. It was regarded as an axiom in morals, which no one thought of disputing, and every one habitually acted upon it, without doubting for a moment the correctness of the opinion: And in no nation was this opinion more fixed and generally acted upon, than in England, the subjects of which government not only seized them on the coast of Africa, but took them, as ordinary merchandise, to where they could make a profit on them. The opinion thus entertained was universally impressed on the colonists; this side of the Atlantic, accordingly, negroes of the African race were regarded by them as property, and held and bought and sold as such in every one of the thirteen colonies which united in the Declaration of Independence, and afterward formed the Constitution. The doctrine of which we have spoken was strikingly enforced by the Declaration of Independence. If be- cause thus: 'When in the course of human events, it becomes necessary for one people to

disolve the political bonds which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.' And it then goes on: 'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.'

"The words before quoted would seem to embrace the whole human family; and if used in a similar instrument at this day, would be understood to include the African race. But the enslaved African race was not intended to be included, for in that case the distinguished men who framed the Declaration of Independence would be flagrantly against the principles which they asserted. They who framed the Declaration of Independence were men of too much honor, education, and intelligence, to say what they did not believe; and they knew that in no part of the civilized world were the negro race by common consent admitted to the rights of freemen. They spoke and acted according to the practices, doctrines, and usages of the day. That unfortunate race was supposed to be separate from the whites, and was never thought or spoken of except as property. These opinions underwent no change when the Constitution was adopted. Two clauses of the Constitution point to the negro race as separate, and not regarded as citizens, for when the Constitution was adopted, these two clauses were not intended to confer upon them or their posterity the blessings of liberty, so carefully conferred upon the whites. They were all articles of merchandise. The number emancipated were regarded as a part of the slave population, rather than free. From the best consideration, we have come to the conclusion that the African race who came to this country, whether free or slave, were not intended to be included in the Constitution for the enjoyment of any personal rights or benefits. The two provisions which point to them treat them as property, and make it the duty of the government to protect them as such."

WOMAN WITHOUT RELIGION.

A man without religion is at best a poor probate—the football of destiny, with no tie linking him to infinity and the undying eternity that is before him. But a woman that is without it is even worse—a flame without heat, a flower without perfume. A man may, in some sort, be his frail hope and honor, with some courage, and some sense, and some dignity of the world; but the woman, without that anchor which she call faith, is a drift, and a wreck. A man may cautiously continue a kind of responsibility or motive, but can find no basis on any other system of right action than that of spiritual faith. A man may craze his thoughts and his brain to thoughtlessness in such poor harborage as fame and reputation may stretch before him—a woman, where can she put her hope, while passing through trials, storms and tribulations, if not in heaven?

And that sweet truthfulness—that abiding love, that enduring hope, mellowing every scene of life, lightning them with the pleasant radiance—when the world's cold storms break like an army with cannon, who can bestow it all but a holy soul tied to what is stronger than an army with cannon? Who, that has enjoyed the love of a godly mother, but will echo the thought with energy, and hallow it with a tear?

The worldly being has no points where divine grace can reach him. Take away the object of his ambition, and he is soured; add to it, and he becomes intoxicated. Send him sickness, and he only writhes like a wounded man. But the unsealing of the human heart, by cutting off its earthly objects of love; turns the fountain of that love direct to heaven. The bereaved soul looks its Heavenly Parent in the face because of its chastisement. Sacred indeed, then, is that heaven-fire whose presence gives happiness on earth, and even whose extinguishment serves to open the vision of eternal glory and reward in heaven. (L. Marvel.)

"THE FIRST FRUITS."—Rev. Phineas Stowe recently received quite a large package from an old sailor, accompanied with the following singular note:—"Having by the blessing of God, the Father, Son and Holy Ghost, bought a lot of stock, the donor and son present the first fruits to God and the Lamb, for the conversion of the world, and more especially to Foreign Missions—twenty-four dollars in cash. Please to sell them for fifty cents apiece, or as much more as possible. From Jesus Christ's Man."

No man can be a medium for sending forth a healthful and regenerating influence into the public mind, except so far as he lives in peace and quietness with his own family, and whose friends who are immediately about him. No man can any one be really at peace with his intimate friends and associates, except so far as peace and quietness dwell in his own breast; and these heavenly qualities can be implanted there in no other way than by cultivating the habit of shunning, as sins against God, every evil and disorderly affection, thought, or action.

He that is warm to-day and cold to-morrow, zealous in his resolutions, and weary in his practices, fierce in the beginning, and slack and easy in his progress, will not yet well chosen what side he will do; and if we do, we have left God; and whether he can go who goes from God, his own sorrows will soon enough instruct him. Faith is the very life of the spirit; how should we maintain it—how increase it? By living it. Faith grows with well-doing. What little faith you have, only live it for one day, and it will be stronger to-morrow. These are the most severe, relentless, and deadly persecutors who are actuated by what they regard as a religious duty.

General Intelligence.

European News.

News from Europe to March 14th has been received.

The important fact in the news is the announcement of Lord Palmerston, that he will dissolve Parliament and go to the country upon the Chinese question.

The intelligence from China comes in scraps from private letters, and contains nothing different from the newspaper reports already published.

The Post's Paris correspondent states that an exchange of notes had taken place on the Chinese difficulty between England and France.

We hear from Paris that all commercial intercourse between the Chinese and the English has been prohibited by the Chinese authorities all over the Empire.

The signing of the treaty of peace with Persia is officially announced, and a copy has been dispatched to Tehran for ratification.

News from Circassia had been received to the effect that the Circassians had again beaten the Russians on the banks of the Laba.

The Sultan has presented to France the Church of Nativity, also the Palace of Knights of St. John, at Jerusalem.

Mr. Shaw, who has been speaker of the British House of Commons for 18 years, retires at the dissolution of the present Parliament.

California News.

News from California to March 5th was received in New York on the 28th.

The principal item of news relates to the action of the Senate on the repudiation of the State debt. The Committee on Claims have reported against its payment on the ground that the Supreme Court has declared the unconstitutionality of all liabilities incurred by the State over \$300,000.

The accounts from the mines are favorable. A large quantity of rain has fallen, and there is every prospect of plenty of water.

A destruction of property to the amount of \$70,000 was caused by the breaking away of a reservoir on Deer Creek, above Nevada, on the 17th of February.

A rich deposit of coal has been found near Mormon Island, twenty-two miles east of Sacramento City, near the terminus of the Railroad.

Three men were killed by the explosion of a steam boiler at Sacramento on the 28th of February.

John Hyde, an ex-Mormon Elder, is lecturing against that sect to large congregations, in various parts of the State.

The steamer Panama, from San Juan del Sur, brought to Panama 125 deserters from Walker, all in a very destitute condition.

The proclamation of President Mora of Costa Rica, inviting all persons connected with Walker's band who desired to escape from him, and promising them protection and a safe passage to any part of the United States, had been extensively circulated in all parts of Nicaragua and even among Walker's men.

As the steamer Commonwealth came alongside the wharf at New London, on Friday night, March 27th, on the passage from Norwich to New York, a lady walked overboard.

On the 26th of March, the President of the United States received by telegraph the melancholy intelligence of the death of his nephew, Col. Elliott Eskridge Lane of Lancaster, Pa.

Among the bills before the Legislature of New York, is one for the extension of the Genesee Valley Canal from Olean to Mill Grove Pond, a distance of about six miles.

Calvin Randall, of Surrey, N. H., from the sap which he gathered in two days in February, made over 300 pounds of maple sugar.

Kansas Items.

There is no longer any doubt about the succession in Kansas. The Hon. Robert J. Walker of Mississippi has accepted the Governorship, and Frederick P. Stanton, ex-M. C. from Tennessee, has been appointed Secretary.

A letter from Albany, N. Y., says: Whether any thing useful will be accomplished in the way of legislation on the subject of the Run Traffic, it is hazardous to guess just now.

The New Bedford Mercury learns that a lady residing in that city was badly poisoned, a few days since, by eating a few spoonfuls of preserved whortleberries, which had been put in a tin case.

A sale of paintings took place the other day in New York, and was very numerously attended. Stanton's portraits of Madison and Monroe were sold to Mr. A. A. Low for \$650.

The Land Department will shortly issue circular instructions to locate the Sioux Half-breed scrip, under the act of Congress of 1854.

The Rhode Island House of Assembly, before its adjournment, came to a final decision on the question of the death penalty.

Two slaves, a yellow man and a black, belonging to a hotel keeper in Washville, Tennessee, a few days since attempted to escape North.

The New Jersey House of Assembly, by a vote of twenty-two to thirty-one, rejected the proposition for the appointment of a committee to confer with the New York Commissioners on the subject of the removal of the Quarantine.

The papers recently contained an account of a man in Savannah, who drew a \$15,000 prize in the lottery, went on a spree, lost his money, and died in a fit.

The leading New York appointments by the Administration were finally announced on Wednesday last, as follows: Collector, Augustus Schell; Surveyor, Colonel Emanuel B. Hart; Postmaster, Isaac V. Fowler, (reappointed); Marshal, Isaiah Rynders; Navy Agent, George N. Sanders; Naval Officer, Ashburn Burdall.

A singular decision, and a most unjust one, has just been given in Cincinnati, if the papers are to be credited. A gentleman fifteen years ago found an infant on his doorstep, and left it at a benevolent institution. He has now, under a suit, been made to pay \$150 per year for its support since that time.

We learn that the Central Railroad Company are making arrangements to run an Express train during the Summer, in connection with the Hudson River Railroad, from New York to Buffalo in thirteen hours.

A defalcation of 45,000 dollars is said to have been discovered in the office of the New York Central Railroad Company at Albany, in the accounts of Maximus Schoonmaker, late Superintendent of the Bank Department.

On the 23d of February, 1857, the French frigate Government offered a reward of 50,000 to the man who, before the 23d of February, 1857, should make the electric battery industrially useful and economical.

The Rev. Dr. W. H. Medhurst, the distinguished English Missionary in China, recently landed in his native country, after an absence of many years, and died three days after.

Eighty-eight persons committed suicide in New York in the last year, and precisely the same number the year previous.

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The Alcohol Distillery of J. Higby & Co., Baltimore, was burned on Thursday morning last, owing to the explosion of a steam boiler and several persons perished; the number not certainly known. Four dead bodies have been taken from the ruins.

The Senate of New York has, after due deliberation, substituted, by a vote of sixteen to thirteen, a bill reviving the system of Licensing the sale of Intoxicating Beverages for one decreeing a Total Prohibition of the Liquor Traffic.

Foley's Hotel, at Harbor Grace, Newfoundland, was destroyed by fire on Saturday morning, March 1. The fire broke out about 3 o'clock, while the inmates, some 30 or 40 in number, were asleep, and six of them perished in the flames.

The reported duel in Brown University proves to have been a mock affair, got up to hoax a few fellow-students. It has proved a serious joke to the parties concerned, one of them having been expelled, and the others suspended.

The camphine works of the Williamsburg camphine and alcohol distillery, between South Fifth and Sixth streets, owned by Messrs. McCready, Mott & Brundage, were destroyed by fire on Tuesday night last, with a loss of from \$25,000 to \$30,000.

A letter dated Albany, Wednesday, March 26, 1857, says: The Hon. Gerrit Smith, who is one of the largest property owners in Oswego, spoke this afternoon in the Assembly Chamber before a full house, against discriminating tolls.

Weir & Co.'s cotton factory, at St. Louis, was burned on Tuesday morning last, with a loss of \$100,000. The work is thought to be that of an incendiary, and by it some 150 hands are thrown out of employment.

We have important news from Florida. The Indian war is going on there in earnest. An engagement had taken place near Bowlegstown, in which a squad of the Fifth Infantry had four men killed and six wounded, with one missing.

The defuncting Cashier, Mr. Wagoner, who absconded from New Castle, Pa., with the funds of the New Castle Bank, was arrested on Wednesday at Philadelphia, and taken back to await his trial.

The Surprise, New York clipper ship, arrived at this port on Wednesday last week, from Shanghai, with a cargo of teas, having made the passage in 82 days; seven days the quickest time on record.

The splendid steamer Isaac Newton, on her way from New York to Albany, one night last week, got aground and received serious injury, which will render it necessary to take her on the Dry Dock.

The Rochester Union says it learns from a private source that the Hon. O. B. Matteson is not expected to recover from the attack of the rat epidemic from which he was suffering when he returned to Utica from Washington.

Mollie Jennings died recently in Pittsylvan, Co., Va., at the advanced age of 107 years. She was a grown woman before the Declaration of Independence, and has resided in the county in which she died ever since her birth.

The bridge of the Petersburg Railroad over the Roanoke river, Virginia, took fire from the sparks of a passing locomotive on Wednesday last, and was totally destroyed. The loss is estimated at \$60,000.

The Republican American Union State Convention of Pennsylvania nominated the Hon. David Wilgoot, of Bradford, for Governor, and the Hon. William Milward, of Philadelphia, for Canal Commissioner.

The whole line of the Iowa Central Railroad has been put under contract, from Sabula, Iowa, on the Mississippi, due west to the Missouri, a distance of 350 miles in a direct line.

Thirteen slaves were manumitted a few days ago under the will of A. Phillips, deceased, of Kentucky, the widow presenting each of them with \$15.

A new bed plate for the Collins steamer Baltic, and one of the largest ever founded in America—weighing sixty tons—was successfully cast at the Novelty Works a short time ago.

The Hudson River Railroad Company have paid \$750 to Joseph Clinton, and \$500 to B. O'Connor, injured some time ago by the Spynett Dayvil accident on that road.

The Hon. C. C. Chatfield, a well-known Democratic politician of Illinois, and ex-Senator Bayard of Delaware, are dangerously ill of the National Hotel epidemic.

It is proposed to build a railroad from Cincinnati southward through Kentucky to the Cumberland gap, to connect with roads to North Carolina, Tennessee and Virginia.

An Extra Session of the Legislature of Minnesota is to be held on the 27th of April to arrange for a Convention to form a State Constitution.

D. F. Hollingworth, one of the men sent from South Carolina to Washington for the remains of Preston S. Brooks, has since died of disease contracted while at Washington.

Wm. Yates, M. D., the physician who first introduced vaccination into the United States, died on the 7th of March, at Morris, Otsego Co., N. Y.

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TRAVELER'S GUIDE. TIME OF RAILROAD TRAINS LEAVING NEW YORK. HUDSON RIVER ROAD.—[Depot cor. Wall and West Broadway.] 6.00 a. m.—Albany Express, Peekskill and Poughkeepsie. 8.00 a. m.—Poughkeepsie Way Passenger and Mail, chief stations. 11.15 a. m.—Through Express and Mail, chief stations. 12.00 m.—Poughkeepsie Freight and Passenger, all stations. 3.30 p. m.—Albany and Troy Express, chief stations. 4.00 p. m.—Sing Sing Passenger, all stations. 4.45 p. m.—Poughkeepsie Passenger train. 5.30 p. m.—Peekskill Way Passenger, all stations. 6.45 p. m.—Emigrant Train, chief stations to Albany.

BRIDGE ROAD.—[Depot foot of Duane-st., N. River.] 5.30 a. m.—Oswego Milk Train, all stations. 6.30 a. m.—Buffalo and Dunkirk Express, chief stations. 8.15 a. m.—Mail, all stations except four. 9.00 m.—Paterson Accommodation, from Jersey City. 12.00 m.—Chicago Express, chief stations. 1.00 p. m.—Paterson Accommodation, from Jersey City. 4.00 p. m.—Express to Paterson, Accommodation to Middletown. 4.30 p. m.—Night Express, Buffalo and Dunkirk, chief stations. 6.00 p. m.—Paterson Accommodation, from Jersey City. 9.15 p. m.—Emigrant, nearly all stations.

NEW JERSEY CENTRAL ROAD.—[Depot Pier No. 7, North River.] 7.30 a. m.—To Easton and intermediate stations. 11.00 a. m.—Somerville, Westmoreland, (By N. Jersey R. R. to Elizabeth City) 3.10 p. m.—Easton, all stations. 5.00 p. m.—Somerville, all stations.

EDMUND F. BROWN, COMMISSIONER OF THE U. S. COURT OF CLAIMS, Notary Public, and Claim Agent, Washington City, No. 474 Seventh Street, opposite the City Post Office. Deeds, Leases, Wills, Contracts, Agreements, and other Legal Writings, carefully and promptly prepared. Affidavits, Affirmations, and Acknowledgments, taken and certified, and General Agency business transacted. Persons in any of the States who desire investigations or inquiries in any of the Departments of the General Government, or in any of the Courts, by enclosing such retaining fee as the case will justify, will receive prompt and efficient attention.

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, Stomach, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homoeopathic prescriptions—an advantage found in but few "Water-Cures." Especial attention will be given to cases of Rheumatism, sciatica, neuralgia, &c., such as Hip Disease, White Swelling of the Hip, &c., (in their early stages,) and Caries and Necrosis of bone.

Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to. Address, H. P. BURDICK, Alfred, Allegany Co., N. Y.

Central Railroad of New Jersey, COMMENCING at New Hampton with the Delaware, Lockawanna and Western Railroad, to Scranton, Grand Bend, the North and West, and at Hazleton with the Lehigh Valley Railroad, to Mauch Chunk—WINTER ARRANGEMENT, commencing Jan. 1, 1857. Leave New York for Easton and intermediate places, from Pier No. 2, North River, at 7.30 A. M. and 3.10 P. M.; for Somerville, at 7.30 and 11.00 A. M., and 3.10 and 6.45 P. M. Trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from foot of Courtland-st., at 7.30 and 11 A. M., 3.30 and 4 P. M. JOHN O. STERNES, Superintendent.

To Persons out of Employment. An Elegant Copy of "The People's Pictorial Family Bible," Sent for One Copy, and try it before you buy. WANTED—AGENTS TO CIRCULATE SEARS' LARGE TYPE QUARTO BIBLE, For Family Use, entitled THE PEOPLE'S PICTORIAL FAMILY BIBLE. This useful Book is destined, we can form an opinion from the notices of the press, to have an unprecedented circulation in every section of our wide-spread continent, and to form a distinct era in the sale of our works. It will, no doubt, in a few years become the Family Bible of the American People. The most liberal remuneration will be allowed to all persons who may be pleased to procure subscribers to the above. From 50 to 100 copies may easily be circulated and sold in each of the principal cities and towns of the Union. It will be sold by subscription only.

Application should be made at once, as the field will soon be occupied. Persons wishing to act as Agents, and to see a safe copy, can send for a specimen copy. On receipt of the established price, Six Dollars, the People's Pictorial Family Bible, with a well bound Subscription Book, will be carefully boxed and forwarded per express, at our risk and expense, to any central town or village in the United States, excepting those of California, Oregon, and Texas. Orders respectfully solicited. For further particulars, address the undersigned, H. P. BURDICK, 181 William-st., New York.

Mountain Glen Water-Cure, Plainfield, New Jersey. This retreat is now open for patients and boarders. Its location, being protected from the bleak and changeable winds of early spring, renders it peculiarly desirable at that season. The grounds are high, and the immediate vicinity on the verge of both mountain and plain, an extended landscape presents itself, embracing the beautiful valley below. Patients, even at this time, can find pleasant and dry walks at all hours of the day, enjoying at the same time the song of early spring birds, and the murmur of falling waters. Dr. Utter flatters himself, that by the judicious application of hygienic principles, and an avoidance of great extremes, as often obtains at "Cures," he will be successful in meeting the reasonable expectations of those who come to his pleasant retreat in search of health.

Terms, from seven to ten and one half dollars per week for patients. Boarders, from five to seven dollars. Examination fee three dollars, which is abated if patients remain longer than one week. Consultations, and advice by letter, free of charge. Address, Dr. A. UTTER, Plainfield, N. J.

The Christian Review—Volume Twenty-two. This Quarterly has been, and is, the only Baptist Periodical of its kind, in the world. During its career of twenty-one years, it has enjoyed high favor among ministers and laymen throughout the country, and has received the warmest commendations from the Press. It has been recently purchased by Rev. Franklin Wilson, and Rev. Geo. B. Taylor, of Baltimore, Md., who will, with the January Number, assume the editorial control, assisted by a competent corps in different parts of the Union. In future, as in the past, it will be filled with paid articles, contributed by our countrymen, and with original contributions from other denominations. It will be carefully boxed and forwarded per express, at our risk and expense, to any central town or village in the United States, excepting those of California, Oregon, and Texas. Orders respectfully solicited. For further particulars, address the undersigned, H. P. BURDICK, 181 William-st., New York.

Have we a "Book Agent" among us? THOSE INCALCULABLE WORKS STILL IN THE MARKET! Sold Exclusively by Subscription. BELCHER'S HISTORY OF ALL RELIGIONS IN THE UNITED STATES; royal octavo, 1024 pp., 200 Illustrations. Persons wishing to purchase a copy of FLEETWOOD'S LIFE OF OUR LORD AND SAV. JOUR JESUS CHRIST, 704 pp., with 24 illustrations in colors. THE FAMILY BIBLE, containing the Old and New Testaments, the Apocrypha, Concordance, and Index to facilitate the search, throughout the entire Bible, the harvest truly is great, while the laborers are few. We know not if there be a "Book Agent" among us. That question we leave to more able minds than ours. If there be, however, and he is endowed with the natural sense that good books should be made to do good, we would be glad to have more profitable help engaged in the field of our work than is disputing his claims to royal descent. In the meantime, our ambitious young Americans can obtain full particulars as to books or agency by applying to our address, JOHN H. POTTER, Publisher, No. 12, 5th Street, Philadelphia, Pa.

ROGERS' HOTEL AND DINING SALOONS, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York. Rooms let by the day or week. CLARKE ROGERS, Proprietor. HENRY ZOLLNER, (late of Fulton Hotel.)

Board Meetings. The next quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary, Publishing, and Tract Societies, will be held at New Market, N. J., on Fourth day, April 8th, commencing at 9 o'clock A. M.

Bookseller in Lowell, Mass. JOSHUA MERRILL, (formerly Merrill & Straw.) Publisher, Stationer, Stationery, and Dealer in Paper Hangings, Borders Blank Books, &c., at No. 23 Central and 1 Middle streets, opposite the Post Office, Lowell, Massachusetts. Blank Books made to order. Books, Pamphlets, Music, &c., bound with neatness and dispatch.

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Great American Route. MICHIGAN SOUTHERN RAILROAD to Chicago, St. Louis, Buffalo, and Erie, N. Y. Central and American Lake Shore Railroads, to Toledo, forming the shortest, quickest, and pleasantest route to the Great West. For through tickets and rates of freight, apply at the Company's Office, No. 193 Broadway, corner of Day-st., New York. JOHN F. POTTER, Agent.

Farm for Sale. THE subscriber offers for sale his farm of 934 acres of good farming land, situated at Alfred Center, and recently sold and adjoining the Academy lot and University. Persons wishing to avail themselves of the advantages of these institutions, and a good market, will find this one of the most pleasant locations in Western New York. This farm is well fenced, well watered, with good buildings, barn 24 by 50, house an octagon cottage 37 feet in diameter, two stories high, and well finished, &c., &c., under the whole, and under the past summer. For further particulars, address P. F. POTTER, Alfred Center.

Every Reader WILL please notice the advertisement descriptive of Mr. SEARS' PICTORIAL FAMILY BIBLE, and send for the Printed Catalogue of all our Illustrations. To the uninitiated in the great art of selling Books, we would say, that we present a scheme for money making which is far better than all the gold mines of California and Australia.

Any person wishing to embark in the enterprising and profitable business of selling the People's Pictorial Family Bible, for which he will receive sample copies of the various works (at wholesale prices) carefully boxed, insured, and directed, affording a very liberal per centage to the Agent for his trouble. With these he will soon be able to secure the most saleable, and order accordingly. Address, (post paid), ROBERT SEARS, Publisher, 181 William-st., New York.

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