

# The Sabbath Recorder

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## The Sabbath Recorder

Samuel Beebe on the Sabbath.

[The first book published in America in favor of the Seventh day, as the true Christian Sabbath, was written by Samuel Beebe, of Oyster Ponds, Long Island, and printed in Boston in 1722. The only copy we know of is in the "Sabbath Library," in New York. It was written in answer to a book published by Mr. Wadsworth, in favor of the First-day. As Mr. Beebe was under the necessity of obtaining the consent or permission of the Governor to print the book in Connecticut, and as some difficulty occurred on this point, we extract the introduction as a matter of curiosity. When it is remembered that the first newspaper published in North America, was printed in Boston in April 1704, and that in New York, no paper was published till 1725; this book of Samuel Beebe's will be considered the more curious.]

A HUMBLE ADDRESS

To the Honorable GUBERNOR SALTONSTAL, Esq., Governor of his Majesty's Colony of Connecticut in New England.

May it please your Honor:

Since it is the most certain mark of true excellency and the great test of character of true honor and virtue that mortal men can be accomplished with. And which will be the most noble and distinguish them from other men both here and hereafter, is to promote the glory of God according to his own will; and that can no other way be done, but by maintaining, observing, and propagating his laws; one of which is his fourth precept in the decalogue, which has suffered violence above a thousand years by that little horn (the Roman power called Christendom) that speak great words against the Most High, and wore out his saints and changed times and laws, to wit, the second and fourth commands, as Church history declares; and since it hath pleased God, out of his infinite grace and good will to his Church, to raise up many excellent lights in it for reformation both in Germany, France and England, who have in some measure restored the authority of God's royal law, and thereby the true worship and service of God (by discovering and destroying idolatry) according to the second command. So that we are now delivered from that Popish darkness of idolatry in a great measure, blessed be God for it; which may encourage us, and it does encourage me to be endeavoring (according to that measure of light received) for further reformation, from the same grand fountain of principle, to wit, the express will of God, revealed in his word, and such is the Seventh-day Sabbath (required by the authority of his fourth command) which has been changed to a laboring day, by the Little Horn; as it was foretold in the holy Scriptures; and the first day of week introduced into its room, to the great abuse of God's authority in his royal law, according to St. James.

So that the controversy now is, whether the Seventh-day shall be celebrated for the Sabbath, according to the royal law of God in the holy Scriptures? Or, the First-day of the week, which was superstitiously introduced into the room of it, in the Roman church? without one word of God for it.

And since Mr. Wadsworth (as its advocate) has endeavored to prove its legitimacy from the word of God, and practice of the primitive Fathers. And I have briefly (yet fully) answered all his allegations, arguments and authorities, to grant that I may have liberty to put the same in print, that others may read and judge; for it seems very unreasonable in a judge, to hear the plaintiff's pleas and arguments, and not to suffer the defendant to speak a word in the defence of the case; and yet give judgment against him.

Nehemiah, that excellent Governor of Judah, how eminent and exemplary was he for reformation? and in special for restoring God's Sabbath to its proper use, and due sanctification. Worthy of the best Governors on earth to follow. And since it is objected, That the Seventh-day Sabbath has not been observed for above a thousand years, but by very few; and that if it had been the will of God, that the Seventh day should have been observed for the Sabbath; He would have made it known long ago to his dear children, and faithful ministers. This is no argument at all, for it was the express command of God, that the children of Israel should dwell in booths. Lev. 23: 42. And yet this duty was neglected from Joshua's time to good Nehemiah's time, as in Neh. 8: 17. Notwithstanding many choice men, kings and prophets, who lived in the neglect of it, all the time between.

So hoping your honor will be no hindrance of light and reformation, in so weighty a case, but a promoter of it.

I remain your most humble and obedient servant, in what I may.

SAMUEL BEEBE.

Oyster Ponds, Sept. 5, 1721.

The aforesaid address is as near as I could copy out of the original of what I offered to his honor, on Monday the 11th of this instant, in as honorable a manner as I could; and who returned me many hard speeches, and turn'd me out of doors, telling me I was a man of no religion, and that he had rather have a Pagan in his house than me. And I don't know, but it would be more agreeable to him.

Howbeit my conversation is known, that I am no fornicator, nor an idolator, nor an adulterer, &c. No, nor a reviler, nor an examiner neither. Eph. 5: 10. Nor do I plead the law of God for a fee; nor the doctrine of Christ for lucre; neither will I quit my study for a greater salary; (as some have done) lest it should unfit me for the kingdom of God. Luke 9: 62.

And I profess myself to be a Christian, and to walk and square my life, and all my actions by the holy Scriptures; and should be thankful to him, or any other man, that will show wherein I err from the commands of God, our Lord Jesus Christ, whom the blind Pharisee called the Prince of devils. Matt. 10: 25. And if they have called the master of the House Beelzebub, how much more than of his household.

Some time after, meeting Justice Plumb (who had formerly been his honors deacon) I told him how hardly his honor had dealt with me; and he made me this answer, (viz.) Some body has told the Governor of it before you

went, and disturbed him; which gave me occasion to think, possibly somebody had misrepresented what I have written; his honor having never seen it, which encouraged this second essay.

The Honorable GUBERNOR SALTONSTAL, Esq.

Sir,—Having read the history of Eli, Hannah and Samuel, in the first book of Samuel; the two first chapters. And it seem'd by analogy to resemble, or represent my thoughts my humble petition for printing this little tract, so lively in the circumstances of it; that I could not but offer it to your second thoughts, begging your honors favorable acceptance, at least to peruse it. And the first that offers to consideration, is Eli, who altho' he was God's Priest, and a Judge in Israel; yet how unbefitting his place and dignity did he at first judge and reproach poor Hannah, as tho' she had been a woman of no religion. 1 Sam. 1: 14. And Eli said unto her, How long wilt thou be drunken, and put away thy wine from thee.

Secondly, Hannah, a poor barren woman, desirous to bring forth fruit for God, as in the eleventh verse; Give unto thy hand-maid a male child, then will I give unto the Lord all the days of his life, &c.

She also adds, My Lord, I am a woman of a sorrowful spirit, &c., and have poured out my soul before the Lord, count not thine hand-maid for a daughter of Belial, verse 15, 16. Which modest answer of hers, convinced good old Eli of his rash and hasty judging. Then Eli answered and said, God in peace, and the God of Israel grant thy petition.

Thirdly, This was accomplish'd, for God gave her a son, whom she called Samuel, saying, Because I have asked him of the Lord, v. 20. And she brought the child to Eli and said, O my Lord, as thy soul liveth, I am the woman that stood by thee, praying unto the Lord; for this child I prayed, and the Lord hath given me my petition, v. 25, 26, 27.

Fourthly, Hannah's confidence in God, chap. 2: v. 9. He will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail; and this Gamaliel was sensible of, Acts 5: 39.

Fifthly, Samuel grew, and the Lord was with him, and he let none of his words fall to the ground; and all Israel knew that God revealed himself to Samuel by his word.

As to the first branch, respecting Eli, it needs no explanation. The second branch shows by analogy, the earnest desire of my soul, to do something for the glory of God, and to the benefit of his people; the which I can say in the integrity of my heart, is what I intended, in what I have written. Oh, that this modest answer might have the like effect, as Hannah's had on Eli.

The third branch may be applied to the divine goodness, in assisting me his unworthy servant, in bringing forth this witness to the world, of the truth of God's word in the perpetuity of his sanctified Sabbath; which I herewith present to your honor.

The fourth branch may be of use to me, or any others, who are engaging in the work of God, to encourage us, not to fear the faces of men, when we are pleading for, and advancing the commands of God.

The fifth branch may resemble the success this birth, or little book may be attended with, being only a vindication of God's Sabbath. Being a manifestation of, or revelation of the will of God, from his holy word; which I entirely take to be the only rule of a Christian man's life, both as to faith and practice; none of which shall fall to the ground.

Not also what Samuel says, 1 Sam. 15: 22. Behold, to obey is better than to sacrifice, and to hearken, than the fat of rams.

Obedience to the written word of God, is the whole design of this little book.

And if I have erred in any point from the word of God; or misreported the Fathers, or irreverently behaved myself to your honor, or any others, I am ignorant of it; and beg your favorable censure therein.

Oyster Ponds, Nov. 15, 1721.

SAMUEL BEEBE.

THE CHRISTIAN READER.

I would not have thee think that I am fond of contending, especially when it is to enter the list with such champions as Mr. Wadsworth is, by knowing the truth of God's word to be on my side, I could not hold my peace, feeling I am commanded to contend earnestly for the faith that was once delivered to the saints. Which I think Mr. Wadsworth endeavors to subvert, by misinterpreting the Scriptures, misrepresenting of the actions and misreporting the Fathers, all which I lay to your charge, and doubt not to make good against him in the following pages.

It was a sore lamentation the Prophet Isaiah makes in his 59th chap. beginning at the 4th verse. None called for justice (i. e.) gave God his due, his own; his Sabbaths, nor any plea for truth (i. e.) the traditions (viz.) the first day of the week for a Sabbath. But Christ tells them, In vain do ye worship me, teaching for doctrines the commandments of men, and speak lies (i. e.) contrary to God's law, namely his fourth precept; they conceive mischief (i. e.) they study to break the law of God, as Aaron told Moses (viz.) thou knowest this people that they are set on mischief, for they said unto me make us gods, &c. And bring forth iniquity (i. e.) teach lawlessness liberty to break God's fourth command, but Christ tells them, Mat. 5: 19. Whosoever shall break one of the least of God's commands, and teach men so, shall be called least in the kingdom of Heaven. If this law of God's Seventh-day Sabbath were one of the least of his commands, yet, if Mr. Wadsworth breaks it, and teaches men so to do, how does he think to escape?

To the law and the testimony, if they speak not according to this word: it is because there is no light in them, Isaiah 8: 20. Therefore I earnestly treat thee, with the noble Bereans to search the Scriptures, to see whether Mr. Wadsworth's First-day Sabbath, or God's Seventh-day Sabbath ought to be observed as a Christian duty from the word of God.

And here I cannot but recommend to your serious and Christian consideration, those Godly and Christian counsels, set forth by the Elders and the messengers of the churches in the

colony of Connecticut, in the preface of their confession of faith, page 6.

They command to the people under their ministry these, following counsels:

1st. That you be immovably and unchangeably agreed in the only sufficient, and unvariable rule of religion, which is the Holy Scriptures, the fixed canon, uncapable of addition, or diminution. You ought to account nothing ancient that will not stand by this rule, nor anything new that will; do not hold yourselves bound to unscriptural rights in religion, where in custom itself doth many times misguide. Believe it to be the honor of religion to resign and captivate our wisdom and faith, to divine revelation.

2d Counsel. That you be determined by this rule, in the whole of religion, that your faith be right and divine, the word of God must be the foundation of it, and the authority of the word, the reason for it.

You may believe the most important articles of faith, with no more than a humane faith; and this is evermore the cause, when the principal faith is resolved into, is any other than the Holy Scriptures. For an Orthodox Christian to resolve his faith into education, instruction and the persuasion of others, is not an higher reason than a Papist, Mahometan or Pagan, can produce for his religion. Pny also unto God the worship that will bear the trial of, and receive the establishment by this rule. Have always in readiness a divine warrant for the worship you perform to God. Believe that no worship is accepted, and that only which is directed unto, and commanded, and hath promise of a blessing from the word of God. Believe that worship not divinely commanded, is in vain, nor will answer the necessities and expectations of a Christian; and is a worshipping you know not what. Believe in all divine worship, is it not enough that this act of worship is not forbidden in the word of God; if it be not commanded, and you perform it, you may fear you will be found guilty, and exposed to divine displeasure. Nadab and Abihu paid dear for offering in divine worship, that which the Lord commanded them not. It is an honor done unto Christ, when you account that only decent, orderly and convenient in his house, which depends upon the institution and appointment of himself: Who is the only head and lawgiver of his church.

They also add, (Page 10: ch. 1, Sec. 10.) The Supreme Judge by which all controversies of religion are to be determined, and all decrees of councils; opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest; can be no other but the holy Scriptures, &c.

All which are such undeniable truths, that they cannot be gainsaid by any Christian. And yet if they were believed, and practiced, I should have no need to have written an answer to Mr. Wadsworth's unscriptural discourse: wherein he endeavors to advance the First-day of the week for a Sabbath, that has no command of God for it; nor threatening of God for the neglect of it, nor promise of God in the keeping of it, as I find in all the books of God.

And I must tell you, that the command of God, and that only, is the ground of duty. And the threatening of God, and that only, is the ground of fear. And the promises of God, and that only, is the ground of hope.

He that hath my commandments, saith our Lord, (John 14: 21.) and keepeth them; he is that I love him, shall be loved of my father; and I will love him, and will manifest myself unto him, verse 23. Jesus answered and said unto him, If a man love me he will keep my words, and my father will love him; and we will come unto him, and make our abode with him. This is one of the precious promises that Peter speaks of in his 2. Epistle, chap. 1: v. 4. Therefore keep yourselves in the love of God, by keeping the commands of God.

That thou mayest so do, and thereby have a right to this, and all other of the promises of God, is the hearty desire of thy souls well-wisher, and one of the meaneast of Christ's members.

SAMUEL BEEBE.

THE AUTHOR'S PRAYER.

O Lord, arise, beat down thy foes, who do thy holy laws oppose, They break thy laws, set up their own, And wilt thou Lord let them alone, Thy Sabbath they do quite despise To vindicate it Lord arise, And let it not be trodden down, Since all the power is thy own, But grant O Lord that may see The Sabbath for to rest with thee, Which if they keep it will be a sign That thou art great and they are thine, If not O Lord yet grant that I May in thy Sabbath live and die.

Since it hath pleased thee O Lord A according to thy blessed will, My joy to open thy word, Under whose conduct keep me still, Even until I have run my race, L ord let me with thy word keep pace.

Be e content to bear the cross, E ven while on earth I do remain, E steeming all things else as loss, B ut only Jesus who was slain, E xpecting when he comes again E ternal glory to obtain.

Who will Enter into Heaven.

The poor in spirit; the mourner in Zion; the meek men of earth; those who hunger and thirst after righteousness; the merciful; the peace makers; the pure in heart; those who are persecuted for righteousness sake; all these will be permitted to enter heaven.

Whosoever believeth in Jesus Christ shall have eternal life. Those who, by patient continuance in well doing, seeking for glory and immortality; those who are rich in the good works; ready to distribute and willing to communicate—all these shall have a right to the tree of life. Do we earn heaven? No. Do we merit heaven? No. But from the days of John the Baptist now, the kingdom of heaven suffered violence, and the violent taketh it by force.

Christian Advocate.

Every letter deserves to be read and pondered, and it may have been seen by some of the readers of the Recorder, yet, presuming there may be some who have not read it, I forward it for publication in the Sabbath Recorder.

May the mantle of this veteran fall on many!

S. S. G.

The Church—Its Relations to Slavery.

A LETTER FROM JOSHUA R. GIDDINGS.

To the editors of the National Anti-Slavery Standard.

The communication signed "B," published in the Standard of the 13th ult., is so kind, so catholic in spirit, that I feel impelled to answer it. I think, however, that he is better versed in the Presbyterian polity than he is in that of the Congregational Church. The Church of which I have been an humble member for more than thirty years was formed upon the "accommodation plan" adopted in the early settlement of the Western country. Such churches were composed mostly of Congregationalists, but in nearly all were members who preferred the Presbyterian form of Church government. While such members remained in any of those churches, they were, of course, members of the Presbytery in which they were situated. When they ceased to have such members, they no longer held connection with the Presbytery, but acted solely on their Congregational platform.

The Church of which I am a member held this relation to the "Presbytery of Grand River," when, in 1847, they elected me, a lay member, to represent that body in the New School General Assembly. I had myself been bred in the school of New England Congregationalists, and held to the policy of that order; but I gladly complied with the feelings of the Presbytery.

My object was, so far as able, to induce the Assembly to avow the "Most High" as the Author of human existence, and of that liberty so necessary to sustain and defend the life which God hath given us, to render it useful and happy. I had been for some years engaged in efforts to separate our people and government from the barbarous system of African slavery; I had seen that mankind were looking to the religious sects for example and instruction upon great moral truths; and I had no doubt that the New School Presbyterian General Assembly would stand forth in the avowal and maintenance of these fundamental doctrines.

But I speak in great sorrow, and not in anger, when I say there appeared very little disposition among the great body of its members to take any action upon the subject. They did not deny the doctrines. Indeed some could not believe that any Presbyterian would deny them; while the Assembly, as a body, repudiated them in the most practical and emphatic manner.

Among the clerical and lay members were men whose whole lives had been a practical denial of these self-evident truths; men who were in the practice of buying and selling God's image; of holding their brethren in chains; scourging the Saviour in the person of his followers; lending their moral and political influence to a system of human degradation which excluded three million of our fellow beings in this nation from reading the gospel; closes up the windows of their intellects; shuts out the sunlight of truth from their souls, and envelops their moral existence in the gloom of mental night. They denied the brotherhood of man, denied that a Just God had given to others the natural right to life and liberty which they claimed for themselves. They put forth their powers in favor of an institution which consigns five hundred thousand American-females to prostitution, and annually dooms twenty-five thousand human victims to premature graves. When the Assembly gathered around the sacramental board methought I saw the blood of those victims dripping from their hands, besmearing the sacred vessels, and defiling the holy emblems which were swallowed by Northern Doctors of divinity. My soul sickened at the sight. I turned away in anguish. I wept in sorrow.

To have said all I felt, at that time, would have been offensive to many sincere and pious men. Others did not see things as I saw them, did not feel as I felt. The church to which I belonged quietly and silently ceased to send representatives to the Presbytery, as no member desired to hold further connection with that order; and we thereby became an independent Congregational church; holding no more connection with Dr. Adams or Dr. Ross than with Alexander Campbell or Brigham Young. Your correspondent is entirely mistaken when he supposes that either of those men could be received, or regarded as a Christian, either by me or by the Church of which I am a member.

In saying this I would not offend any human being; but I must not disguise the fact that I regard no man as a Christian who hesitates to avow the right of every human being to understand the duties of Christianity.

I write under peculiar circumstances. My son of life is near his setting. I know the time of my departure draws nigh. And as I thus stand on the verge of existence your correspondent demands an explanation of my sectarian views. If I leave those views for him or any other person to examine, I would leave them so distinctly expressed as to be understood. I therefore express my full conviction that neither one, nor any, nor all of the religious sects which now exist, meet the intelligence or the real Christianity of the present age; and that, as time advances, these defects will become still more apparent.

For three hundred years our Theology has remained stationary; while the arts and sciences have been constantly extending, intelligence has been increasing, and mankind becoming more and more elevated. The present age, sees nature, discerns her laws, understands them to be the will of God, regards the duties of mankind, the rights of humanity amid the full blaze of moral light which the noonday of civilization is now pouring upon mankind; while Luther, and Calvin, and the Reformers of the Sixteenth Century avowed doctrines which they discovered by the dim twilight, which then merely began to draw upon the earth.

The gospel had been proclaimed under the

rule of Imperial Rome, when men had very little conception of civil or religious liberty. The Saviour, was crucified for speaking the truth. His apostles fell martyrs to the civil power. The Church of Rome at length, extending its influence over the civil authority, enforced its sectarian doctrines by the institution by the horrors of the "auto-da-fe."

The reformers of that age struck at some of the prominent errors of the church, both in faith and practice, but they advanced no fundamental truths on which all men claiming Christianity must agree. The reformers themselves held to the Divine right of kings to bear civil rule over their fellowmen, to establish privileges for one class and impose heavy burthens on others; that the church held the same rule over the conscience and the faith of mankind. They were intolerant, persecuted those who disagreed with them. Calvin himself advised, nay, caused, the burning of Servetus for uttering the honest sentiments of his own heart. No one then dared avow the right of all men to think for themselves, to decide upon their own form of faith, to proclaim the equal rights of all men to civil, religious and spiritual freedom. Luther's ninety-five propositions were aimed at the sale of indulgences under the Papal rule. Those propositions are of little interest to the present age. Calvin's five points of theology, to wit: "Predestination," "Limited Atonement," "Total Depravity," "Irresistible Grace," and "Final Perseverance of the Saints," are far less interesting to the present generation than are the practical duties of "doing unto others as we would have them do unto us." The reformers of that age sought to control the thoughts, to guide the faith of mankind by metaphysical theories and abstract dogmas but little understood by the people or divines. Hence the great number of sects of the present age, each holding to some doctrine, some articles of faith, which distinguishes it from others. Yet, all reflecting Christians now hold that the great object of human existence is the instruction, the elevation, the unfolding of each, and of every moral being, preparing him or her for usefulness here and for enjoyment here and hereafter, in that such degree as the moral faculties are developed. That philosophy, religion, the laws and revelations of God, teach us that no vice can escape punishment and no virtue can be separated from its appropriate reward.

This while our religious sects have adhered to creeds and covenants, and articles of abstract faith, the popular mind has progressed in religious knowledge, and the great body of the American people now occupy a higher religious position, and avow religious truths which are more practical, more fundamental, than those proclaimed by any religious sect of the present day. Indeed, we see a great and rapidly increasing political party basing its existence, its expectations of success upon the self-evident truths, that all men hold from the Creator the equal and inalienable right to enjoy life, and that civil, religious and spiritual liberty which is so necessary to render life useful to the individual and to the world; that human governments are constituted to secure the enjoyment of these rights which God has conferred on mankind; that no human enactment which attempts to repeal the will of the "Most High" can bind the conscience or command the respect of good men.

Neither Luther, nor Calvin, nor any of our religious sects, of either ancient or modern times, has ever proclaimed these primal doctrines in its creeds, its articles of faith, or its covenants. On the contrary, most of our religious denominations admit the authority of rulers and legislators to change, to modify the laws of God, to rob their fellow-men of those rights which God has bestowed upon all mankind. Indeed, a portion of the members of most of the leading denominations assert and maintain that God has authorized one portion of our race to enslave and brutalize another portion. And members of those sects who are engaged in the daily commission of these crimes against God's law and our common humanity, avow confident hopes of salvation through imputed righteousness and irresistible grace.

I hesitate not to declare such theology opposed to the laws of God, the teachings of the Gospel, to the philosophy, the judgment and conscience of enlightened Christian men, however it may accord with the sentiments of a barbarous age.

I think the time has arrived when some modern Luther, or Calvin, should erect the standard of a higher, a purer theology, a theology in harmony with the laws of purity, of justice, of God; a theology approved by the philosophy, the judgment of enlightened men; a theology that acknowledges and proclaims the primal truths, that life, that civil, religious and spiritual freedom are the gifts of God—that every member of the human family has received from the Creator "an equal and inalienable right to enjoy them—that such enjoyment is necessary to develop the intellect; elevate the soul and prepare the individual for usefulness, for happiness here and hereafter—that every attempt to limit the sphere of human thought, or to hold the mind or the body of one man in subjection to the views or the will of another, or to prevent the enlargement of the immortal mind, or prevent the full and perfect development of any human soul, constitutes a crime to which, by the laws of nature and of nature's God, the appropriate penalty is inseparably connected, while every act in harmony with those laws necessarily elevates the individual and prepares him for higher attainments.

For the protection of these rights and the encouragement of these duties all governments and associations should be adapted. Of all the nations of the earth, ours is the most favorably situated for carrying forward this great reformation. Our Government was founded upon these truths, and most of our people believe them. The reformation has commenced, is in rapid progress. In all parts of the country men are awaking to the necessity of a more practical theology. The open and undisguised infidelity recently avowed in the Presbyterian General Assembly, that "there is no such thing as eternal right and wrong," has awakened the most thoughtful. Men see that mere theories, bald forms of sectarian faith, are impotent and useless. Our

old organizations are becoming inert, inefficient, worn out. Men long to lay them aside, to disconnect themselves from these theoretic technicalities, which retard the union of hearts upon those great and vital truths which elevate mankind and prepare them for usefulness, for happiness. Many of our ministers have caught the inspiration of these truths. They are striving to attain to the solemn convictions of their own judgment, unlettered by sectarian prejudices. The sea of human thought, which has remained quiet for an hundred and fifty years, is troubled. Its waters, nearly stagnant from long repose, are now ploughed by many keels. Discussion is stirring its deep foundations. The billows of agitation are rolling, and I trust the storm will continue, until false theories, and infidelity, the love of oppression, of tyranny, violence, polygamy, and slavery shall be overwhelmed, and their broken wrecks cast upon the sterile coast of political and religious conservatism.

I send the following for publication in the Recorder, to warn the young men against those land sharks of humanity who stand ready to do any damning deed to increase their gains. How can any honorable merchant commit such wickedness.

S. S. G.

Cruelty to Sailors.

The attention of the public has been called to this subject recently by the prosecution of several aggravated cases in the New York courts against officers of our merchantmen. The press of the country, or rather of our sea-port cities, cannot render a more humane service than by exposing these wrongs and cruelties.

From personal observation we are prepared to believe the charge of almost every outrage or cruelty, made against the officers of our merchant-vessels, as a class. There are honorable exceptions, undoubtedly. But as a general thing, they are the varied despots, and delight in brutality.

The justification adduced by officers for their cruelty is that men have deceived them, shipping for able-bodied seamen, when they were nothing but "land lubbers," and therefore deserve all they get.

Were this true, it would not justify the treatment they received. But it is not true, and ship-masters and officers know it. They know that men are kidnapped by ship-masters and landlubbers, and shipped for a cruise without their knowledge or consent—men who are made drunk, robbed, and sold into slavery, which, while it lasts, is more hateful than that of a Georgia plantation.

This American practice has disgraced us abroad. By a report from the "Society of Friends of Foreigners in Distress," in Liverpool, we learn that hundreds of seamen are turned ashore at that port from American ships, utterly ruined in health, from the treatment received on board of them. Of one hundred and six cases examined into by the Society, they report that only thirty-seven shipped of their own accord for the voyage! The others were all secured by foul means. Such a state of outrage surely calls for vigorous correctives.

Ship-owners, as well as captains, connive at this iniquitous system—indirectly, it is true, but nevertheless they know it and permit it—yea, occasion it. A ship is nearly ready for sea, but the crew is not secured. The owners or commission merchants say to the captain, You must sail on such a day. You must have your men. The captain goes to the mate and tells him he must secure so many persons by such a day, and the mate applies to the land-sharks to get them; the men are impressed, taken on board, stupefied with rum and opium, sign the ship's articles, or have their signatures forged, and are carried to sea. And then they are beaten for practicing deception in their engagement!

A book lately published in this city, entitled "Seven Year's Street Preaching in San Francisco," gives some graphic descriptions, and true illustrations of this wrong practiced on sailors. We make the following extracts:

"When the sailor's bill at the boarding-house runs up to cover the 'advance,' the land-lord says to him 'Jack, you must ship.' 'I won't do it,' says Jack. 'You shall do it,' you owe me a hundred dollars, and you must either pay me to-day, or go to sea in the ship Challenge.' 'Oh, I do not want to go to sea, yet,' says Jack. 'Oh, well, never mind,' says the land-lord, 'you're a clever fellow, and you may stay at my house as long as you please, and pay me when you get ready. Come, let's take a drink.' Jack, very glad to be on such good terms with the land-lord, walks up to the bar, and drinks the health of his master. In ten minutes, he is as insensible as a log. When he recovers from a mysterious sleep he is out of sight of land. He is awakened by the stern command, 'Wake up here and go to work.' The poor fellow, rubbing his eyes, inquires, 'What ship is this? Whither bound?' 'To Hong Kong.' 'How did I get here?' 'Why, you shipped, sir,' says the master. 'I never shipped in this ship.' 'Yes you did, sir, and you must go to work without any more grumbling,' replies the captain, sternly. 'I want to see the articles,' says the sailor. 'Well, sir, here they are. What is your name?' says the captain. 'My name is John Waters.' 'There it is written on the articles in two places, once by the land-lord, and once by the shipping-master.' 'I never signed these articles,' replies John. 'No,' replies the master, 'you were too drunk to write your name, but there's your mark.' John puts his hand to his head and studies a moment, and says, 'I want my advance before I go to work; how much will I get?' 'One hundred and twenty-five dollars for the run, paid in advance,' replies the captain. 'And here's your account from the shipping-office; your bill with the boarding-master took one hundred dollars, leaving twenty-five, which he handed me to give you when you got sober.' John takes the twenty-five and goes to work. 'But, you ask, 'what did the land-lord give the sailor to take away his senses so suddenly?' It was a compound of whiskey, brandy, gin, rum and opium; which, if a man drinks, he sinks into the Lethetan stream for a dozen of hours.'—pp. 228-230.

But, the kidnappers practice not only

seamen. Here is a case from the volume, page 231:

"A landlord, lacking a man to make up a crew, met a German glazier on Long Wharf with a pack of glass on his back, and said to him, 'He my good fellow, don't you want a job? 'Yes, sir.' 'I want you,' said the shark, 'to put some glass in the stem of that ship, pointing to a ship in the stream. 'Jump into my boat here, and I'll take you on board.' So off they went. As the German at in the stern of the boat, much pleased with the prospect of a good job, the shark said to him, 'Will you have a cigar, sir?' 'Yes.' So the glazier sat and puffed as he used to do in the Faderland, but before he reached the ship he tumbled over in the bottom of the boat. The shark threw his pack of glass into the bay, and running alongside hailed, 'On deck, there! lower away and haul up this man.' A rope is lashed around him and he was hauled up. The shark ran into the captain's office, saying, 'Captain, I've got you a first rate sailor here; he's a little boozey to-day, but he'll be all right to-morrow,' and got his advance. The poor German waked up at sea with a longer job before him than he had engaged for, and the worst of the business is, he must not only work for nothing, but be kicked and cuffed through the whole voyage for having the presumption to impose himself on the ship as an able seaman, when he knew nothing about the business. The cigar was drugged."

"On one occasion a shoemaker stepped to the bar to take a drink and waked up the next day at sea, and did not get back to his business for nine months."

Another case is given of a man who was put on board, as it was supposed, dead drunk, and his advance wages drawn; but the next morning, when the captain tried to wake the man up, he found that he was dead, and had been for a day or two.

Read the above, ye unsteady, wild country boys, who itch to go to sea; then learn to drink grog, whiff a cigar, and cut a sailor's flourish! That's the road to destruction.

The Sabbath Recorder

New York, August 20, 1857.

EDITED BY A COMMITTEE OF THE BOARD.

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The Reflections of Age, upon the Period of Youth.

Many things dispose the aged to reflect on the scenes of youth. The fresh pleasure that gladdened their hearts as one new object after another presented itself to their sight, is lived over again by the aged as they sit and reflect on the days that are past. There is to be sure a tender sadness connected with such remembrances, as the consideration invariably comes up that our youthful days are passed away never to return. Still the remembrance of them is sweet notwithstanding that. No one when advanced in years, will be disposed to avoid reflecting on the period of youth unless it has been darkened by acts of wickedness; and if it has, it still must be remembered. In the recollections of age innumerable incidents come up. Home, the family, is the source of a great proportion of them, and these perhaps of all others are most deeply engraven on the memory and heart. Others however, have a fixed and cherished record there. Our associates in the shop, the field, the school-house, the house of God, the landscape with its brook, its mountain, its river, its water-fall, its lake or its ocean, all come forth from memory's mysterious chamber, clothed in charms which no present passing pageant can present to the aged pilgrim's view.

What gives more loveliness to these retrospective views, than anything else, perhaps, is the confidence or faith which seems to characterize them. What we mean by this, is that in youth we took things to be what they appeared to be. In that feeling; lay the fullness and perfection of the pleasures we enjoyed. And now, after so long a time, when we have learned to distrust almost every person and thing, perhaps even more than we ought to, we look back to the days when our confidence in those around us was entire, and mourn the loss of the sweet pleasure which that confidence gave us. How lamentable it is that such should be the sad experience of (we feel obliged to say) every one, though we should be glad to avoid it.

As we go on our journey through life and have to do with our fellow-men, we are ever more and more impressed with the feeling that they care only for themselves—that all their civility, their professions of regard for us—that all their contracts, covenants and co-operations, terminate just where they see that they cannot make their own advantage out of the relation existing between us and them. This feeling, or loss of faith in mankind, is apt to grow when once it takes possession of the mind and no doubt very often becomes extreme and unjust. When we find that men are worse than we thought they were, we next mistrust that they are a great deal worse than they seem to be; and it being impossible for us to know how bad they are, there is nothing to guide or control the imagination, and it runs on to just such length as the disgust which the mind feels, from wrongs suffered, is calculated to carry it. From this it happens that the unjust world cannot be at all certain of being justly judged, by even the best of men. Not only so, but even good men are liable to suffer in each others esteem from the same cause.

When men, who in the youth of their manhood put their hands to a religious profession and covenant, with full confidence in each other's single-heartedness and devotion in the same enterprise, come to feel that personal interest has beguiled their associates from that generous and fraternal co-operation in the cause which they looked for, the heart sickens

and sighs in sadness for the sweet confidence too early lost.

The following incident has had its counterpart in almost every age. A revival of many ancient practices and opinions, once considered orthodox, would subject their advocates to a charge as serious as the one mentioned. Let any one but examine the views of the early Christians, concerning the "State of the dead," "Christ's Mission to the Spirit World," and many others, and he will find a wide departure at present from them. Many of the sermons of that age would now be considered as heretical as the thirty-second lecture of Dr. Chalmers was by the Presbytery of Bath. Mr. Smith is not the only one suspected of heresy, and on grounds quite as sound as was his. Should you deem the article worthy of a place in the Recorder, please insert it.

An Old Heretic Caught.

With amusement and no little instruction, we have been reading an account of some curious Presbytery proceedings in the northern part of the State of New York. It appears, that in the congregation of Prattsburgh, of which the Rev. B. C. Smith is pastor, and the members, less than twenty out of three hundred and eighty have become inoculated with the virus of Oberlinism, and those other isms that come with it, like the humors of the human system that collect together in one sore spot, becoming disaffected, sought to effect his removal. With this faction, the Presbytery of Bath sympathized, and desired Mr. Smith to ask a dismission from his people. This he declined, as his people desired him to remain, and he was very well satisfied with them. At length the Presbytery found that Mr. Smith was unsound in doctrine; he had become so intensely orthodox, that he had gone clean over into dangerous and destructive error, and must be called to account for heresy. The Presbytery met, and at Mr. Smith's suggestion, it was agreed that he should express his views on certain points of doctrine in a discourse, that they might hear and judge him out of his own mouth.

Accordingly the accused minister delivered a very able and eloquent discourse in their hearing, to which they listened with close and critical attention, prepared to detect the evidence of heresy lurking under every figure, or tapering off in every period. It is done. The hour of judgment came, and the clerical members of the Presbytery, in the presence of the congregation, condemned him out of his own mouth. The sermon was rank heresy, a concatenation of errors, and one man set it down as blasphemy. When the whole body had committed themselves unalterably against the soundness of the discourse, the pastor rose and gravely informed them that he had read in their hearing the 32d lecture of Dr. Chalmers on the Epistle to the Romans!!!

The audience burst forth in storms of applause. The feelings of the Presbytery depicted on their countenances, may be imagined but not described. They were overwhelmed with confusion, and vainly strove to recover by charging the preacher with deception. But the case was simple, he had offered and set forth his views and had done so in terms that were easily revised on a printed page, and they had pronounced those views heresy. Their controversy must be with the dead Chalmers as well as with the live Smith.

What is to be the end of the matter, we do not know. The case is still in progress. Mr. Smith has been called to another charge, to the church at Painted Post. His people refuse to let him go. A friend writes to him and advises him to leave the Presbytery, and if he does not want to go to Painted Post, to go to some post that is not painted.

ANNIVERSARY OF THE "OPPELETON SEMINARY," FOR YOUNG LADIES, PLAINFIELD, N. J., WEDNESDAY, AUG. 12, 1857.—The record of this anniversary is one of special interest. It is the first since the removal of the institution from Easton, Pa., to Plainfield, and no school of equal magnitude, pleasantness of location, or more beautiful building has yet appeared in New Jersey. We had the pleasure of attending the exercises of the occasion last week, and were well repaid for our trouble, though the large hall of the institution was densely crowded. The exercises were conducted by E. Dean Dow, Principal of the Seminary, who has long been devoted to the cause of female education. This was the fifth anniversary of the institution, and therefore a graduating class honored the audience with their well matured productions. The essays and music were generally satisfactory. The next session will commence on Tuesday, Sept. 16th, 1857.

PARTIALITY TO THE SOUTH.—The Richmond Inquirer, in speculating upon the prospects of slavery in Kansas, has the candor to make the following admission: "the truth of which need not be disputed: 'For our own part, we have no hesitation in expressing the opinion, that every Governor who has been sent to Kansas has been instructed to act with special partiality to the South; and had all of them obeyed such instructions, by presenting every imaginable obstacle to the anti-slavery settlers, the result would still have been the same.'"

Such is the rapidity of travel now-a-days, that the Holy Land can be reached in less than a month from Philadelphia. An exchange gives as the best route the following: "First to Liverpool, 11 days; thence to Marseilles, 4 days; thence to Alexandria, 8 days; thence to Jaffa, 2 days; and from Jaffa to the Holy City, on horseback, 2 days."

SPURGEON.—The English correspondent of the Congregationalist, says:—"He is no longer criticised, and explained and defended, and accounted for, and the like; he has become an accepted fact, and indeed, is fast becoming to all appearance, one of the regular attractions of London Society."

Under our obituary head will be found a notice of the death of Mrs. Lydia Clarke, mother of our beloved sister Carpenter, missionary in Shanghai, China.

Missionary Department

Hindrances to the Success of Missions.

The friends and opposers of the missionary enterprise, do not all apprehend the difficulties of this labor. It is comparatively an easy task to convince an impenitent sinner of the truths of Christianity. It is a very different labor to convince a benighted Pagan of the same truths. The former lives where Christianity is constantly before his mind and it requires a greater effort to shut out the convictions of truth than to receive them. The latter lives where such ideas are unknown. Societies in all their relations are constructed on a different basis. The objects of pursuit, the hopes that inspire the heart, and all the motives that influence to action, have nothing in them corresponding to the doctrines and hopes of Christianity. The literature of the country, the teaching of the wise men, have nothing in them to raise the mind from its native baseness to such contemplations as Christianity inspires. The Pagan's idea of God is regulated by those words and terms in his vernacular that describe the false gods of the country. It is difficult to divest his mind of these ideas, and give him a correct idea of the true God. He clings long and tenaciously to his first impressions, and to his ancestral forms and objects of worship. He invests the true God, with the attributes belonging to his own gods. To remove all his old ideas and give him correct ones of the true God is a labor unknown in a Christian community.

Many of the forms and objects of Pagan worship have a more tenacious hold upon his mind. Ancestral worship and the honor and reverence due to parents, are so blended in his mind, as to be most difficult of separation. Paganism teaches the ancestral worship.—Christianity teaches the duty of honoring parents. His ideas of worship are so corrupted, that it is difficult for him to see that the worship of ancestors is really sinful, while honoring of parents is a Christian duty. He has been so accustomed to worship different gods, and sensible objects of different characters, that it is difficult to convince him that he should worship none but God. To change from all the forms and objects of worship requires an effort that few are willing to make when instructed. To so instruct, as to bring conviction clear and full upon this subject, is a difficult and laborious effort.

Duplicity is almost a universal characteristic of Pagan lands. It is vastly easier for a benighted Pagan to assent to everything that is said to him, by a missionary, than to raise a reasonable objection thereto. Those who have been accustomed to deceit in all the offices of life, in all business matters, and in religious teachers and religion itself, as understood by them, hardly know how to be honest and true. Missionaries have often found deceit covered up under the most solemn and sacred professions of religious feelings and purposes. They have in some cases been completely deceived by such professions. There are strong inducements to practice deception in this way. The hope of employment or aid in some way is a sufficient plea for deception. It is constantly used. Too often it is successful. The habit has become so strong and prevalent, that some missionaries have been led to look with fear and distrust upon those that they have received into Christian and church fellowship. Extra efforts have to be used to guard them against this. To look through all appearances and professions and distinguish between the deceitful and true, is a part of the difficult labor of the missionary.

It has been found necessary on some missions to retain the youth educated by the missionaries and those converted to Christianity as much as possible in the employ of the mission or under its influence. Those who go out and have no connection with the mission and enter upon other employments of a worldly nature, fall so directly and constantly under the influences of deceit that there is but little hope of their constancy in the faith.

The loss of social position is also a great hindrance to success in winning converts to Christ. In embracing Christianity the Pagan often has literally to renounce all. His profession nearest resembles the profession of early Christians, who gave up the world when they put on Christ and suffered the loss of all things for his sake. When such facts as these stand out before the Pagan as the results of his embracing a new religion, so unlike the one in which he has worshipped all his days, his resistance must in most cases be very strong. Should he embrace Christ, his nearest friends become his fiercest enemies. He is cut off from all former relations and associations, and is as one lost to all he enjoyed before.

These and other kindred hindrances meet the missionary at every turn. He finds constant difficulties that do not beset the minister in a Christian land.

It is more a matter of wonder that any Pagans embrace Christianity, than that so few embrace it. When a single convert is gained, there is great occasion to rejoice, and there is one of the clearest proofs of the divinity of the Christian system. The small number of converts on foreign missions should by no means be regarded as an objection to the mission. If it should cost many years of toil and many thousands of dollars to bring a single Pagan to become an intelligent Christian, it should be as much an occasion of rejoicing with the friends of missions as more extensive conversions at home. Each converted Pagan is to become an efficient operator in the mission field. He is not to remain as useless to the cause as many church members in a Christian community. The Pagan world is to be converted mainly through the labors of converted Pagans. Till a sufficient number of

these shall rise up to take the work of evangelizing the benighted portions of the world into their own hands, the mission work must be a difficult and laborious one. The hindrances immediately before the eyes of the missionary, as he looks upon the field before him, are sufficiently embarrassing to discourage all who have not an unwavering faith in God.

Because of these hindrances, many who hope for salvation for themselves, have no faith in the missionary enterprise, and refuse to give it the aid of their sympathy, money or prayers. We rejoice that the number of such in our churches is small.

Communications

For the Sabbath Recorder. Sectarianism.

MESSRS. EDITORS:—Your correspondent S. S. G., in reviewing an article of mine on this subject, fell into some mistakes which I wish to rectify if I can.

He holds substantially, that variety and diversity, of capacity and education, must result in a variety and diversity of religious opinions and practices. This idea in one form or another made up the bulk of his review.

The finiteness of the human mind, on which he dwells, as involving imperfection in knowledge, is all of the same nature of the diversity above noticed—as it implies limitation and progress.

That variety and diversity of views and practices in religion, necessarily follow from these facts, I do not admit. For whatever a man's capacities or education may be, so far as he advances in the knowledge of truth, he must know, just what every other man knows, who understands the truth, on the same subject. If one man has not learned, or cannot learn what another has, certainly, he is under no necessity to fix on opposite views and practices from his, because he cannot in such a case, know, or have any reason for such contrary views or practices.

Where both are ignorant on any subject, they cannot be obliged to contradict each other. If it is said that the ignorance of men is the cause of their contradicting one another, I admit it is so. It is not necessarily so, however. If men can not learn any thing else, they can learn to suspend judgment on points upon which they have no knowledge. If a man does not know whether the moon is inhabited, or what the sun is made of, or what is in the centre of the earth, he is not obliged to affirm any thing on those points, and he is an unreasonable man if he does. The same holds good on all subjects. The truth is, no man has a right to any opinion, or any justification for a practice, unless he knows some reason why he should believe, and do, as he does. True, the man may have a right to believe and practice for himself, without being dictated by me, or any other person, but to have, strictly speaking, a right to hold any opinion, or adopt any practice, a man is as much under obligation to have, and give a valid reason for his course, as a man is to show that he has a legal title to a farm, in order to hold it; and the man who fails to give a reason for his faith, has no better claims to our confidence, than he who holds a farm without a proper title.

Bro. G.'s attempt to account for the conflicting opinions and practices among men, on the ground of the differences of capacity and education, and the finiteness of the human mind, so that innocence and Christian goodness can be affirmed of them in spite of their strange inconsistencies, is too much like what a certain lady said to me not long since, when I undertook to converse with her on the subject of religion. The lady said she believed that every body did what they thought was right, and added that she always did, and that she believed that every thing that was done was right. This doctrine of course justifies war—slavery—Nero—Mayor Wood—Mrs. Cunningham and Satan too. But Bro. G. may say he does not go to such lengths. Why not? I ask. If the causes to which he ascribes the contradictions in the religious world are sufficient to render the innocence of the parties as probable as he would have us think, why are they not sufficient to account for the innocence of all, for all are subject to them? If, after God in His condescending mercy, has employed the most ample and amazing instrumentalities and means to make his will known to men, it is still impossible for them to avoid so much confusion and contradiction as every where prevails, who can say that all men are not honest, and only think and act as they do, because they have been educated so, or because their capacities chanced to be of such a peculiar mould, or such a particular conformation! Where shall we stop in the application of this scheme of allowance? There seems to me to be no definable end to it, as presented by Bro. G. Yet he finds himself under the necessity of coming to a halt in his course, for he admits that he could not sit down to the communion table with persons of certain kinds of views. This reminds me of a man who for years taught, (as his hearers understood him) the doctrine of absolute non-resistance, as an indispensable requirement of the Gospel, and after all, allowed that it might be right possibly under some circumstances to fight. But it will not do to put the "hand to the plow looking back" in such a way. If we adopt the rule that persons have a right to commune with us, on the ground that they are Christians according to their interpretation of Christianity, we must not afterward turn around and refuse to allow them that privilege, for the reason that their views happen to be in our opinion incorrect or of an extraordinary character, for that is denying them what we acknowledge belongs to them, and is an assumption of the entire ground of close communion. No, we must carry out our principles, we must

abide the consequences of our doctrines, or, to be consistent, we must abandon them. We must not preach unconditional non-resistance, and then admit that under some circumstances it may be justifiable to fight; nor that all who pass among men for Christians have a right to the Lord's Supper, and then refuse it to them; either men are guilty for not knowing, and agreeing, as to what the will of God is, or they are not. I believe Bro. G.'s doctrine, like the lady's I mentioned, carried to its legitimate extent, will justify every evil work under the sun. I know that Bro. G. does not hold any such views as that lady professed to entertain. Still, I believe his system to be justly chargeable with the same consequences. I cannot get along with such looseness in attempts to be critical, I therefore reject it. Men, or women, may attempt to work themselves into the fancy that every body does the best they know how, and that every thing is just as it should be, but when they have done all, they know that there is no truth in such a conceit. And what men know, (thanks to our Maker) they cannot effectually make themselves disbelieve, but must practically fall back upon it as the basis of all their calculations. So will Bro. G. have to do. And bad as he hates Sectarianism he will find himself a Sectararian by his own showing. His articles make Sectarianism to consist in a man's refusing to acknowledge the adequateness, or competency of the claims which others may set up to soundness in Christian faith, by refusing to commune with them. This with Bro. G. is Sectarianism if there is any. At the same time; he confesses he would refuse that acknowledgment to some kinds of errorists, by declining to sit down with them at the communion-table. Is not Bro. G. a Sectarian? Does he not make himself one? But I object to branding individuals, or societies, as Sectarians, simply because they feel obliged to separate themselves from others who profess to be Christians, whether the separation they deem necessary, consists in merely declining to hold membership with them, or in a refusal to participate with them in any, or all acts of worship. Division—the existence of sects, does not prove Sectarianism, in the evil, and odious sense, in which that word is now generally used. And though I have shown that Bro. G. is a Sectarian according to his own acknowledgment, yet I do not admit the truth of his position, but deny that he is a Sectarian.

(Concluded next week.)

For the Sabbath Recorder. SOUTH THOMASTON, Me., Aug. 3, 1857.

Although in the Christian Ministry for fifty years, I never had the means of knowing the facts in relation to the Sabbath, or even of suspecting but what the customary day was the right one, until within about two years. Since then I have looked at the subject impartially and prayerfully, and have arrived to the conviction that your views are correct, and can but say that the beauty and glory of the Sabbath appears greater than before.

This view of the Sabbath has increased in my view, the importance of having society so constituted, as to have all our business and education conducted on a truly Christian plan. I have long been convinced that the power of the Gospel could not be known, nor its true design answered, until Christians congregated and settled together, so as to have the fields of labor, workshops, and schools, and seminaries, all agree with the religion of the family and the pulpit. We readily see that husbandry without cultivation and fence would disgrace husbandry; and be no proof of what good husbandry and good fence would do. The object of good husbandry is to keep down the weeds, and protect the field from devouring beasts. Such is the object of good religion. It is to quell all wrong tempers and practices, and promote the good; and to have a fellowship of this kind, where no one has any control but such as aim at these objects. In this fellowship must be our property and education. The world will always have worldly things foremost; because not to do so would make them not of the world. The world will plan their business to get money, not to get religion; to get the praise of men, not the praise of God: and it will be so in their education. Their education must be conducted so as to make good workmen, not good Christians. The Church or House of God is to be a garden enclosed, not open as a common. It is to be a city (by itself), but on a hill, where all the world may see it. Teaching children the responsibilities of religion at home, and then send them to schools, fields of labor, workshops and places of diversion, where religion is hated and the name of Christ ridiculed, is folly—is cruelty of the worst kind. Good education always begins with the heart; to set that right and keep it right, and have sails spread on the head, no farther than the heart keeps well balanced. Not so with the world. They spread the sails on the head first, regardless of the ballast of the heart. The world would have what they call good morals, but what are these if God and Christ are left out? The friendship of God and the friendship of the world are at odds—they are at enmity. They never can unite; one or the other must submit.

The great objection against these things is, Christians can't agree. This shows to what a low state Christianity is reduced in the public mind. Men can agree in worldly business, but not in religion—can unite in bodies to carry on some great worldly scheme, but not to promote religion, the only thing that is fitted to make men of one mind, to see eye to eye, and to harmonize them as the joints of one body, is religion, yet is thought to be the very thing that cannot do it.

Now, to wipe away this reproach from Christianity in the eyes of the world, and give them to see, and say, again as they once did, "see how these Christians love one another," and

also, to give to Christianity her own available power, Christians must congregate and have their business and education all planned and carried on, on Christian principles.

How long would children live where serpents could bite and sting? Just as long as young children or young converts could live in wicked company.

The safe—the sure conclusion is, Christians must settle together. Till then Christianity must be in Slavery, and her author dishonored.

In order for Christians to congregate for the above purposes, is there any need of being Shakers, Millerites or Mormons? Nay, we verily believe that the wicked one has been aiming by these spurious inventions, to prepossess the public mind against the plan by which God desires to fill the world with His glory.

So it was in the first advent of Jesus Christ. There had been many false pretenders to the Messiahship, which prejudiced all bigoted and superficial thinkers against the true. So it is now.

These new, defective systems, will be a ready argument for all who wish to serve themselves and not the Lord, to shut their eyes and stop their ears, against anything of the kind, however good it may be. They will not stop to enquire, and see the difference between the true and the false. They will be satisfied with saying "can any good thing come out of Nazareth?" Others may hope to see God's house built, but cannot feel willing to separate their property and education from worldly influence. Such should not wonder if the Lord takes their property from them and gives it to the world, or to the flames. To those of old who neglected God's house, the word from the Lord came, "Ye sow much but bring in little, and that which ye bring in I blow upon it, because of my house, saith the Lord, which lieth waste. We have the same God to answer to now.

We readily see that the idea of keeping another day for the Sabbath, is a strong argument for such a society as is above described.

We have not three thousand miles to go, as our Pilgrim Fathers had, to accomplish our object, nor yet the civil law to contend with. In any town, we may assemble and attend to the duties of life on true Christian principles.

We wish to wake up the minds of the faithful to the subject, and see a moving to some eligible spot, where people of one mind may remember the Sabbath day and keep it holy, and make a beginning of what must fill the world.

For the Sabbath Recorder. WESTERN EMIGRATION—Again.

Your second article with the above caption, is also on the right key. It pleased me because it shows progress in the right direction. Arguments are not now necessary to convince the denomination that it is their true interest to foster western settlements of our people. The inquiries now seem to be: Why have we succeeded to do so little effectually? Can any thing yet be done? If so, how shall we proceed? Who will go ahead in this matter. Allow me Messrs. Editors, to offer a few of my thoughts upon these points.

1st. Why has nothing effectual been done? It has not been caused by indifference alone. There have been attempts and failures. In the Sabbath Recorder, vol. 9, Nos. 31 and 42, i. e. for 1853, may be found an account of an attempt to do something in the great Missouri Valley; that effort stopped short, because Senator Douglas and President Pierce made that territory the battle ground for the great political parties of the Union, a matter in which we had not sufficient interest to meddle. Afterward the movers in that matter lost interest and scattered off. Probably similar reasons might be assigned for other failures; in the main, most of our efforts have failed for want of organized concentrated movements.

2d. Can any thing yet be done? Without doubt, much may yet be done. It is too true that our people have been crowded out of many an eligible situation by the overwhelming tide of emigrants settling all the lands around them; but this process has at present only widened the distance for settlements. Six hundred millions of acres of public lands yet remain for settlement between the Lakes and the Rocky Mountains, and these afford as elegant locations as any yet occupied.

3d. How shall we proceed for success. Instead of leaving our people to their own spasmodic impulses, to go two or three or four families in a place—we need a denominational organization, with a suitable efficient agency to call the attention of all the scattered and floating parties of our people to some centres of settlements affording such opportunities as their circumstances and tastes require. What we want is not theory, but action. Let our brethren who are interested, organize and take suitable measures to direct the inquiring, and aid the needy and they will enlist the sympathies of the denomination from Rhode Island to Minnesota. I know the feelings of many at the West. I am sure their co-operation can be obtained. I am deeply interested myself and stand ready to make any move in this direction that my health and circumstances will admit of. I am of the opinion that if our brethren in the Eastern Association should take the initiatory steps they would enlist the hearty co-operation of all the actual members of the denomination. Try brethren. s. d.

A NEW WORK.—Bunson has published the following work: "Gott in der Geschichte oder der Fortschritt des Glaubens eine sittliche Weltordnung"—God in history, or progress of the belief in a moral government of the universe—of which only the first volume appeared. Jewish reviewers justly remark, that Bunson inadvertently, with great talent and profound learning, proves the truth of the fundamental thought of Judaism, that "Gether fate, nor necessity, but the Supreme Intellect, God, presides over the destinies of humanity and the material universe.

For the Sabbath Recorder.

Can I become a Scholar?

"Can I become a scholar?" How many of you, my young friends, have asked themselves this question? You may not have uttered precisely these words, but has the question never occupied your thoughts? Perhaps some of you while at work on the farm, in the shop or in the kitchen, have meditated after this manner. There is such an one of my acquaintance, who has distinguished himself at the academy or college and is now regarded by his friends with pride and admiration. He will probably study a profession and take his stand among the learned and eminent. The honors and emoluments of office will crowd around him, and cluster upon his brow, while I must toil and sweat unhonored and unknown. How I should like to be in his place. But its of no use for me to think of distinguishing myself. I am not talented like him.

Come my young friends let us reason together about this matter. It is natural for you to have this longing for distinction, but it too often springs from selfish motives. The desire of distinction merely, is an unworthy desire. But there is a pure, ennobling motive, that should make every young man and woman wish to become a scholar. It is that he or she may be thus enabled to honor God, bless our race, and enjoy the pure unsullied happiness which springs from a career of usefulness.

Now if you will be prompted by such a desire, I will tell you a fact which may serve to encourage you, while it may seem a warning to those of a different class which I shall pretty soon mention. It is this. It is often the case that those who in youth appear dull and unpromising, become in after years highly useful members of society, and bright lights in the literary world; while on the contrary, many who in youth give indications of bright talent, and promise fair to attain to mental superiority, when they grow to maturity do not rise above mediocrity.

An exchange paper says that Edward Stanley, Esq., formerly a Whig member of Congress from North Carolina, but now a lawyer in California, has determined to retire from the bar and enter the ministry. A gentleman who does not wish to be known has given to Princeton Theological Seminary \$10,000, the interest of which is to be appropriated to sustaining poor young men, during their course of study in that institution. The Rev. J. Treadwell Walden, late minister of Trinity church, Newark, N. J., has received a call to the rectory of Christ church, Norwich, Conn., lately vacated by the Rev. Wm. F. Morgan, D. D., now rector of St. Thomas church in this city. Rev. Peter Sanborn died on the 8th inst., at his late residence in Reading, Mass., at the advanced age of ninety-one. The deceased was ordained pastor of the First Congregational church, June 7, 1790, and retired from actual ministerial duties in 1820. Two sons succeeded him in the ministry. One Rev. Ply Fisk, is settled in the State of New York; Rev. George E. Sanborn in Georgia, Vt.

For the Sabbath Recorder.

Ministerial Conference.

The Ministerial Conference of the Seventh-day Baptist Central Association will convene with the Church at DeRuyter, on the Sixth day before the last Sabbath in August, 28th day of the month. Exercises commencing at 10 o'clock, a. m.

At the last anniversary of the Central Association, the ministers of the Association met for the purpose of organizing themselves into a Ministerial Conference. After the brethren had expressed their desire with reference to such organization and its objects and aims had been very generally presented, it was voted, that Brethren Hunting, Jones and Fisher of DeRuyter, be a Committee to draft a Constitution and by-laws to be presented at the next meeting of the Conference to be held at DeRuyter.

A Committee also was appointed to prepare and appropriate themes for sermons to be presented at the meeting of the Conference. Brother Hunting as one of the Committee presented the following themes:

- 1. The Law of God.
2. Repentance and Confession.
3. Justification.
4. Profession of Religion.
5. Personal Righteousness necessary for Salvation.
6. Efficacious Prayer.
7. Sanctification by Christ.
8. All things made blessings to believers.
9. Mutual duties of Church Members.
10. Universal Love, "Charity."
11. Reciprocal Duties of Pastor and People.

A letter from Bro. Hunting says, "the brethren in DeRuyter expect to welcome both the ministers of the Association generally, and all the private brethren who can come." We hope it may not only be an intellectual feast but "a glad festival to the Lord."

For the Sabbath Recorder.

Why a Minister Left His Church—BRUTAL OUTRAGES ON SLAVES.

The Rev. Samuel Sawyer, a graduate of the New York Union Theological Seminary, and for the last nine years pastor of the Second Presbyterian church, Rogersville, East Tennessee, was recently driven from his church in consequence of his course in regard to the beating of a slave named Anthony by his master, one Colonel Netherland, an elder in his church. Mr. Sawyer has published nothing in regard to the affair until driven to it by slanderous reports, prejudicial to his character as a minister, have been circulated and forced him to his own defence. He therefore publishes a long statement in a supplement to the Knoxville (Tenn.) Presbyterian Witness, the truth of which is vouched for by Messrs. Jos. Hoffmaster and J. M. Johnson, elders of the Rogersville church. The Colonel Netherland whose brutality is so disgustingly shown has been elected a delegate to the secession convention called by the pro-slavery ministers of the New School Presbyterian church, to meet at Richmond on the 27th inst. It appears that a slave, formerly belonging to the children of Dr. Ross, was owned by Col. Netherland, and was sold in 1856 to be sent to Mississippi. Rather than go "down South" the negro ran off to the woods, and remained concealed for more than a year, until found and brought back by some hunters. He was then handed over by Col. N., with his

Religious Intelligence.

The Louisiana Baptist reports a revival at Bayou de Glaize church, Louisiana, 26 baptized. A. H. Dooley was ordained to the Gospel ministry, at Northfield, Indiana, August 2.

The Christian Times reports the addition of 26 members to the Baptist church, DeWitt Iowa.

Mr. Walter Powell, late graduate of Princeton Seminary, has been ordained and installed pastor of the First church, Lancaster, Penn.

Rev. J. B. Johnson has accepted the call to become the pastor of the Congregational church in South Reading, Mass.

Rev. Edwin B. Weeb of Augusta, Me., has declined the call extended to him by the Maverick church and Society, East Boston.

Rev. William Aikman, of Newark, N. J., has accepted a call from the Hanover street church, Wilmington, Delaware.

Rev. H. Harvey, pastor of the Baptist church in Hamilton, N. Y., has accepted an appointment to the professorship of Ecclesiastical History in Madison University.

Elder T. T. St. John has removed from Rose Valley, and taken the pastoral care of the Baptist church in Springport, Cayuga county, N. Y.

Rev. J. H. Potter was installed pastor of the Presbyterian church of Maquoketa, Iowa, July 24, by a committee of Presbytery of Dubuque.

Rev. William Orr, a member of the Presbytery of Ebenezer, Kenton county, Ky., died suddenly at his residence on Wednesday morning the 6th ult.

Zion's Advocate reports the addition by baptism of 26 members to the church at Darnerscott, Me., and 17 to the First church, Bangor.

Rev. George B. Ide, D. D., pastor of the Baptist church in Springfield, Mass., has been appointed professor of Biblical Theology in the Fairmont Theological Seminary, Ohio.

R. B. Derosche, a Frenchman, and a convert from Romanism, was ordained to the work of the Gospel ministry at the request of the First Baptist church in Detroit, July 30.

An exchange paper says that Edward Stanley, Esq., formerly a Whig member of Congress from North Carolina, but now a lawyer in California, has determined to retire from the bar and enter the ministry.

A gentleman who does not wish to be known has given to Princeton Theological Seminary \$10,000, the interest of which is to be appropriated to sustaining poor young men, during their course of study in that institution.

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AMERICAN TRACT SOCIETY.—The Rev. J. M. Stevenson, D. D., recently elected one of the Secretaries of the American Tract Society, in place of the Rev. R. S. Cook, resigned, has entered upon the duties of his office. Mr. Stevenson has, for several years, been pastor of the Presbyterian church, in New Albany, Indiana.

RETURN OF SIR MOSES MONTEFIORE.—We are gratified to be able to announce that Sir Moses, Lady Montefiore, Mr. G. Kirscheidt, and companions, arrived, on Monday last, safely at Ramsgate, from Folkestone, where they had spent the Sabbath, having reached the latter place late on Friday. The philanthropic travelers, were are pleased to learn, are in excellent health and spirits. Sir Moses and fellow travelers will return to London on Monday next. Whilst in Egypt, Sir Moses Montefiore was entrusted by his highness the viceroxy with the care of his only child, Toussan Ascher, now fourteen years old. The young prince has been sent to Europe for the benefit of his health. He is accompanied by his physician, nurse and several attendants. Preparations are now being made in the worthy baronet's town house for his reception.

The Piedmontese Gazette publishes a long report from the commissioners of the ecclesiastical fund, created in virtue of law of 1855, for the suppression of the amount of 36,728, 246*l.*, yielding a revenue of 1,470,734*l.*, to which must be added 70,371*l.*, obtained in the course of 1856, by the improvements introduced in the administration of the lands belonging to the fund. The capital above mentioned does not comprise 4,674,378*l.*, the value of the conventual buildings; and it will receive a further considerable increase, not yet ascertained, from the suppression of benefices decreed by the same law. The annuities payable out of the fund to the late inmates of the suppressed convents amount to 1,073,091*l.*, and the other liabilities amount to 315,959*l.*

WHY A MINISTER LEFT HIS CHURCH—BRUTAL OUTRAGES ON SLAVES.

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chains on, to the trader who bought him, who took him back of the church, in a field, and there, in the presence of a crowd of spectators, beat him with over three hundred and thirty blows, laid on with a leather strap nailed to a board, while the slave was tied upon his back naked and blindfolded. The trader whipped him to make him confess who had harbored him, and probably would have "beaten him till Saturday night," if such an excitement had not been caused by the first instalment of scourging.

But this was not the worst. Col. Netherland owned an old gray haired slave who had nursed him in infancy, and suspecting that he knew more about the runaway and who had harbored him than he chose to tell, he handed him over to the same negro trader, to be taken to a neighboring county and there beaten at discretion, to make him confess.

The trader took the old man to a place called Bean's station, in the next county, (Grainier,) and there, on Sunday morning, in a stable, on the public highway, stripped, and tied him naked on a plank, strapped his feet to a post and tied his head forward to a brace, and then whipped him by striking with a carpenter's hand-saw—Mississippi way—which raises large blisters and bursts them, cutting the hide in pieces. He whipped him that Sunday till all the neighbors closed their doors—whipped him till the neighbors put down their windows and closed the curtains—whipped him till the women, driven wild by hearing the blows and the negro's agonizing cries for mercy, cried out against it—till one man declares if he did not stop he would return him to court—till the landlord of the tavern, after hearing in silence the infliction of at least three hundred blows with the saw, went to him and told him that he must put an end to it—that he himself was liable to indictment for suffering such things on his premises and that he was unwilling to bear it any longer.

The trader became very angry at this interference, and told the landlord that he had sent a boy to get him a bundle of whips to scourge the negro's back when the flesh should be too much cut up by the saw; and, finally, finding he could not go on, he turned the negro into his wagon, in disgust at the Bean station people, and went to Rutledge. The slave had two fits in consequence of the beating; but notwithstanding, the trader tied him up again in Rutledge jail, while the jailer (who would hardly have allowed it) was away, and beat him with three sticks from a loom over the raw flesh until he was tired, and then told him he would try it again the next day. The inspectors, however, refused to let the jail be used for such purposes, and the negro was sent home in a week—no information having been obtained from him.

Thereupon a great excitement arose at Rogersville, and the Church Session mildly requested Col. Netherland to come forward and show he was not responsible for the outrage. He refused to do this—declaring he had a right to beat his negroes as much as he chose, or have it done—that churches had nothing to do with politics, and finally wound up by declaring Mr. Sawyer an abolitionist, and that he must leave. Mr. Sawyer, thinking that the church would be divided if he stayed, and his friends being too much afraid of being called "abolitionists" if they stood up for him, resigned the charge of this church with its most righteous elder, and came away.

A Correction.

Robert Lyon, Esq., Editor of the Americanian: DEAR SIR,—I have just received the Americanian of the 17th inst., in which you allude to the excitement caused by my daughter and myself getting into an eddy which carried us out further than we could reach shore again without assistance, which was promptly given by the bather and by Mr. Morris, the proprietor of the Pavilion Hotel, at whose house we are sojourning.

The accounts in all the papers have been much exaggerated, as our India rubber life-preservers did support, and would have supported us much longer, on the surface of the water. But the error to which I wish to call your attention and desire to have corrected, is, that it is stated to have taken place on Saturday, (Sabbath) instead of Sunday.

I did not think it necessary to correct the statement in the various daily papers, but cannot allow its appearance in a JEWISH ORGAN without contradicting the same.

Thanking you for your kind expression in my behalf, I am, dear sir, Your's very respectfully, A. HART.

LONG BRANCH, N. J., Aug. 10, 1857.

General Intelligence.

TERRIBLE ACCIDENT.—On Saturday a terrible accident occurred on Long Island Sound, by a collision between the Fall River steamer Metropolis and the New London and Norwich propeller J. W. Harris, which resulted in the almost instantaneous sinking of the Harris, carrying with her fifteen human beings, and a cargo of assorted merchandise valued at \$50,000 or \$60,000. From the statements given it is quite evident that the steamer will have to bear a large burden of the blame attributable to the collision. The J. W. Harris was valued at about \$22,500. No marine insurance. After the collision the passengers of the Metropolis, some 200 or 300 in number, formed themselves into a committee, and proceeded to relieve the immediate suffering of such of the wretched passengers and crew as had been saved, and raised \$495, which was distributed among them. An invalid gentleman on the Metropolis, named George Tappen, from New Bedford, on his way with his wife South for his health, became so nervous and excited in consequence of the accident, that he went into a paralytic fit and immediately expired.

A little boy about ten years old, was drowned a few days since on the marshes near Detroit by a ferocious black bear. The animal has since been seen by a number of persons, and by some under very disagreeable circumstances. Last Thursday, a German named Heiden, went into the swamp to cut a piece of timber, and while there was startled by a sudden apparition of a large black bear standing a few feet from him, and eyeing him intensely. A large dog which accompanied him immediately attacked the bear, seizing her by the haunches. Heiden, seeing the bear occupied defending the herself against the dog, approached her with the axe. The bear on seeing the movement, raised herself upon her haunches, and, as Heiden, struck at her, caught the blow with her fore paw and sent the axe flying through the air, entirely out of reach. Heiden lost his balance, and the bear caught him in her grasp, and held him in a

deadly hug that deprived him of every power of motion. The dog in the meantime worked manfully for his master and kept the bear's teeth in constant action defending herself from his attacks, thus probably saving his master's life. Fortunately the party which Heiden had just left was not far distant, and his cries for help, together with the growlings of the dog, attracted their attention, and one of the party, seizing a broad axe, hastened in the direction of the noise. The animal, not liking the looks of this reinforcement, let go of the man, and made off at full speed, followed by the dog which soon returned badly wounded. Parties are in search of this dangerous animal, which has already killed one, and nearly another of the inhabitants of Detroit, within sight of the city.

Mr. Root, 75 years old, celebrated the 4th at Exeter, Green County, Wisconsin, by shooting dead his son-in-law, Mr. Foster. The old gentleman had deeded his property to Foster on conditions that he and Mrs. Root were to be taken care of as long as they lived by his daughter and her husband. The old couple were subsequently taken very sick, with symptoms of poisoning, and Mrs. Root died; but Mr. Root drank pretty plenty of milk, which neutralized the poison. Some time thereafter he wished to have the body of his wife dug up and examined, but Foster opposed it violently, and the parties came to blows. Then followed the deliberate killing of Foster, in the presence of his wife. Old people who have property, and wish to be well treated by their heirs, had better keep it in their own hands as long as they live.

The temptations to which young men are exposed in this city are pretty clearly seen in the frauds perpetrated by S. Adams, barkeeper at the Howard House. Adams had the sole charge of all the money paid at the bar, and it seems for years he has been abstracting from the same, from \$10 to \$20, or \$30 a day, and that he has taken in all probability \$20,000. The money so obtained he has expended upon fast horses, corrupt women, costly dress, and all manner of pleasures upon which he set his heart. His employer had perfect confidence in him till recently, when suspecting that all was not right he took measures to expose his villainy, and found, among other things, that he had purchased a house for his mistress out of the proceeds of his pilferings, the title to which he was about to transfer to her. Young men in whom the principles of integrity are not deeply seated had better keep away from New York.

Advices from Texas says that the Chinese sugar cane has everywhere proved its superior ability to corn in withstanding drought. In this region, so far as we have been able to learn, the cane threatens to be a failure, and there is little hope that those who dreamed that they would be exporting sugar and molasses from New England to the West Indies, with as much success as Timothy Dexter, did his warming pans, will live to see the realization of their fancies. It may give all that is claimed for it on the rich western lands, where sugar cane can not be cultivated.

Gov. Walker has withdrawn his troops from Lawrence, and sent them against the Indians. The Kansas Herald of Freedom, of the 3d inst., states that he had received advices from the Commandant of Fort Reilly, that a large force of Cheyenne Indians had reached that station, and that an attack was hourly expected. The fort has no fortification, and is garrisoned by only half company of infantry, The Indians had driven in the settlers, and committed several murders in sight of the fort. Gov. Walker sent Col. Cook, with all the force under his command, their assistance.

The Commissioners of Patents at Washington, has received a letter dated Evansville, Indiana, in which the writer states that their crops of Southern Indiana and Southern Illinois are beyond all precedent. The "oldest inhabitant" says that nothing has been known like it. They are now harvesting, and the rust has done no damage. Corn is late. The crops of wheat, rye, grass, and potatoes will exceed, from present appearances, all former productions.

The Democrats appear to be in a majority in all the Southern and Western States where elections have been held, making large gains from last year. They gain six representatives to Congress in Kentucky, and will most evidently have a clear majority in the next House.

Out of the fifty-nine Senators during the last Congress, (there being vacancies from Indiana, Missouri and California,) no less than five have passed away, viz. Messrs. Clayton of Delaware, Bell of New Hampshire, Adams of Mississippi, Butler of South Carolina, and Rusk of Texas. This record is without a parallel in the history of the country.

SPECIAL NOTICES.

NORTH-WESTERN ASSOCIATION. The Eleventh Anniversary of this Association will be held with the Church in Christiania, Dane Co., Wis., commencing on Fifth-day before the first Sabbath in October next, at 10 o'clock A. M. Introductory discourse by O. F. Hall, W. C. Whitford, Alternates of the Future Punishment of the Wicked, by V. Hall. W. C. WHITFORD, Sec. MITCHELL, Wis., Aug. 3d, 1857.

MINISTERIAL CONFERENCE. The Ministerial Conference of the Seventh-day Baptist Central Association will meet with the church in DeRuyter on Sixth-day, the 28th inst., and continue its session three days. J. P. HUNTING.

The Seventh-day Baptist Church of Christ, in DeRuyter, is Resolved, That we rejoice in the expected meeting of the Ministerial Conference of this Association with us, and especially invite the members also of the churches to come up and hold a joyful "holy convocation to the Lord."

In behalf of the church, J. P. HUNTING, Minister. WILLIAM D. WILCOX, Clerk. DE RUYTER, Aug. 6, 1857.

YEARLY MEETING. In accordance with a long established custom, there will be a meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut, in the meeting house of the 1st church in Hopkinton, B. I., commencing on Sixth day, 28th inst., at 2 o'clock in the afternoon, to continue through the two succeeding days.

MARRIAGES. In Hopkinton, B. I., August 2d, by Eld. S. S. Griswold, Mr. WALTER EVANS, of Richburg, Allegany Co., N. Y., and Miss SARAH E. SAUNDERS, of the former place.

July 25, 1857, ORSON McCOMBER, of Ward, Allegany Co., N. Y., and Miss MARGA M. MIX, of the town of Amity, N. Y.

In Hopkinton, B. I., by D. Coon, August 1, Mr. PAUL M. G. WELBY, of Wadsworth, and Miss LARANDA A. KASTON, of the former place.

In Hopkinton, B. I., by Rev. A. L. Whitman, Mr. JOHN M. R. L. and Miss CHARLOTTE HOWARD, of Leonardville, N. Y.

LETTERS.

P. F. Barry, L. Crandall, Daniel Coon, Obed Snow, B. G. Burdick, L. M. Cottrell, J. M. Todd, G. Griswold, S. Davison, A. L. Whitman, J. B. Irish, Chas Rowley & E. Green.

FOR THE SABBATH RECORDER: Joseph Eaton, Alfred Coon \$1.00 vol. 14 No. 26 E Brooks, New London 2 00 11 52 D K Rogers 2 00 14 52 Mrs H Lester 1 00 14 52 D P Rogers 1 00 14 52 W B Lewis, Myrtle Bridge 2 00 14 52 Mrs T W Potter, Potter Hill 2 00 14 52 Wm Potter 2 00 14 52 Sands Palmer, Ashaway 2 00 14 52

FOR THE SABBATH RECORDER: Samuel Jordan, Brookfield \$6.00 vol. 14 No. 52 J. Root 2 00 14 52 Ezekiah S Green 2 00 13 52 Jonathan Babcock 2 00 13 52 James Hills 4 00 13 52 Mrs H Lester 4 00 13 52 Maria E Brown 4 00 13 52 Christ Langworthy 4 00 13 52 Nancy Burdick, Leonardville 2 00 13 52 Samuel Stillman 2 00 13 52 David Whitford 1 50 13 52 Jeffrey Champlin, W Edmestou 2 00 13 52 Dan Whitford 2 00 13 52 L M Cottrell 2 00 13 52 S C Bassett, Unadilla Forks, N Y 2 00 13 52 Harvey Maxson, Adams Center 2 00 13 52 Roswell Clarke 2 00 13 52 Mrs J Hall 2 00 13 52 B B Robinson, Watson, N Y 4 00 13 52 Daniel Williams, Verona Mills 2 00 13 52 Abel G Lewis 2 00 14 52 D Trowbridge, Verona Depot 4 00 13 52 Thos Perry, New London, N Y 1 00 13 52 Russell G Witter, Durhamville 2 00 13 52 Thomas W Potter 3 00 13 52 S P Marsh Higginville 6 00 13 52 John Williams 3 00 13 52 Joseph L Perry, Lowell, N Y 2 00 13 52 Hiram Sherman 2 00 13 52 Henry Orndall, DeRuyter, N Y 4 00 13 52 Elias Rogers 2 00 13 52 Eliza Burdick 2 00 13 52 Lorenzo D Burdick 2 00 13 52 Phineas C Burdick 2 00 13 52 Matthew Wells 2 00 13 52 Alanson G Coon 1 00 13 52 W G Grandall 2 00 13 52 Fred Crumb 6 00 13 52 Wm Satterlee 1 00 13 52 Frederick Gardner 2 00 13 52 Horace W Burdick 2 00 13 52 Richmond Richmond 6 85 13 52 John D Burdick 7 50 13 52 Jared Orndall 8 00 13 52 Luke Burdick 2 00 14 52 The Ladies 2 00 14 52 A G Coon 2 00 14 52 J A Coon 6 00 14 52 H J Jones 2 00 14 52 John D Truman, West Lincoln 6 00 13 52 D L Wells, Petersburg 4 00 13 52 O W West 4 00 13 52 O W Clarke, Berlin, Wis 1 50 13 52 A F Geer 3 50 13 52 Norman Clarke 1 00 17 26 Barber Green, Dartford, Wis 2 00 14 26 Eliza Cleveland, Adams 2 00 14 26 S S Satterlee, State Bridge 2 00 14 26 John R Satterlee 1 00 14 26 John Parmelee 1 00 14 26 Lewis Jones, Wellsville 2 00 14 52 Paul Clarke, Oxford 4 00 15 10 Thos Holmes 2 00 14 52 H S Rogers 2 00 14 39 O W West 2 00 14 52 G F Lawton, Albion, Wis 3 00 14 19 J H Saunders 2 00 14 52

FOR THE SABBATH-SCHOOL VISITOR: Albert Babcock Verona Mills, to June 1857 \$3.00

FOR SEVENTH-DAY BAPTIST MEMORIAL: Clarke Saunders, Leonardville 1 00 Daniel Williams, Verona 1 00 John W Green 1 00 A F Geer, Berlin, Wis 3 00 WILLIAM M. ROGERS, Treasurer.

DEATHS.

In Ritchie County, Va., May 31st, 1857, after an illness of two weeks and six days, ORRO HAZARD ZINN, 63 years of age, died at 12 days. Bro. Zinn was married, and united himself with his wife to the First-day Baptist church on the South Fork of Hughes's River, in the 26th year of his age. Of this church they remained members for more than 12 years, when their minds became interested with the subject of the Sabbath-keeping, and after a thorough and patient investigation of the Scriptures, they decided in favor of the Seventh-day, and commenced observing it, and joined the Sabbath-keeping Church on the South Fork of Hughes's River. Brother Zinn was a zealous advocate of the truths of the Bible, the keeping of the Sabbath commandment of God and the following of the example of our Lord and Saviour Jesus Christ. Towards the close of his illness, when his friends had been summoned to see him die, he recovered and commenced singing in a low, faltering, but audible, melodious tone of voice.

O when shall I see Jesus And reign with him above, And drink the flowing fountain Of everlasting love. His voice falling, he followed out the tune with his hand, and in a low whisper sang the first part of the hymn: "How firm a foundation Ye Saints of the Lord!"

In the death of Bro. Zinn the Church has lost an active member, the truth, a bold and zealous advocate; his wife, a loving and affectionate husband; his children, an indulgent and affectionate father's watchful care; his friends, a sensible, warm-hearted, trusty friend; a society, a generous, fraternal and industrious citizen.

In Brookfield, Madison Co., N. Y., July 6th, 1857, Mrs. LINDA GRANT, wife of David Clark, aged 70 years, 10 months and 25 days. One week previous to her death she was attacked by a violent fit of palsy, which paralyzed her left side entire. She came from Connecticut with her parents, when but a child, and here witnessed her many joys and sorrows. In early life she secured "the pearl of great price" and united with the Seventh-day Baptist church in Brookfield, and though ever a strict observer of the Bible Sabbath, she united with the Free-Will Baptist church several years previous to her departure from earth, of which she remained a devoted member till summoned to her home above. She strove in everything to follow the teachings of her "Blessed Bible," which was her constant study. Though she had laid in the tomb four cherished children, had bid adieu to one (Mrs. L. M. Carpenter) who had gone forth to obey the mandate—"Preach the Gospel to the Heathen," she never brooded so heavily, but "her God and Bible were all that she desired" to soothe each pang. Her every-day motto was "he that is prepared for death, is just fitted for life." During her last illness she conversed about death with that calmness characteristic of a true Christian; and when the spirit departed, she never breathed so heavily, but "her God and Bible were all that she desired" to soothe each pang. Her every-day motto was "he that is prepared for death, is just fitted for life." During her last illness she conversed about death with that calmness characteristic of a true Christian; and when the spirit departed, she never breathed so heavily, but "her God and Bible were all that she desired" to soothe each pang. Her every-day motto was "he that is prepared for death, is just fitted for life." 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Miscellaneous.

Anecdotes of Col. Ethan Allen.

Col. Ethan Allen was a man distinguished to the world as something uncommon and in a high degree interesting. He was but partially educated and obscurely brought up; yet no man was more at ease in the polished ranks than he. Not that he at all conformed to their artificial rules of etiquette; but he had observed the dictates of natural good sense and good humor. His bearing was in total defiance to fashion, and he looked and acted as if he thought it would be a condescension thus to trammel himself. It is well known that in early life, in his own country, he acquired an influence over his fellow men, and led them on to the most daring achievements. He seemed to have possessed all the elements of a hero, a devoted patriotism, a resolute and daring mind, and an excellent judgment.

His conduct as a partisan officer is well known in this country, and he was of great service to the cause of liberty during our revolutionary struggle. He was taken prisoner and carried to England, where his excellent sense, his shrewdness and wit, introduced him to the court region. A friend of our early life, who was well acquainted with this part of the history of this singular man, used to take great delight in telling us some anecdotes of Col. Allen while a prisoner in London. We have before mentioned the firmness with which he resisted the attempts to bribe him, and the caustic satire with which he replied to a nobleman who was commissioned by the ministry to make him formal offers to join the British cause in America. The incident was a stirring one, and will bear a repetition.

The commissioner, amongst the tempting largesses, proposed that if he would espouse the cause of the King, he might have a fee simple in half the State of Vermont. "I am a plain man," said Col. Allen, in reply, "and I have read but few books, but I have seen in print somewhere, a circumstance that forcibly reminds me of the proposal of your lordship; it is of a certain character who took a certain other character into an exceeding high mountain, and showed him all the kingdoms of the earth, and the glory thereof, and told him that if he would fall down and worship him, this should be all his; and the rascal," added he, "didn't own a foot of them!"

His interview with the king at Windsor is mentioned as highly interesting. His Majesty asked the stout-hearted mountaineer if they had any newspapers in America. "But very few, and those are but little read," was the answer.

"How then," asked the King, "do the common people know of these grievances of which they complain?" "As to that," said he, "I can tell your Majesty, that amongst a people who have felt the spirit of liberty, the news of oppression is carried by the birds of the air and the breeze of heaven."

"That is too figurative an answer from a matter-of-fact man, to a plain question," rejoined the King.

"Well, to be plain," answered the rebellious subject, "among our people the tale of wrong is carried from man to man, from neighborhood to neighborhood, with the speed of electricity; my countrymen feel nothing else; 'out of the abundance of the heart the mouth speaketh.' I will add, with great respect to your Majesty, that such a people cannot be put down with the sword."

The King made a long pause, as if strongly impressed with the truth of his remarks. At length changing the subject, he asked Colonel Allen if he knew Dr. Franklin; and being answered in the affirmative, inquired concerning his experiments in electricity, and expressed a curiosity to experience an electric shock. The British sovereign seemed to take great pleasure in the conversation, which he kept up for more than an hour, and at length made Col. Allen promise to visit him with his countryman, Dr. Franklin, at his palace in London. Some weeks after he was reminded of his promise by the nobleman above mentioned, and an hour fixed for the home-bred philosopher of America to explain the mysteries of a new discovery in science, to the royal family. They attended accordingly, and with an apparatus chiefly of his own invention, Dr. Franklin exhibited many of those simple and amusing experiments for which he was so noted, and at which the royal children, even those of a larger growth, were very much delighted.

In his playful way, Dr. Franklin took occasion to convey instructions as to the properties of this astonishing fluid. While the royal habitation was thus in a most unkingly uproar, the Premier was announced as in waiting. The King seemed for a moment disturbed. "The King seemed for a moment disturbed," said he, "but no matter, I will eschew business for once, and let North see how we are employed." Accordingly the minister was ushered in with little ceremony, and it was soon concluded that he should have a shock. Allen whispered to the Doctor to remember how he had shocked us across the waters, and to give him a double charge. Whether it was designed on the hint of his friend or not, was not ascertained; but the charge was so powerful on the nerves of his lordship, as to make him give way in his knees, at which, especially the princess, were almost convulsed with mirth.

Some of Col. Allen's happy retorts at the clubs and fashionable parties are still remembered and often repeated. On one occasion he was challenged to a glass of wine by the beautiful Duchess of Rutland, who seems to have been particularly pleased with his independent manner. "You must qualify your glass with a toast." The "Varmourer," very unaffectedly observed that he was not used to that sort of ceremony, and was afraid he might give offense. If, however, the lady would be so good as to suggest a subject, he would endeavor to give a sentiment.

"Oh," said she, "never mind the subject—anything will do, so that it has no treason in it."

"Well," says he, "this may do for a truth—not for a toast;" and fixing his eyes adoringly on the far-famed court beauty, he proceeded—"if any thing could make a double traitor of a patriot, it would be the witchcraft of such eyes as your ladyship's."

The blunt sincerity with which this was spoken, together with its exact fitness to the occasion and person, caused it to be long hailed in the "beau monde" as an excellent good thing; and, although it had the effect of heightening for a moment that beauty to which it was offered as a tribute, it is said the fair Duchess often afterwards boasted of the compliment as far above all the empty homage she had received from the glittering coxcombs of the city.

A lady once sneeringly asked Col. Allen, in a large assembly, at which time the fashion-

able ladies preferred taking air. He perceived her drift, and bluntly answered:

"Whenever it becomes necessary to feed geese and turkeys."

"What," inquired the lady, "do the fine women in your country descend to so menial employments?"

Allen was always roused at any attempt to depreciate the fair ones of his own country, and with a great deal of warmth he replied: "American women, ladies, have the art of turning even amusements to account. Many of these could take up the subject of your Grace's family history, and tell you of the feats of valor and bursts of eloquence to which your ladyship is probably indebted for your distinguished name, most of which, it is likely, would be as new to you as the art of raising poultry."

The sarcasm produced a deep blush on the face of the fair scold; but it procured for the captive and his countrymen an indemnity against court ridicule for the future.

The First View of Jerusalem.

From the new publication, "Tent Life in Holy Land" by W. C. Prime, Esq., we take the following description of emotions natural to a first sight of the Holy City:

After a few steps forward, our worn out horses stumbling rather than galloping over the rocky path, and crowned with a mosque and minaret, was before us in the distance, which my heart knew by instinct was the Mount of Ascension. I raised myself in my stirrups, and turning to Miriam, shouted, "The Mount of Olives!" and waved my hand toward it—and then, as I looked again, before me, in all their glory and majesty, I beheld, magnificent in the setting sun, the walls of Jerusalem.

I had thought of that moment for years, in walking and in sleeping dreams. I had asked myself a hundred times, "What will you do when your weary eyes rest on these holy walls?" Sometimes I thought I should cry out aloud, as did pilgrims of old times, and sometimes that I should kneel down on the road, as did the valiant men who marched with Godfrey and with Richard. But I did neither.

My horse stopped in the road, as if he knew that all our haste had been for this, and I murmured to myself, "Deus vult," and my eyes filled with tears, and through them I gazed at the battlements, and the towers, and minarets of the city. One by one the party rode up, and each in succession paused.

There were our Mohammedan servants, a Latin monk, who had joined us a little back, two Armenians and a Jew, in our cortege, besides ourselves, who were Protestants—and all alike gazed with overflowing eyes on that spot, towards which the longing hearts of so many millions of the human race turn daily with devout affection. We spoke no word aloud. One rushing wave of thought swept over all our souls.

I stood in the road, my hand on my horse's neck, and with my dim eyes sought to trace the outlines of the holy places which I had long before fixed in my mind, but the fast flowing tears forbade my succeeding. The more I gazed the more I could not see; and at length, gathering close around my face the folds of my caftan, I sprang into the saddle and led the advance towards the gates of the city.

The first morning in Jerusalem was a time forever to be remembered. When the sun came up above the Mount of Olives, I was standing on the eastern side of the city, without the walls, on the brow of the valley of Jehoshaphat, looking down into its gloomy depths and up to the hill that was hallowed by the last footsteps of Christ.

I could not sleep. It was vain to think of it or attempt it. Broken snatches of slumber, dreamy and restless at the best, but mostly memories occupied the entire night. Weary and exhausted as I was by the previous day's travel, I could not compose my mind sufficiently to take the rest I actually required.

It was but a little after the break of day that I strolled down to the gate of St. Stephen (so called now, though formerly known as the gate of the Virgin Mary, because of its leading to the Virgin's tomb), and finding it open already, passed out among the Moslem graves that cover the hill of Moris, outside the walls, and sitting down on one of them, waited in silence the coming of the sun. And it came.

I had seen the dawn come over the forests of the Delaware country, in the sublime wintry mornings. "When last night's snow hangs lightly on the trees and all the cedars and pines are white with the new glory."

I had seen the morning come up over the prairies of Minnesota, calm and majestic, along the far horizon. I had seen it in golden glory on the sea, in soft splendor in Italy, in rich effulgence over the Libyan desert.

But I never saw such a morning as that before, nor shall I ever see another such in this cold world.

At first there was a flush, a faint, but beautiful light like a halo above the holy mountain. Right there-away lay Bethany, and I could think it the radiance of the bursting of Martha's brother. But the flush became a gleam, a glow, an opening heaven of deep, strong light that did not dazzle or bewilder. I looked into it and was lost in it, as one is lost who gazes into the deep, loving eye of the woman he worships. It seemed as if I had but to wish and I should be away in the atmosphere that was so glorious. Strong chords of desire seemed drawing me thither. I even rose to my feet and leaned forward over the carved turban on a Mussulman's tomb. I breathed strong full inspirations as if I could breathe in that glory.

All this while, deep in the gloom of the valley between me and the Mount of Ascension lay the Hebrew dead of all the centuries, quiet, calm, solemn in their slumbers.

A Touching Incident.

A correspondent of the Blair county (Pa.) Wigg, furnishes that paper with the particulars of the following interesting incident of which he was an eyewitness. It occurred a few years ago on the line of the great internal improvements of that State. It was an act of genuine kind-heartedness which fills the mind with the involuntary consciousness that there is something of the angel still in our common nature.

At the point this side of the mountain where occurred transhipment of passengers from the West, was moored a canal boat, awaiting the arrival of the train early starting on its way through to the East. The captain of the boat, a tall, rough sun-embrowned man,

stood by his craft superintending the labors of his men, when the cars rolled up, and a few moments after a party of about a half a dozen gentlemen came out, and deliberately walking up to the captain, addressed him something after this wise:

"Sir, we wish to go on East, but our further progress to-day depends upon you. In the cars we have just left is a sick man whose presence is disagreeable. We have been appointed a committee by the passengers to ask that you will deny this man a passage in your boat. If he goes, we remain; if not, what say you?"

"Gentlemen," replied the captain, "I have heard the passengers through their committee. Has the sick man a representative here?"

To this unexpected interrogatory there was no answer; when, without a moment's pause, the captain crossed over to the car, and entering, beheld in one corner, a poor emaciated, worn out creature, whose life was nearly eaten up by that canker worm, consumption. The man's head was bowed in his hands, and he was weeping. The captain advanced and spoke to him kindly.

"Oh, sir," said the shivering invalid looking up—his face now lit with expectation—"are you the captain, and will you take me? God help me! The passengers look on me as a breathing pestilence, and are so unkind! You see, sir, I am dying, but oh, if I am spared to reach my mother I shall die happy. She lives in Burlington, sir, and my journey is more than half performed. I am a poor painter, and the only child of her in whose arms I wish to die."

"You shall go," said the captain, "if I lose every passenger for the trip." By this time the whole group of passengers were grouped around the boat, with their baggage piled on the path, and they themselves awaiting the decision of the captain before engaging their passage.

A moment more and that decision was made known, as they beheld him coming from the cars with his dying burden cradled in his arms. Pushing his way through the crowd with the sick man, he ordered a mattress to be spread in the choicest part of the boat, where he laid the invalid with all the care of a parent. That done the captain ordered the boat to be got ready for starting.

But a new feeling seemed to possess the astonished passengers—that of shame and contrition at their inhumanity. With one common impulse they walked aboard the boat, and in a few hours after another committee was sent to the captain, entreating his presence among the passengers in the cabin.

He went, and from their midst there arose a white-haired man, who, with tear-drops in his eyes, told that rough, sun-embrowned man, that they felt humble before him, and they asked his forgiveness. It was a touching scene. The fountain of true sympathy was broken in the heart of nature, and its waters swelled up, choking the utterance of all present.

On the instant, a purse was made up for the sick man, with a "God speed" on his way home, to die in the arms of his mother.

Touching Incident of Fraternal Love.

We have never heard a more touchingly beautiful incident than the following, which occurred a short time since in one of the French Courts. The natural nobility of the brother, and the affectionate faith of the sister, are examples worthy to be followed by the unfortunate youth of our town, or any other country, as an evidence that, however dark the day, an honest heart and a firm resolve will overcome the greatest obstacles.

A French paper says that Lucille Rome, a pretty girl with blue eyes and fair hair, poorly but neatly clad, was brought before the Sixth Court of Correction under the charge of vagrancy.

"Does any one claim you?" asked the magistrate.

"Ah, my good sir," she said "I have no longer any friends; my father and mother are dead—I have only my brother James; but he is as young as I am. O, sir! what can he do for me?"

"The Court sends you to the House of Correction."

"Here I am sister; here I am, do not fear!" cried a childish voice from the other end of the Court.

At the same instant a little boy, with a lively countenance, started forth from amidst the crowd and stood before the judge.

"Who are you?" said he.

"James Rome, the brother of this poor little girl."

"Your age?"

"Thirteen."

"And what do you want?"

"I come to claim my Lucille."

"But have you the means of providing for her?"

"Yesterday I had none, but now I have. Don't be afraid."

"O, how good you are, James."

"Well, let us see, my boy," said the magistrate. "The Court is disposed to do all it can for your sister; but you must give us some explanation."

"About a fortnight ago, sir," exclaimed the boy, "my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, I will become an artisan, and when I know a good trade will support my sister. I went apprentice to a brush maker. Every day I used to carry her half of my dinner, and at night I took her secretly to my room, and she slept on my bed, while I slept on the floor. But it appears she had not enough to eat. One day she begged on the Boulevard and was taken up. When I heard that, I said to myself, come, my boy, things cannot last so; you must find something better. I soon found a good place, where I am fed and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs, will take care of Lucille, and teach her needle work. I claim my sister."

"My boy," said the judge, "your conduct is very honorable. However, your sister cannot be set at liberty until to-morrow."

"Never mind, Lucille," said the boy, "I will come and fetch you early to-morrow."

Then turning to the magistrate he said, "I may kiss her, may I not, sir?"

"He then threw himself into the arms of his sister, and both wept tears of affection."

Scientific.

A curious characteristic is found to pertain to gutta serena, of considerable interest to electricians. This substance, as is well known, acquires a bluish tinge, after having been kept some months, and when in this state it can no longer be negatively electrified, as before, by almost any substance with which it may be rubbed. Its electricity is found to be positive; and the only substance which will elec-

trify it negatively are mica, diamond and fur.

Payen, the eminent French chemist, has prepared a composition for rendering clothing water proof, thus: Dissolve two pounds and a half of alum in four gallons of water; dissolve, also, in a separate vessel, the same weight of acetate of lead in the same quantity of water. When both are thoroughly dissolved, mix the solutions together, and when the sulphate of lead resulting from this mixture has been precipitated to the bottom of the vessel in the form of a powder, pour off the solution and plunge into it the tissue to be rendered water-proof. Wash and rub it well during a few minutes, and hang it in the air to dry.

By means of the process known by the designation of "glytography" colored impressions may be produced with a precision and elegance of finish hitherto unattainable by engraving or lithography. Its principal characteristic is the use of intaglio types instead of the ordinary types in relief, combined with peculiar plastic processes, by which colored plates, adapted to every variety of chromatic effect, can be printed by the operation of the common typographic press. Typography was long limited to impressions of a uniform color, without aiming at illuminated letters or pictorial embellishments. In Chromoglytography, the process is directly, the reverse of ordinary typography, or printing in relief; the relief types are raised above, the intaglio types are sunken into the surface of the plates. The impression produced from relief type is taken from the entire surface of the block in which the letter is engraved, presenting the letter in the midst of the background, either plain or with any variety of ornament, as may be desired.

In 1853, there were 304 paper mills at work in England, 48 in Scotland, and 28 in Ireland. The duty, 3 1-2 pence per pound, amounted to upward of \$925,000, so that the annual value of paper manufactured in those countries could not be less than £3,700,000, the average value of paper being estimated at sixpence per pound - France, with a population of 36,000,000, turns annually into paper 105,000 tons of rags, of which 6,000 are imported. England, with 28,000,000 inhabitants, requires yearly 90,000 tons of rags, 15,000 of which are imported. The consumption of paper in the United States is said to be that of England and France added together. There are used here 6,000 tons of straw for wrapping paper and paste-boards, and during the last few years the importation of rags has averaged 10,000 tons. The number of our mills is 750; number of engines 3,000; number of pounds of paper per day 900,000; number of pounds of paper in the year, allowing 300 days to the year, 270,000,000. It is estimated that one and a half pounds of rags are required to make one pound of paper, and the cost of labor is one and a quarter cents upon each pound of paper manufactured.

"I am Ruined."

"I am ruined!" These are the dying words of a poor unfortunate man who was killed in this circuit a few months ago. He had gone off in the morning, as he had done an hundred times before, to a gathering of people, where there was liquor; and having become partially intoxicated, he was soon ready for a row. He continued at this place until about dark, when he got into difficulty with some men, who were also intoxicated, and in a moment, he was stabbed to the heart; and as the warm current gushed from the fountain of his life, he had barely time to utter the solemn words, "I am ruined!"

Thoughtless young man, stop and reflect upon these words, before you make further progress in sin! You are treading the same fearful path that leads to ruin. Truly has the wise man said, there is a way which seemeth right unto man, but the end thereof is death. The adversary has made you believe there is no harm in many things you do, and that they can but do you good, but he hides from you the terrible terminus of the flowery road to sin. That young man who feels that he must, for recreation and amusement, indulge in games, such as cards, billiards, ten-pins, etc.—is unwilling to believe that they are but the prelude to the fearful scenes of riot and death in a gambling hell. O, young man, stop and reflect. Regard the earnest counsel of that anxious mother, and dotting father, who have always contributed to your comfort and happiness, and who, even now, though you have often disobeyed them, would sacrifice everything for your comfort. Listen to these words, and not to the charmer, who would cause you by his subtlety to travel a road to ruin, so cautiously, and slowly that you might be brought to the end ere you were aware of it—and but have time, like poor R—, to say, as you are hurled over the awful precipice—"I am ruined."

Discoveries.

It is almost miraculous to ponder on the discoveries of the present age. Look at the past ten years, for instance. We have the explorations of Barth, Vogel, De Lanture, Oswell, Livingstone and Anderson, in Africa; Layard, Rawlinson and Place, in Syria; Herndon and Page and Kane, in the extreme North. The benefits which these heroic men have conferred upon our race cannot now be appreciated. It was not till generations subsequent to the discovery of the American continent, that men delighted to honor Columbus. The fame of Hudson is forever allied to that river which bears his name. Succeeding ages are yet to fully appreciate the incredible labors of Humboldt; and a century may go ere the benefits which the illustrious Kane conferred upon mankind, at the expense of his life, will be fully realized. Mungo Park led the way into the heart of Africa, and perished in a savage land. The stripes on his back, his walks on the burning sand, with no shoes, hat, or anything over his nakedness, will be remembered as a monument to his perseverance; and might well be associated with the wrongs practiced against the discoverers of a continent. But the revelations of travelers have only begun to be developed. In South America, in Asia, in Africa, and in North America, there are vast fields for the future explorers. There are vast portions of Africa which never knew the presence of a civilized being. There are portions of Asia which will yield still richer stores of knowledge than those left to us by the industrious Layard. There are discoveries to be made in remote sections of the globe, at which another age will wonder, and at the ignorance of its predecessors.

TRUE WOMANHOOD.—Amidst the sordid selfishness which so prominently characterizes the

world, it is refreshing to witness the occasional outbursts of a better feeling, illustrative of a better humanity. While riding a few days since in a Chestnut street (Philadelphia) omnibus, a young lady of pleasant aspect was one of the passengers, the rest being gentlemen. At one of the corners the vehicle stopped to take up a male and female passenger, husband and wife, persons of decent appearance but of the humbler walks in life. As the door opened, the woman, with terror depicted on her pallid countenance, and her eye wildly flashing, shrieked, "I cannot go in there." It was at once evident she was laboring under a "mind diseased," from which the glorious light of reason had faded. Her husband, with gentle violence, took her in his arms, and carried her in. Then was the beautiful occurrence to which we have referred. While the gentlemen were confounded and appalled, the young lady, in gentle tones, spoke to the maniac, "Come in, none will hurt you here." At the same time she encircled him with her arm, and pressed her head to her bosom, where the unfortunate sobbed herself into quietness. It was a scene to touch the heart. It was such a display of womanly heart and self-possession as we have rarely seen; and often, since, as we have recalled the maniac, clinging fondly to her unknown benefactress, with her face hid in her bosom as a kindly asylum, we have thought how powerful is woman's love and sympathy. [Presbyterian.]

OCCUPATION.—Occupation what a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, wearing the dim shadows that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torrent—rather seek, by occupation, to divert the dark waters that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that they may brighten the future—flowers that will become pure and holy, in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling; and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellowmen.

SIMPLICITY OF FAITH.—The late king of Sweden was greatly exercised upon the subject of faith some time previous to his death. A peasant being once on a particular occasion admitted to his presence, the king, knowing him to be a person of singular piety, asked him—"What he took to be the true nature of faith?" The peasant entered deeply into the subject, and much to the king's comfort and satisfaction. The king, at last, on his death-bed, had a return of his doubts and fears as to the safety of his soul, and still the same question was perpetual in his mouth to those about him. "What is real faith?" his attendants advised him to send for the Archbishop of Upsal, who, coming to the king's bedside, began in a learned and logical manner to enter into the scholastic definition of faith. The prelate's disquisition lasted an hour. When he had done, the king said with much energy: "All this is ingenious but not comfortable; it is not what I want. Nothing but the farmer's faith will do for me."

HUMAN HISTORY.—The inventions of printing, of gun-powder, and the mariner's compass were too mean affairs for History to trace. She was bowing before kings and warriors. She had volumes for the plots and quarrels of Leicester and Essex in the reign of Elizabeth, but not a page for Shakespeare; and if Bacon had not filled an office, she would hardly have recorded his name, in her anxiety to preserve the deeds and sayings of that Solomon of his age, James the First.—[Channing.]

ANOTHER CALIFORNIA DISCOVERY.—It is been demonstrated by an experiment in Shasta county that the leaves of the Manzanita tree, which abounds most plentifully throughout the mining region, are possessed of all the stringent properties requisite for tanning. This article is now being used exclusively in the above county by a gentleman in his tannery.

Some years since, a letter was received in New Orleans, directed "To the biggest fool in New Orleans," the Post Master was absent, and on his return one of the younger clerks informed him of the receipt of the letter.

"And what became of it?" inquired the Post Master.

"Why," replied the clerk, "I did not know who the biggest fool in New Orleans was, so I opened the letter myself."

"And what did you find in it?" inquired the Post Master.

"Why," responded the clerk, "nothing but the words, 'thou art the man!'"

There were 73 battles fought during the year 1855, with an average loss of 1000 men in each; more than 300,000 soldiers are estimated to have perished by disease and battles. The battles average more than one a week. It is one of the bloodiest years in modern history.

Prof. Hendrick, who was expelled from a North Carolina University, "where learning is professed," for daring to vote for Fremont, has settled in New York as an analytical and consulting chemist.

A dispatch dated Boston, July 21, says: The body of Benj. Chandler of Wilmington, Del., who has been "missing" since last autumn, has been found in the White Mountains, near the Glen House.

THE REGULAR MAIL LINE. VIA STONINGTON, FOR BOSTON AND PROVIDENCE.—Inland Route—the shortest and most direct—carrying the Eastern Mail.

The steamer PLYMOUTH ROCK, Capt. Joel Stone, and C. VANDERBILT, Capt. W. H. Frazer, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 6 North River, at 10 o'clock above Battery place, at 6 o'clock P. M., and at Stonington at 8 30 P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

The C. VANDERBILT from New York Monday, Wednesday, and Friday. From Stonington Tuesday, Thursday, and Saturday. The PLYMOUTH ROCK from New York Tuesday, Thursday, and Saturday. From Stonington Monday, Wednesday, and Friday.

Passengers proceed from Stonington per Railroad to Providence and Boston, to the Express Mail Train, several hours in advance of those of other routes, and in ample time for all the early morning lines connecting North and East. Passengers that prefer to remain on board the steamer, enjoy a night's undisturbed, breakfast, if desired, and leave Stonington in the 7 15 A. M. train, connecting at Providence with the 11 A. M. train for Boston.

Publications of the Amer. Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

- No. 1.—Reason for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 32 pp.
- No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3.—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
- No. 5.—Christ's View of it. 32 pp.
- No. 6.—Twenty Reasons for keeping holy; in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7.—Thirty-six Plain Questions, presenting the main points in the Sabbath Controversy; A Dialogue between a Minister of the Gospel and a Sabbath-keeper; Counterfeit Coin. 8 pp.
- No. 8.—The Sabbath Controversy; The True Issue. 4 pp.
- No. 9.—The Fourth Commandment; False Exposition. 4 pp.
- No. 10.—The True Sabbath Embraced and Observed. 16 pp. (In English, French, and German.)
- No. 11.—Religious Liberty, Expanded, by Legalia and the Sacraments. 16 pp.
- No. 12.—The Sabbath. 48 pp.
- No. 13.—The Bible Sabbath. 24 pp.
- No. 14.—Delaying Obedience. 4 pp.
- No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited: A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Clarke. First printed in London, in 1734; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Steiner. First printed in London in 1658. 64 pp. Vindication of the True Sabbath. By J. W. Morton. Late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1.00 per hundred.

The series of fifteen tracts, together with Edward Steiner's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

Persons who desire series will be furnished to those wishing them for distribution, or sale, at the rate of 1500 pages for one dollar. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to H. H. Baker, General Agent of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder, Published Weekly. Terms—\$2.00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views of the members of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, and to the advancement of the rights of the oppressed, and the elevation of the human race. It is published by the Seventh-day Baptist Publishing Society, No. 9 Spruce-st., New York.

The Sabbath-School Visitor, Published Monthly. Terms per annum—Invariably in advance: One copy ..... \$ .25 Five copies ..... 1.25 Twelve copies to one address ..... 2.00 Twenty copies to one address ..... 3.00 Forty copies to one address ..... 4.00 Fort copies to one address ..... 5.00

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Each number of the Memorial will contain a lithographic portrait of an eminent Seventh-day Baptist, together with a variety of historical, biographical, and statistical matter, designed to illustrate the progress and present condition of the Seventh-day Baptist Denomination. Wood-cut of meeting-houses will be introduced from time to time in connection with the history of the denomination. [The first, second, and third volumes of the Memorial—being for the years 1853-3, 4—may be had bound for the subscription price and the cost of binding.]

The Carol: A Collection of original and selected Music and Hymns for the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by Lucia Orandall. 128 pages octavo price 35 cents per copy.