

The Sabbath Recorder.

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The Sabbath Recorder.

The following article is from "The Israelite Indeed," and shows the interest others are taking in the Agricultural feature of the missionary enterprise in Palestine, and also the array of names engaged in it, on behalf of the "Christian Jews":—

The Palestine Model Farm, AND INDUSTRIAL SCHOOL FOR JEWISH CONVERTS.

Nearly three years have elapsed since the idea was originated of establishing an agricultural settlement in Palestine for converted Israelites, who might thus obtain for themselves an honest livelihood, and at the same time enjoy the advantages of Christian sympathy and fellowship in the land of their fathers.

That such an institution would be of the utmost importance, was felt by all who were acquainted with the difficulties which Jewish Converts, especially in the East, have to encounter. The various missionaries in those countries with one voice bore testimony to its absolute necessity; while Christians at home warmly responded to an appeal which seemed to hold out the hope of brighter days for the long desolate land. It was at first proposed that the sum required should be raised by means of shares, which it was hoped might yield a fair return; but on further consideration, various difficulties arose, connected with the unsettled state of Syria, and the insecurity of property there, which caused the original design to be abandoned in favor of one more entirely in accordance with the Christian principle of "doing good, hoping for nothing again."

Many concurrent circumstances encouraged the belief that the time had arrived for a beginning at least to be made. Letters from Jerusalem suggested eligible sites for the undertaking, and stated that the demand for cultivators of the soil, and for capital to maintain them, was increasing. A firm had been issued by the Porte, allowing the purchase of land by foreigners. A leading member of the Jewish community in this country had already bought land in the neighborhood of Jerusalem and Jaffa upon which Jews were employed. It was time, therefore, that Jews who believed that Jesus is the Christ, should make a similar effort, and in their corporate capacity give evidence of their patriotism, and, above all, of their love to Him who is the King and Redeemer of Israel. For the carrying out of this object, a committee, composed entirely of Christian Jews, was formed.

It consists of the Rev. S. J. Altman, Dr. Capadose, Rev. J. Cohen, Isaac Da Costa, Esq., Professor Davidson, Rev. Dr. Ewald, Rev. B. H. Herschell, Rev. A. Herschell, Rev. Dr. Helmuth, Dr. Hirschfeld, Rev. A. A. Isaacs, Rev. A. M. Myers, Rev. W. L. Rosen, Rev. C. Schwartz, with power to add to their number.

The committee proceeded to take steps for the purchase of land, and their Hon. Secretary, the Rev. A. A. Isaacs, being on the point of visiting Palestine, he was entrusted with full power to carry out this object, if practicable.

The committee are now thankful to be able to report that this object has been successfully accomplished. Two valuable plantations, with buildings attached to them have been advantageously purchased at Jaffa, the ancient Joppa. The property has been bought by Mr. Isaacs on behalf of the committee, in his own name as a British subject, by virtue of the firm's deed in the possession of the committee, and the purchase will soon be conveyed by a proper trust deed. The committee have also succeeded in securing as Superintendent of the Model Farm, the services of Mr. Paul Isaac Hershon, a Christian Israelite, who, with Mrs. Hershon, is on the point of leaving for the settlement. The committee have much satisfaction in committing this work to one, who, for seven years has been resident in the country, and they are assured he will meet with a hearty welcome from his friends and acquaintances in Palestine.

It is calculated that a sum of about £5,000 will be required for the purchase and extension of land and the erection of additional buildings. Besides this sum, annual subscriptions to the amount of £500 will be necessary for the first few years; after which, it may be hoped, the settlement will become self-supporting.

The committee need scarcely say, that they look solely to the God of Abraham for His blessing and guidance, while they humbly endeavor, as Christian Jews, to lift up an ensign to His name in that land whence the Gospel was first promulgated by Jewish converts. They will only add their earnest hope, that, in carrying out this important work, they may have the sympathy, co-operation, and prayers of those who feel interested in the well-being of Israel, and who desire the honor of Him whose prayer still is, "For Zion's sake, I will not hold my peace; and for Jerusalem's sake, I will not rest."

Donations and subscriptions will be received for "The Palestine Model Farm," at the Bank of Messrs. Barclay, Bevan & Co., 54 Lombard street; by the Honorary Secretary, Rev. A. Augustus Isaacs, 24 Stanley street, Eccleston square, S. W.; and by the members of the committee.

Steps are being taken to obtain the co-operation of corresponding members of the committee among believing Israelites in various parts of the world.

THE OBJECT OF THE PALESTINE MODEL FARM

Is to provide employment for Jewish converts and inquirers.

To this end, land will be purchased, on which premises will be erected and members of the settlement will be employed in the following manner:

I. As inmates of the Model Farm, on the same principle as the House of Industry at Jerusalem.

II. As day laborers, paid according to the ordinary rate of wages of the country; or, according to the measure of the work performed.

III. On approving themselves faithful and diligent, to allot them portions of land to be cultivated by them for their own benefit.

The spiritual welfare of the inmates of the Institution will be under the direction of the Superintendent; and the religious instruction will be conducted on scriptural and evangelical principles.

The settlement will at first be formed on a small scale, and will be enlarged in proportion as it prospers under the Divine blessing.

The products of the Model Farm will be employed—

I. Towards the support of the inmates.

II. For the supply of the markets of the country.

III. When adapted to the purpose, for exportation.

With a view of fully carrying out the Jewish character of the undertaking, all the agents employed will be Christian Jews. The corresponding members of the committee in Palestine will be likewise brethren of the House of Israel.

Should circumstances allow, cattle and sheep will be reared and prepared for the markets. Occasional papers will be circulated amongst the subscribers, reporting the progress of the settlement; and a balance sheet will be published annually.

The land has been already bought. Mr. Hershon has arrived on his part a month ago.

Who Taught You to Swear?

Many years ago, when there were few railroads, a party set out from a Southern city for a long weary journey by stage coach. Amid all their discomforts they had one great blessing. The youthful driver was very cheerful, and seemed intent on making his passengers as much so as lay in his power. Many a weary mile over wretched roads was beguiled by his merry whistle or lively song; the rains poured, the horses legged, but heard above the winds was the carolled air of "Home, Sweet Home," or the birdlike whistle of "Blue-eyed Mary." Oh, it is such a joy to see another satisfied and happy in his lot and with his toil! It makes the lowly look up in hope, and the lofty look down in humility—it makes the millionaire honor his driver or his footman.

Now that is the bright side of our young stage-driver; why must there be two sides to everything? Before the party halted, after the first day's journey, the jaded horses thought they had gone as far as profitable; and it was contrary to their sense of right that they were pressed on. Our hero on the box coaxed, whistled, patted, and at last whipped them, but still they dragged heavily on; when at length, losing all patience, the pleasant sounds that had cheered the insiders were changed. There did not seem to be passion in the tones, but, having tried all other motives to speed, the driver now began to swear, as if profanity could impel forward a worn-out horse. "God," and "Jesus," that "dearest of all the names above," were repeated with shocking frequency and carelessness. Some of the passengers were unmoved, but others could say with the prophet, "The reproaches of them that reproach Thee, fell upon me."

Among the passengers was an aged minister. He said nothing at the time, but when they stopped for the night he made himself quite familiar with the young driver, asking him questions about his business and his horses, and manifesting interests in all that he found interested him.

When ready to start at break of day, he asked permission to sit on the box, that he might see the country and talk with him; "for," said he, "I am very fond of the company of young men." This familiarity and condescension completely won the heart of this would-be Jehu; and in the kindest manner he gave all the information in his power to the old gentleman.

"You're a minister, are you?" he asked, after a little while.

"Yes, my friend, I am a Baptist minister."

"A Baptist minister, are you?" he cried; "why, my mother's a Baptist; and when I get home I'll tell her about you;" and strong filial love beamed in his eye.

"Then your mother is a Baptist—is she a good woman?" asked the old man.

"Indeed she is, sir," replied the affectionate son; "I owe her everything. I don't know a single thing which she did not teach me."

"Are you sure of that, my young friend?"

"Yes, sir, for my father died when I was very small, and left us poor. We were three or four miles from a school, and as I was her only child, she couldn't trust me so far from her all day. So she taught me at home till I moved away from there; and then I was old enough to go to work. Yes, sir, I will tell it to her credit—she taught me all I know!"

"Did she teach you to swear, my son?" cried the old gentleman in a stentorian voice, and clapping his hand heavily on the driver's shoulder. "Tell me, did your mother teach you to swear?" The youth looked thunder-struck. He colored deeply and hung his head in silence.

"Come, my son," said the minister, "you have told me that your mother was a Baptist; I want to know whether she is the right kind of Baptist or not—did she teach you to swear?"

The young driver now looked up; there was none of that dogged insolence which we sometimes see in persons who have been justly reprimanded; no look of defiance, which said plain as words could say, "I can swear if I please, I'm my own master, and it is not your business who taught me to do it." No, even in his sin he showed the gentle touches of that humble mother's moulding hand.

"I'm mortified, sir," he said, "that you should hear me swear last night to my horses. I was very tired and very anxious to reach L."

"And did your horses feel the oath more than the whip, my friend? We, indeed, could not discover that they were at all offended by it," said the minister.

"Of course not, sir; and as to my mother, teaching me to swear, she does not know that I ever took a profane word on my lips. I

hope she never will know it; for I believe it would break her heart. I know as well as any minister can teach me that swearing is wicked, and as useless, practice; I've been thrown into a good deal of bad company in my business, and have fallen into the habit, hardly knowing when I was doing it, when I lose my patience.

"Do you forget when at home with your mother?"

"Never; her presence forbids it. I could not swear in her hearing."

"And yet you can do so in the hearing of the God you insult, of the Saviour who died for you!" replied the old man. "God forgive the child of a praying mother for such impiety!"

"Sir, I declare, with His help, that you have heard my last oath," said the young man, deeply moved.

"When I left my daughter's house," said the minister, "she put a noble great loaf of fruit-cake in my trunk. When we part I will give it to you for a present for your mother, if you will promise to tell her how you got it, and all the particulars of our interview. Confess your sin to her and to God, and that, my son, will enable you to keep your good resolution."

The driver promised to do so, and after that, was never heard to use a coarse or profane word. Oh, what a mighty power does a Christian mother still exercise over her beloved wanderer, restraining them from sin or drawing them out of its meshes when once ensnared.

This little sketch will be familiar to many, who have heard the incident from the lips of the aged man, who not long since went to his rest.

Musings.

Oh, there are times when far away,
O'er by gone hours our spirits stray;
E'er sunny youth had known decay;
Or pleasures waning fast:

The glittering pantomimes to view,
Or early joys and friendships true,
That pass in silent lone review,
Engraven on the past.

The rose-clad bower, the spreading tree,
With bud and blossom, full and free,
That shed sweet fragrance o'er the lea,
And grateful shadows cast:

Our sportive pastimes on the green,
Our skies bedecked with sparkling sheen—
Each relic of what once had been,
Are penciled on the past.

The quiet places of the dead,
Where of affections tear we shed,
The spirit voice—the airy tread—
The windsolian blast:

The varied notes of joy or woe,
The strains we've heard long, long ago,
Each hath its heart-true soft and low,
That brings us back the past.

The Demands of the Times.

Different phases of the moral world require applications of different truths, and even different applications of the same truth. It is the duty of Christians to watch the signs of the times, and ascertain, if possible, the particular wants of those truths, and in that particular form that circumstances indicate. And such has hitherto been the course of the Church. Different doctrines and different forms of Christian activity have at different times been prominently urged upon the attention of the religious world, according as the opposition of infidels or the sluggishness of Christians have required. It is therefore both pertinent and proper to ask, "What are the present signs of the times, and what of Christian effort is now particularly demanded?"

As to the signs of the times, was there ever a period when the lust of the flesh, the lust of the eye, and the pride of life had such power over the human heart as at present? When was there greater haste to get rich, or more unscrupulous means used to become so? When was there such a disregard of the principles of fidelity in places both of public and private pecuniary trust? When were murders more common, or committed with so little provocation? This frequent occurrence of the grosser crimes, had enough of itself, becomes still more significant when considered not merely as inductions of individual depravity, but as representing a morbid moral feeling in community. The general surface of society is nearer level than we are ordinarily willing to acknowledge; and as frequent morasses and bogs indicate a low section of country, so the frequent repetition of great crimes indicates a depressed condition of the general morals. As each particle of earth rests on another, so each human being has his near associates, however high or low his position in the moral scale. The continued repetition of alarming crimes would seem to indicate a condition of society depressed below the general level. A supreme selfishness, a total disregard of the rights of individuals and of society, and a complete ignoring of the great truths of revelation, seem to be the distinguishing characteristics of the times. There is no marked increase of open and professed infidelity; indeed, there never was a time when the truths of the gospel were less violently opposed. It would seem that the doctrines of the Bible were not considered of sufficient importance to elicit an avowal of disbelief or contempt. They are not laid so prominently across the road to wealth or fame as to prove an obstacle, and thus excite attention. Men live, act, and die, as though there were no God, no hereafter, no final judgment, no personal account to be given of each thought, word and act.

This view of the natural corruption of the world, naturally suggests a remedy. As the evil is an individual and personal disregard of the truths of revelation, so the remedy must be a more constant and persevering presence of these truths upon the individual heart. This is necessary, in many instances, not only to secure a realization of these truths, but even to impart a knowledge of them. The extent of the ignorance of religious truths, even in

Christian communities is really astonishing. It is developed when any novel scheme, like Mormonism, is presented to the public. The open teachings of the pulpit must be urged perseveringly and affectionately by some friend upon the private ear. The proclamations made in the public congregation, can be transmitted to the individual heart, with indifference, but the private exhortations of a friend will produce an effect. This mode of enforcing truth must be more practiced and enforced. There must not be so sole a dependence on the public services of the sanctuary, but the seed there sown must be watered and cultivated by private teaching. It is by this method that our missionaries in Germany and among the heathen are so blessed. The truth is applied to the individual heart. This accounts also for the success of Sabbath-School and Bible-class instruction. The teaching is brought home directly to the heart of the person taught. Let what is thus done on a small scale, and by a few, be carried into general practice by all, and its effects would be immediately discernible in the increased respect paid to the institutions of religion, in the manifest evidence of the workings of an enlightened conscience, and in the more general acknowledgment of the personal obligations of religious truth.

[Journal and Messenger]

The Sinner's Helplessness.

Man is helpless, without the Holy Spirit. This is a revealed truth; yet how prone men are to misapprehend the teachings of inspiration, as to imagine they can do something for themselves—something at least, towards working out their own salvation. When Paul exhorts the Philippians to "work out their own salvation with fear and trembling," he is addressing those who had already been born again, and he immediately adds, "For it is God who worketh in you, both to will and to do of his good pleasure." But though this is a revealed truth, let not the sinner make it a salvo for his conscience. Let him not suppose he is to sit still and wait for God to come and convert him. Let not the arch-enemy of your soul persuade you, sinner, that you have to "wait God's time," and thus induce you, as he has many others, to settle down into carnal security and supineness. Remember Satan is a great expounder of Scripture and of Gospel doctrines, and he always takes care to explain them so as to suit his own purposes. Beware then how you trust to his expositions! True it is, you are utterly helpless, but there is help for you, if you will ask for it. We need not stop to discuss the question whether there are any promises in God's word to impenitent sinners. Certain it is, that the promise "ye shall receive," is to those who ask; the promise "it shall be opened," to those who knock; "ye shall find," to those who seek. "In the day that thou seekest me, with all thy heart, I will be found of thee." The Syrophenician woman did not turn away in discouragement when she had asked once or twice. She continued to press her suit until the answer came. Just so, sinners, you must do. Seek until you find, or you are lost forever! The blessed Saviour has said, "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Go then and ask God for his Holy Spirit. Tell him you are undone; that you are utterly helpless without him. He will not turn you away, for he "delighteth in mercy." He has condescended to swear by himself, because he could swear by no greater, saying: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live." Ezek. 33: 11.

[American Baptist.]

Benevolence of Christianity.

Christianity is a great scheme of benevolence; it seeks not the overthrow and destruction of our race, but the well of all men. It cherishes whatever is good, and condemns that which is evil and hurtful to man. It proposes to correct that which is wrong, and to aid and encourage that which is good. It is not bitter and censorious in spirit, but gentle and kind. It reproves with meekness, and offers forgiveness to the erring penitent. It is full of mercy, an exhibition of the philanthropy of God. Whatever is true, pure, generous, elevating, ennobling, here finds favor. In a word, Christianity was designed by its great Author to glorify God and exalt man, by raising him from his fallen condition, and restoring him to a state of holiness and happiness.

And whenever Christianity enters into the heart of man, it begets like principles with itself. The heart filled with Christ is full of benevolence. He who is moved by the spirit of Christianity, seeks the good, the happiness of all his fellow-creatures. He cherishes truth and encourages virtue wherever he finds it. One of the peculiarities of Christianity is that it destroys the spirit of selfishness, and inculcates the principles of an enlarged charity; when, therefore, it becomes the constraining influence of man's life, it leads to a course of action that never fails to minister to the improvement of mankind, and to the happiness of intelligent beings. Narrow-heartedness, selfishness, a spirit of exclusiveness, bigotry, sectarianism, finds no countenance in the teachings of Christianity, nor in the example of its great Author. Whenever, therefore, we meet with one who is proud, selfish, censorious, proscriptive, exclusive, and professing at the same time to be a Christian, we are forced to doubt the genuineness of his pretensions. The large benevolence of the Gospel has not entered his heart; he is a stranger to those softening, melting influences which warm the heart into a spirit of love; that take pleasure in the prosperity and success of those who may not see as we see on all questions affecting the interest of society.

There are thousands in the world who profess to belong to the Church of Christ who have no joy in the conversion of sinners, only as they are converted to their sentiments; no pleasure in the prosperity of the Church, only as it prospers under their administration; no charity for Christians, except they be such Christians as conform in manner to their exclusive notions; no pleasure in the progress of

truth and virtue, unless they progress according to their narrow views; no toleration for those who are tolerant of others; no fellowship for those who do not declare non-fellowship with every one except themselves. Such professed Christians are a bane to the Church, a blur upon the fair fame of the Christian religion. [Nashville Christian Adv.]

A Poor Blind Child.

It makes the heart sad to look upon a poor blind child—one who has never beheld the light of the glorious sun, nor once looked upon the smiling face of a parent. The color of the rainbow and the beauties of the rose are alike. All is dark, without a single ray of light to cheer, the long and gloomy night.

But, sad as is such a picture, yet many of our youthful readers are far more blind, and stand much more in need of pity. True, you have bright and sparkling eyes, and can look upon those you love; but, oh, how blind to the truths of the Gospel, and to all the Saviour's charms and loveliness!

Ah, children, better, far better to be blind in this world and yet open your eyes upon all the glories of Heaven, than to look upon and love the sinful pleasures of earth, and never be permitted to see the "King in his beauty," and to see the land of far distances. Alas! how many even of the young are already "blinded by the god of the world," and who, if not taken to the Saviour, will be ruined for time and eternity.

A blind boy, who belonged to the institution of Dublin, when dying, assured a friend that he considered it one of the greatest mercies of heaven, that he had been deprived of his sight, because this was the means the Lord employed to bring him under the sound of the Gospel, which was now the joy and rejoicing of his soul.

"A poor blind child, I wander here
If haply I may feel thee near;
Oh, dark! dark! dark! I still may say,
Anidst the blaze of golden day.

Thee, only thee, I faint would find,
And cast the world and flesh behind;
Thou, only thou, to me be given,
Of all thou hast in earth or heaven."

[Episcopal Recorder.]

Historical Coincidences.

At the threshold of the majestic Cathedral of Old Testament Prophecy, it is well to pause and cast a glance or two forth upon the pageant of classic history. Nothing is more agreeable than unexpected coincidences. Nothing is more instructive and refreshing than the bringing together, by the sudden discovery of associating ties, personages hitherto supposed to be utterly disconnected. Especially is this the case where we discover that individuals with whom we are severally acquainted, but whom we have never thought of as in any way allied, are not only cotemporaries, but so associated in the drama of the past, that once advised of the fact, we can never cease to remember it, and see a certain meaning therein.

For instance, while we are reading of the reign of good King Asa, in the Old Testament, we never think of such a thing as classic literature, and the glorious bards of Greece. Yet, according to the Parian marbles, the great Hesiod was then in his career, journeying, as poets and historians were wont, in quest of knowledge, singing his songs and inditing his chronicles.

So, during the reign of Jehoshaphat, while Ahab and his Tyrian bride were dominating in Israel, we never think of Homer as a living cotemporary. We never imagine him traveling, harp in hand, through Greece—sailing from isle to isle through the sunny Aegean, floating on the island sea of the inundating Nile to the very base of the Pyramids—studying with the Priests of Egypt—or perhaps seeking wisdom in the schools of India and Babylon—nay, possibly, wandering along the classic shores of Phenicia, whence came the seeds of Grecian learning—and visiting the temple of Tyre and Sidon.

Yet it is not a very improbable idea that Homer may have sung to Jazebel on the high places of Samaria, or to Athaliah on the high places of Judah. Homer may perchance have seen the bulwarks of Zion, and his eye kindled as he beheld the splendors of Solomon's Temple.

Whether Hesiod and Homer ever visited Phenicia or not, it is interesting to associate them with this era just before the coming of Isaiah and his compeers, and just after the quiescence of the harp of David—while its sublime echoes were yet tremulous on the hill tops of the oriental world. Greece, classic Greece, the joy of all scholarly hearts was then beginning to be, and the famous era of the Olympiads was just about to commence!

There is a great benefit in such chronologic groupings and associated tableaux. Historians not particularly imbued with reverence for the Bible, and drinking all their inspiration at classic fountains, have been wont to run history back into fabulous ages—simply because classic authorities did so before them. Hence, many people have a confused idea of ancient States as coming down somehow out of dense fogs and chaos, in which all true succession is confounded, and classic literature is imagined to be oldest, polited, best.

To such bewildered minds it may be useful to see Homer and Hesiod schoolboys at the feet of David, and Greek Olympiads beginning to be counted when the Hebrew monarchy was past its meridian. It would be intensely interesting, if we were able to point out the connections between sacred literature and profane, and show how the mind of God, in the heart of his people, has been the real vitalizing energy for all the race. There are many films and threads of evidence that run like lines of light through the night of nations, by which we can feel that this was the case. Yet the dimness is so great, that we may never be able fully and connectedly to discourse upon it, and demonstrate the whole problem.

Jezebel's portrait was drawn by no loving limner. She had no Virgil to embalm her memory in monumental verse. A pitiable pencil graved upon the adamantine table only those stern outlines of evil which sufficed to reveal her essential antagonism to Jehovah's spiritual system. And in that graving, all

aesthetic considerations were disregarded. Had Virgil drawn that picture, the world doubtless have appeared as bewitching as does now her Carthaginian niece. And we should all have understood it was she that captivated and subjected by her spells, the hearts of all Israel.

There is matter of much morosity in the simple historic suggestion that Jezebel was Dido's aunt.

Blossoms.

In the economy of nature, there are often blossoms without fruit. Some of the marvels of the floral world exhaust, in the lavishness of their beauty and the improvidence of their fragrance, the strength of the stems which bear them, and the petals drop, and the stems wither together. Yet we loved these flowers better than the others. Their brief life was a reign of glory. They charmed the finer senses, they purified the grosser tastes, they filled the soul of her who tended them with brimming delight, and led the heart to Him who is the Author of Beauty. So there are human blossoms—born, let us believe, to be blossoms, and blossoms only—born to expend, in the beauty and fragrance of childhood, the life we would gladly see continued into the rounded and ripe fruit of manhood or womanhood; and to grow mellow where they hang, among the soft autumnal days of age. But they burst in bloom, they gladden us, they touch all the deep springs of tenderness within us, they shine like lamps at our side, casting their light in golden bars into our future, and then they fall, leaving us groping, stumbling, weeping, despairing.

But these human blossoms—not prematurely fallen, but, as blossoms, fully perfected—have their mission. In the period of their bloom, how have they sweetened the life of father, mother, brother, and friend!

What music have they made in the heart! What rewards have their sweet beauty and tender radiance bestowed upon toil! What lessons of patience and self-control have they taught to the hasty tongue and hand! What stimulus have they given to the failing form of labor! What blessings have they been all the time—giving sweetness and significance to life by their countless innocent ministries!

Do their ministries fail when they fall? Do they not go forth and beckon from afar? We grieve—we weep; but blessed be he who can so far interpret the painful text of Providence, as to perceive that grief and tears are charged with the most sacred office. From this time, how deep down into the valley of sorrow will our hearts sympathetically follow the stricken and afflicted! How warm a smile shall we have for other children!

How our ambitions, our strifes, our struggles, our disappointments, will all be softened by the memory of that pale little face—the living echoes of that sweet little voice—the recollection of that charming smile! That little blossom—so weak, so fragrant, so beautiful—has softened, elevated, and irradiated a whole life. Oh, there is blessing in the blossom, blessing in the blooming, blessing in the blighting. We shall know this some time; we know it now. How can the journey after this be otherwise than pleasant, with a faith within as sweeter than knowledge, and better than assurance, that an angel awaits our coming at the end? How can we do otherwise than seek the place where, transplanted and immortalized in beauty, the blossom will be "fideless and fragrant forever?" [Springfield Republican.]

A Father Saved.

An intelligent, wealthy man, who did not drink in society, nor habitually at home, had a room in his mansion in which, as often as three or four times a year, he would gorge himself with liquor. When he found his craving for rum coming on, he would lock himself up in that room, until the scale was finished. The appearance of this room at the close of one of these sponges, was disgustingly filthy.

A friend, who knew his habits, remonstrated with him, but was told that reform was impossible, as irresistible was his craving for rum at certain times. His friend begged him to try. His two sons (fifteen and seventeen years of age) earnestly present the appeal. At last the man consented to try, and drawing from his pocket a key, said to his elder son: "Here is the key to the liquor closet, will you take it and promise me, on no condition, and for no violence with which I may threaten you, to give it up when I demand it?" The boy, knowing how furious his father was on these occasions, declined the trust. The father then asked the younger son (a boy of uncommon nerve) the same question, and he promptly replied, "I will."

For a few weeks things went on smoothly; but one day the father came home at an unusual hour. His manner betokened that his appetite was gnawing and craving. He called his younger son, and demanded the key to the liquor closet, but was firmly refused. The refusal maddened him, and seizing some weapon, sprang at his son. For a moment he stood over him with glaring eyes, and insane with rage, but the young hero never quailed. Fixing his firm but tearful eyes on his father, he said: "Father, I promised you that I would not give you that key, no matter what violence you might threaten; and now you may kill me, but I never will give you that key! Instantly the weapon dropped from the man's hand, and as himself expressed it, "the appetite for liquor seemed to abandon me, before the noble firmness of my son." He was reclaimed and never fell. His cure was radical and thorough.

An extraordinary scene was witnessed a few weeks since in the palace of the Archbishop of Canterbury, the ecclesiastical Primate of England. It was a meeting of Christians of various denominations—Churchmen, Wesleyans, Independents, Baptists, &c.—to hear the report of a Deputation who were sent to Berlin to aid in making arrangements for the meeting of the Evangelical Alliance to be held there in September. A meeting of Dissenters at the Established Church of England, whose exclusive spirit has been a by-word for ages—a meeting there to promote Christian union and fellowship; is hailed as the indication of the dawning of a brighter day upon the ecclesiastical world.

The Sabbath Recorder.

New York, September 3, 1857.

EDITED BY A COMMITTEE OF THE BOARD.

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Reading and Religion.

The importance of reading, as to its bearing on the religion of a people, we believe is very generally admitted to be great. We think the effects of reading, on piety, have not been over-estimated. We wish they were not too frequently overlooked.

Our present purpose is, to make some practical suggestions for the consideration of those who may see what we write.

To a greater or less extent, parental authority may be employed to regulate the reading of our children. The pastor also may do something by advising those under his care on this important point. But our impression is, that parental, or pastoral authority in this matter, is not the only, or even the best means to employ to effect the object aimed at.

We wish to be distinctly understood to hold, that the most important thing to be done for the purpose of securing the influence of reading, on the right side, is, to furnish a good, ample, and constant supply of the reading wanted. This is about as important for parents and guardians, as for the young.

But it may be said we cannot control people in their reading. We are aware of that, and add, that we deem it unwise to attempt to do so, by employing our authority, either as parents, or religious teachers, except in respect to the very young.

established before we can reach individuals with the right appliances. These persons require much attention. Many heads of families are not able, some do not possess the necessary judgment, and others may not be disposed to provide the reading which is most desirable to spread before their households.

Let every Church consider itself a Library Association, and contribute money enough to procure such periodicals as do not come within the means of their families generally, on all interesting, important, and religious subjects, and thus establish a circulating library which shall be always fresh and varied.

There are a great many aspects of religion, and various topics connected with its history, principles, and progress, which are adapted to interest different minds if they were only presented to them.

The economy of our plan is an important feature of it. A great variety and amount of the higher prized and valuable reading could be enjoyed by large numbers on this plan at little cost.

Among all the other things to be sought for, we think the Church Library should contain a complete set of our denominational productions, so far as practicable; for, of all others, the Church is just the organization, which is interested in, and should see to it that those works are where they can be read by the present generation, and preserved for the perusal of those who shall come after them.

Sabbath Controversy.

There were various books written by early Christians and martyrs, some of which are still extant in a fragmentary form and sufficiently intelligible to throw some light on the early usages of the Christian Church.

The authors of the books referred to, are for the most part, unknown, but they are said to be the legacies of the pious of the first ages of the Church, and are therefore to be respected.

From the first book we find but little to our present purpose. In section 8th, however, speaking of the Baptism of believers, we find the following notice of the Sabbath: "Let them teach those appointed for Baptism that they should wash and be made free; that they should be made so on the fifth Sabbath of the forty days' fast (or Lent)."

Read to the end of the third paragraph on the third column of the first page, ending with the words "and he said yea," then pass to the opposite paragraph of the fifth column, beginning with the words "Another witness was a Yorkshire man," read to the eighth paragraph on the first column of the fourth page, then read the omitted portion of the first page, and the concluding portion of the fourth page.

In the second book, chapter iii., it is said a leader of the congregation, should among other qualifications, be the first to congregate on the Lord's Day.

The meetings of the congregation to elect a Bishop is also urged on the "Lord's Day." In the fourth book, which is from the seventh book of the Greek constitutions we find the following:

"Let not your fasts be with hypocrites; for they fast on the second and fifth days of the week. But do you either fast the entire five days, (Monday to Friday in the Holy week,) or on the fourth day of the week, and on the day of the Preparation, because on the fourth day the condemnation went out against the Lord, Judas then promising to betray him for money; and you must fast on the day of Preparation, because on that day the Lord suffered the death of the cross, under Pontius Pilate.

But keep the Sabbath and the Lord's Day Festival, because the former is the Memorial of the Creation, and the latter of the Resurrection. But there is one only Sabbath to be observed by you in the whole year, (which is that of our Lord's burial) on which men ought to keep a fast but not a festival, for inasmuch as the Creator was then under the earth, the sorrow for Him is more forcible than the joy for the Creation, for the creator is more honorable by nature and dignity than his own creatures."

On the day of the Resurrection of the Lord, that is, the Lord's Day, assemble yourselves together without fail, giving thanks to God and praising him for those mercies He has bestowed upon you through Christ," &c.

"Let the servants work five days, but the Sabbath and the Lord's Day let them have leisure for the Church that they may be taught piety in the service of God: On the Sabbath the Lord rested from all the work of creation which he had finished,—the Lord's Day is on account of the Resurrection of the Lord."

The law-book of the Ante-Nicene Church has the following reference to the customs of the Church in relation to the Sabbath:

§ 64. "If any one of the clergy be found to sleep on the Lord's Day or on the Sabbath Day, except one only, let him be deprived, but if he be one of the Laity let him be suspended."

Our Anniversaries.

Next week will bring together brethren from various parts of the denomination to celebrate the birth-day of our benevolent Societies, and to recount the mercies which God has extended to us through the past year. The occasion ought to be one of gladness, and rejoicing, and not of sorrow and complaining. We ought also to strive with God for his blessings, and not with one another for the mastery. Christians profess to labor for the good of souls according to the will of God.

The Poor Among Us.

What shall be done for the poor Sabbath-keeping Christians, who fall under the stroke of misfortune and poverty, and are as it were, trampled under the feet of this scrambling world? All our public institutions are framed and governed for the benefit of others, but no hospital or asylum is found for the accommodation of Sabbath-keepers, and should any one fall into the public work-houses to be supported by the funds which we help sustain by our taxes, the task-master would find no relents in favor of the conscientious scruples of Sabbath-keepers.

Scattered Brethren.

It would be an interesting item of denominational statistics could one be made out, giving the condition and location of scattered Sabbath-keepers in the United States,—one in a family—two in a city, and perhaps three in a State who have not seen a fellow-sufferer for the same cause, in many years, and many who perhaps know of none beside themselves who keep "holy day." It is easy to enumerate members of churches but who will report the scattered brethren and sisters of even this land?

MARTYRDOM OF JOHN JAMES.—The article on the martyrdom of John James in the Recorder of the 6th of August, was transposed by the printer so as to make the reading of it difficult. To those who may wish to peruse the article, we give the following directions:—

Read to the end of the third paragraph on the third column of the first page, ending with the words "and he said yea," then pass to the opposite paragraph of the fifth column, beginning with the words "Another witness was a Yorkshire man," read to the eighth paragraph on the first column of the fourth page, then read the omitted portion of the first page, and the concluding portion of the fourth page.

NOTICE.—Friends attending the Anniversaries at Plainfield, may find it to their advantage to call at the Recorder office, No. 9 Spruce-street, before leaving the city, as there is a probability that some reduction of fare may be arranged for, in their favor.

Missionary Department.

Extracts from Correspondence.

Under date of Jerusalem, July 5, Bro. Jones writes: "My health is better than when I last wrote. I can devote an hour or so to study, each day; but the heat is very oppressive, and I shall consider it a great mercy, if I escape another fever. Mrs. Jones and the babe are well. Miriam, our daughter, is quite unwell some days with intermittent fever. We hope it will be but a slight attack.

Our friends at Jaffa were well at the last account. The general health of Jerusalem is better than at this time last year.

Two weeks ago, I visited Jordan, and the Dead Sea, in company with Dr. Tyng, of New York. On the way I had a good opportunity to read the Gospel, and explain it to our Bedouin guards. In my walk on last fifth-day, I first found two laboring Arabs, readily listening to the word. They were Greeks.

After occupying their attention for twenty minutes, I was soon after in the company of a dozen, consisting of Greeks, Latins, and Moslems, a part of whom paid quite respectful attention to the reading of portions of the New Testament, and remarks thereon. Three of the number tried in vain to disturb us, by loud singing. My next recite was with three Greek monks, and soon after, the Greek physician, and the interpreter of the Greek convent. With the physician, I conversed awhile in French. With the monks had a long and pleasant religious conversation in Arabic.

I instance the foregoing as samples of the interviews I am having with the people, from time to time. In all my conversations with them, I endeavor to be brief and pointed, and present Christ crucified, as the only remedy for the cure of the sin sick soul. Oh! that this people might feel their need of the great physician, who alone can heal them, and save them in Heaven. To my mind, it is encouraging that we can now and then find some among this erring multitude willing to listen for a few moments, to the word of life, and occasionally one, to purchase a copy of the Scriptures. May the Lord of the harvest duly bless and honor his own precious salvation."

We give below extracts from a letter, from Bro. Gardner to his wife. The letter was probably mailed at Angier on June 3d. From his progress thus far, his arrival here in time for the meeting of the Society, Sept. 10, is somewhat doubtful. Still, we hope to see him here then. A letter addressed to him at London, notified him of the time of the meeting, and requested him to make his arrangements to be here at that time. From the time of his leaving Shanghai to the meeting, on Sept. 10, there will be four months and twenty-three days.

MARCH 31st. We are expected to reach Angier to-morrow. It is six weeks to-day since we put to sea, by which you can perceive that we have had rather a tedious time, as we expected. It is not probable now, that we shall reach London in less than four months and a half, from the time of our embarkation, and perhaps more.

After mailing letters for home, April 17th, I went to our evening prayer-meeting, and from there on board ship, accompanied by Mr. and Mrs. Carpenter, and Mr. Holm, to the side of the ship. Mr. Freeman went from prayer-meeting to our home at "Seah-jau-du." At day-break the next day, (Sabbath,) we left Shanghai, and anchored in the Yang-tsz, where the Rock City anchored fourteen months before, to a day. The next day, we stood out to sea, and our pilot left us, by whom I sent a letter back to Mr. C. I spoke to the captain about having meetings on board ship. He did not consent; but said I could talk with the men privately, if I did not interfere with their business, if I wished to.

APRIL 25th, Sabbath. We spoke the Don Quixote, Captain Elwell. She was from Fochow, bound for New York. On the 29th, I gave the first mate a Vindicator, Mr. Morton's tract, and the History of the Sabbath. Also gave the two latter to Mr. Hooper and Mr. Down, fellow passengers. The next day we had quite a Sabbath discussion. None of them had got the idea before that Sunday was the first day of the week. (So they say.)

MAY 1st Gave Sabbath tracts to the steward and second mate. 3d. Distributed religious tracts among the sailors. 12th. The heat oppressive. Spoke the Mandarin from New York. 30th, (Sabbath.) Enjoyed the day very well. I have conversation almost daily with some one on religious subjects. I feel my health considerably improved by the voyage thus far. We expect to stop at St. Helena, and perhaps I may there meet a chance to go direct to New York, which I shall improve if I can without much additional expense, as I can save in that way nearly a month's time.

31st. This evening, the captain said that after he got through the Lunday Straits into the open sea, he would be glad to have prayers every Sunday evening. JUNE 3d. We have reached Angier, and are going ashore.

Candy Money.

Little Master Eddy had saved his candy money till it amounted to twenty-one cents. He liked candy as well as other children, but he had got the idea that he could do better with his money than to buy candy with it. So he laid it up till it seemed to him to be a large sum. He made one or two efforts as his min-

ister was passing by to give it to him, for the missionaries, and was sad because he failed. At length, when he had the opportunity to hand it over, it was done with so much good feeling that he seemed happier than I ever saw a boy when enjoying his candy. His papa gave him four cents more to make it one quarter of a dollar. Little Eddy wanted the missionaries to have it. Now it may be that some sweet-mouthed candy eating boy, or some filthy mouthed tobacco eating man will think that money will not do much good. I can assure them that it did him more good, than a wheelbarrow load of candy and tobacco will ever do them. Beside it may do some heathen boy or girl some good. It would enable a China girl to attend Mrs. Gardner's school twenty-five days, or it would enable our missionaries to put into the hands of some poor heathen the New Testament, and thus perhaps lead him to be a Christian. Now suppose this should actually take place, (and it really may,) then the candy money would be the means of saving a soul, that the Saviour thinks is worth more than all the world.

It may be that other children will follow the example of Master Eddy, and save their spending money for the missionaries. If three hundred of them should save twenty-five cents a year for this purpose it would enable Mrs. Gardner when she returns, to have a school of girls all the time. There are several times three hundred little children in our societies that might save a few pennies each, for this purpose. Only think of it! A missionary teaching heathen children all the time, year after year with the little boys' and girls' candy money. I imagine that when they are well taught that they will be very sweet children, and I hope good Christians. Who will follow Master Eddy's example? Lay up your money for the missionaries, and have your minister send it to the treasurer of the society, and it will be sent to the missionaries.

Communications.

Parental Solitude.

"Is the young man Absalom safe?" interrogated the King of Israel when his kingdom was assailed and in danger, through the rebellion of that very son for whose safety he expressed so much concern. Wealth, honor, empire, all are lost sight of amid the struggling emotions of a parent's heart. This was fatherly concern, and thus the sternness and nervousness of the man are lost for a moment in the gush of parental affection: A mother's feelings how much more tender—her love, who can fathom its depths, or enter into its secrets. The child she bare-sucked—dandled on her knees—whose smiles lighted up her countenance—whose prattlings were more than music to her ear—whose tottering steps and simple actions were watched with the deepest interest—whose eyes and feet were always towards mother, and the little hands grasping her hand or knee. Oh, how the eye follows this child of affection, and how strong is the concern for its safety. Every reported accident and calamity among the youthful part of the community stirs up the anxious inquiry of David, "Is the young man Absalom safe?" How merciful it is that the terrible evils happening to our children or their fearful exposures to danger do not often present themselves at once to our view—the shock would likely be too much for us to bear, and the unnerfed system never recover.

When David expressed all that mental and parental anxiety for his son's safety how terrible would have been the feeling had he turned his eye and beheld that son suspended to a branch of an oak by the hair of his head, and three darts through his body. But that was not to be. The wary, judicious, and heaven-directed messenger who announced his death, says: "May the enemies of my Lord the King and all that rise up against thee, to do thee hurt, be as that young man is." Enough is said, see the man retire, hear his lamentations, listen to the expression of parental feeling—"O, my son Absalom! O, my son, my son Absalom! would God I had died for thee O, Absalom, my son, my son!"

Parental solicitude follows the child as life advances, and the pursuits of life are entered upon and carried out. The condition, character, happiness, and usefulness of the child all enter into and engage the thoughts of a parent, and fear, desire and hope are always rising in the breast. Prosperity pleases, usefulness gives some satisfaction, and a good permanent character based on Christian principles the effect of true conversion gives delight and gratitude. Parental solicitude becomes extreme because it is the first affection, and the objects of it are always exposed to danger and evil. When past childhood and youth, children are children still, and the idea of parent can never be lost. Children may be a great source of happiness, or bring their parents' gray hairs down to the grave with sorrow. They may by a Christian life, and faithful filial attention, give great consolation below, and encourage the hope of a happy meeting in heaven.

SEVEN. N. J. For the Sabbath Recorder.

Messrs. Editors:—It seems to me that our Sabbath-keeping emigrants need, is simply a "Sabbath-keepers' Emigrant Aid Society." Probably the New England Emigrant Aid Societies have adopted as wise a policy as we could; at any rate they work efficiently and are very successful. I should think they would furnish as good models for a movement among our people as any we could desire. There is a political object—ours must be a religious one. Shall the children of this world always be wiser in their generation than the children of light? Will our Eastern brethren co-operate with Western brethren in this matter? Will they unite to make a strong effort for a strong settlement? I expect this season there will be at least a hundred Sabbath-keepers in Kansas, but they will be in no less than fifty counties stretching over a hundred and fifty or two

hundred miles of territory. I know of a hundred men who want to go. What will be done? Shall we make a strong effort for a strong settlement.

Religious Intelligence.

A congregational church was organized at Hudson, Wis., August 6, by a council for that purpose.

The Rev. Mr. Bakewell, formerly an Episcopal clergyman in Genese, N. Y., who joined the Roman Catholic Church, a few years since, has returned to the Episcopal Church.

The Presbytery of Albany (O. S.) has ordained and installed Mr. W. Frothingham of Johnstown, N. Y., as pastor over the church in Guelderland, Albany Co.

A native Swede has been engaged by Trinity Church, Wilmington, to translate the old Parish Record belonging to that congregation, which goes back as far as 1713.

Mrs. Binney, the wife of a school teacher connected with the Methodist missions in the Feejee Islands, has written a book for the Feejees in their native tongue, and is now translating the Pilgrim's Progress into Feejean.

Rev. Frederick Monod, of the French Evangelical church at Paris, editor of the Protestant paper called "Archives of Christianity in the Nineteenth Century," will visit the United States the coming autumn with the view of spending the winter.

Mr. McCormick, the inventor of the "reaper," has offered to give \$2000 per year toward the support of a Presbyterian Church at Chicago, if they will secure Rev. Dr. Rice of St. Louis as pastor. The object of this movement is said to be to counteract the more antislavery tendencies of the Christianity that prevails in that city and State.

Eight of the Boston churches are without pastors at this time, viz: The King's Chapel, New South, Bowdoin Street, Fifth Universalist, Phillips, South Boston; Maverick, East Boston; Bowdoin square, and the new Unitarian Society in Suffolk Street. To these may be added in this vicinity the Winthrop church in Charlestown, the Mystic in Medford, and the Orthodox churches in West Newton, Malden, and East Cambridge.

A STRANGE INCIDENT.—Some time in the month of May last, a gentleman stopped at the Spencer House, where he sojourned a week, at the end of which time he called Mr. Pratt, one of the landlords, aside, and told him his situation. He gave his name as the Rev. Mr. J. B. —, and avowed that he was a preacher of the gospel in Columbus, Georgia; that he had been on an excursion to New York, to attend a national conference of the Church; that when he arrived at Cincinnati he expected a remittance from home to help him on his way; that it had not come, and he was out of money. In that situation he requested a loan of \$50 until he could get home, when the amount, together with his bill for the week, would positively be sent back. Pratt says that money just at that time—as the house was doing a splendid business—was not much of an object, and he thought he would let the Reverend gentleman have the amount, as he believed he told an honest story. He accordingly advanced the money and took a due-bill for the amount.

On the 26th of June, Mr. Pratt received a letter from his clerical friend, of which the following is a copy, and we think it exhibits some curious traits of character:

"COLUMBUS, June 18. FRIEND PRATT,—Inclosed please find \$65, the amount of your claim against me, and, also, many thanks for the favor you granted. The Lord, since my return, has blessed me with an abundance of business, all of which I trust I have disposed of to his entire satisfaction. On the 12th inst. I baptized two hundred and twenty-three converts, all blacks but three; and the ceremony, although performed with due deliberation, occupied only one hour and five minutes. You will see that this was nearly four a minute, and I consider it a demonstration that the three thousand converted on the day of Pentecost could easily have been baptized by the twelve Apostles, each taking two hundred and fifty, in an hour and thirteen minutes. Please accept the money, and believe that I shall pray for your future salvation. Yours in God, J. B. — Cincinnati paper.

THE CONVERTED ACTOR IN ELMIRA.—One of the most thrilling experiences that we ever heard, says the Elmira, (N. Y.) Advertiser, was related by Mr. Strickland, the ex-actor, in the Baptist church, last Sunday evening. The incidents, the language, and the elocution, held the large audience in the most wrapt attention for over an hour. Mr. and Mrs. Strickland—the well-known "Fanny Strickland"—after having played successfully in London and other European cities, came to this land. They were fulfilling a professional engagement in Louisville, Ky., when the holy spirit arrested him in his career of sin, and turned his feet into the paths of holiness. At the altar of a Saviour's love, he cheerfully sacrificed professional honor and the prospects of amassing wealth, and consecrated himself to the humble, yet sublime work of preaching the gospel to his fellow-men. His story is one of the most fascinating we ever heard. The description of the actor's death, in an old ivy covered church where he had been sketching a scene for the theatre—that of the tragedian's expiring throes and bitter regrets, as he was removed from the stage, and the hour and circumstances of his own conversion were exceedingly life-like sketches. He swayed the congregation as with a magic wand—now creating the pleasant smile, and anon drawing forth tears of sympathy.

ROW IN A CATHOLIC CHURCH.—The Putnam (Indiana) Banner relates the following: We learn that on last Sunday, at the Catholic Church in this place, a row occurred between the Catholic priest who officiates in religious matters at this point, and one of his brethren of the Catholic faith, the circumstances of which, if we are correctly informed, are about as follows: It was collection day—that is, it was the day on which the priest was around amongst his brethren pardoning, or giving absolution for sins. An Irishman, thinking his crimes not of very great magnitude, handed the old priest twenty-five cents. "This was not enough, and the priest threw it back in his face in a rather insolent manner, and demanded a dollar. This so enraged the Irishman that, in his ire, he drew back and knocked the old gentleman down. This had the effect to break up the services of the church, and the congregation, together with the priest, retired to a private residence in order to conclude the business of the day.

General Intelligence.

Foreign News.

Foreign news by the North Star, City of Washington and America have been received during the week.

First in importance, as it has been for many weeks, is the intelligence from the submarine telegraph project.

The smaller vessels of the fleet immediately returned to England, while the Agamemnon, Niagara and Susquehanna remained near the scene of the disaster.

It will be remembered that Lieut. Higginson, of the Royal Navy, published a card at the time of the sailing of the fleet, showing that the cable would certainly break in the event of any sudden strain.

The apparatus for paying out was not such as it should have been—as it dragged the cable, instead of laying it.

The expense of maintaining and operating the Bridge was also stated by two or three employers and officers of the Road.

The proceedings we have related, resulted in the proposed Tunnel project. The Tunnel will cost only one half million of dollars more than a bridge.

Practical and experienced Engineers say that it can be built with ease and certainty, and within the space of 3 years completed ready for use.

The whole plan of the Tunnel enterprise will be developed in a few days, in semi-official quarters. It will then appear that the project of Bridging the Hudson has been abandoned.

There was very little of interest in the Parliamentary debates—the Divorce Bill and Indian affairs pretty evenly dividing their attention.

Madrid advises me that certain all negotiation between Spain and Mexico have finally been broken off.

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he been to windward he would have been unable to make himself heard. While his strength lasted he used his exertions to swim after his boat, but finding the chase a hopeless one, and his strength waning, he directed his energies to save himself from drowning.

Among the gentlemen who have interested themselves in this matter are several who have prominently identified themselves with the Albany Bridge project.

Several business men connected with the Central Road entering into the opinion of Judge Nelson, advising strenuously, in the Board of Directors, that the enormous amount necessary for a Bridge would, for one hundred years, send all the trains, freight, passenger, and local, around via Troy, even admitting, which they did not, that it cost a few cents more to run a train from Schenectady to Greenbush than from Schenectady to Albany.

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OHIO LIFE AND TRUST CO.—News was received, Monday afternoon, of the failure of the Ohio Life and Trust Company, whose principal office was kept in this city.

Mrs. CUNNINGHAM.—The Surrogate of New York has decided against the claim of Mrs. Cunningham to the estate of Dr. Burdell.

BANKS FAILED.—News was received on Wednesday of the failure of the following Banks: Rhode Island Central, Tiverton Bank, R. I., Farmer's Bank, Wickford, R. I., Warren County Bank, Penn., Bank of Kanawha, Va.

SUMMARY.

The number of cotton looms that have been stopped in New England, in consequence of the high price of cotton, and the low price of goods, is about six thousand, and orders have been given to stop many more as fast as the yarn runs out.

The whole number of emigrants which arrived at the port of New York during the month of July, was 27,192—being 10,900 more than arrived in July, 1856.

There were 2,000,000 pounds of whalebone in the United States when the hoop fashion came in vogue, and this was selling at about sixty cents per pound.

It was recently decided in Buffalo, before Justice Davis, that Railroad Companies are bound to keep ticket offices open at places where they are established, one hour before the departure of passenger trains.

Miss Harriet G. Hosmer, the famous American sculptress, came passenger in the steamer Canada, which arrived at Boston on the 11th instant.

The Lawrence (Kansas) Herald of Freedom expresses itself assured that at the October election in Kansas, no invasion of the ballot boxes will be made by Missourians.

Some of the bodies from the lost propleger J. N. Harris has been washed ashore on the Long Island coast, near Riverhead, and the exact location of the wreck has been discovered by the rising of one of the masts to the surface.

The Superintendent of Indian affairs for Utah, a post at the present time of much importance and difficulty, has been conferred on Jacob Forney, of Pennsylvania, a near relative of Col. John W. Forney, formerly of the Pennsylvania, and now of the Press.

Another batch of counterfeiters was put in circulation in this city on Wednesday evening last—dangerous fives of the Globe Bank of Providence, R. I. But one arrest was made on account of passing them—a man named Henry Peester, who was arrested at Taylor's Saloon on Broadway, and locked up.

A negro attempted to make his escape from Hornsburg, Va., a few days since, in woman's clothes, with a wig made of horse hair, and armed with a bowie-knife and a revolver.

Two thousand dollars in gold, a part of that recently robbed from the American Express Company, was found a few days since, in a wood pile at Quincy, Ill., which had been torn down to catch a rat.

Tar and feathers and ducking in the river with threats of hanging, were the processes employed by the good people of Warsaw and Alexandria, Illinois, a few days ago, to rid themselves of a gang of thieves and swindlers among them.

The potato rot is spreading rapidly in the vicinity of New Bedford. A field of three or four acres on Clarke's Point have been found to be almost entirely worthless.

The best capital that a young man can start with in life, is industry, with good sense, courage, and the fear of God. They are better than cash, credit or friends.

Many a man has richness enough to do wrong, who has not courage enough to confess it.

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DOMINATIONS IN LONDON.—In Low's Hand Book to Places of Worship in London, there is a list of three hundred and seventy-one churches and chapels in connection with the Establishment.

BIBLE SOCIETIES.—The Somerset County Bible Society held its 40th anniversary meeting in the R. D. Church at Blawenburg, on the 11th inst.

AMERICAN BIBLE UNION ANNIVERSARY.—The next Anniversary of the American Bible Union will be held in New York, commencing Wednesday, October 7th, 1857, at 9 o'clock, A. M.

A Committee of the Board will be in attendance at the Bible Rooms, No. 350 Broome street, on Wednesday morning, to assign to delegates places of accommodation during the Anniversary meetings, which will probably extend through two days.

THE MINUTES of the late session of the Seventh-day Baptist Western Association have been put up in parcels for the several churches, and will be sent by the first opportunity.

A PREACHER WITHOUT EARNESTNESS.—Nothing is more indecent than a dead preacher, speaking to dead hearers the living truths of the living God.

OBEEDIENCE TO PARENTS.—My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head and chains about thy neck.

FALSEHOOD.—It was the saying of a clever politician, that a lie believed in but half an hour, might cause a century of mischief.

Special Notices. EDUCATION SOCIETY. The third annual meeting of the Seventh-day Baptist Missionary Society, will be held on the fourth day of the week before the second Sabbath in September, 1857, with the church in Plainfield, N. J.

NORTH-WESTERN ASSOCIATION. The Eleventh Anniversary of this Association will be held with the Church in Christiansburg, Va., on the 15th day of the month of October next, at 10 o'clock A. M.

MISSIONARY SOCIETY.—ANNUAL MEETING. The Fifteenth Annual Meeting of the Seventh-day Baptist Missionary Society will be held with the church in Plainfield, N. J., on the 5th day of the week before the second Sabbath in September, 1857, commencing at 10 o'clock, A. M.

NOTICE. The Board of Managers of the Seventh-day Baptist Publishing Society will meet pursuant to adjournment, on the evening of the fourth-day of the week, before the anniversary, Sept. 9, 1857.

NOTICE. The lots of the "Alfred Rural Cemetery" will be exposed for public sale on the 15th day of September next at 1 o'clock, P. M.

MARRIAGES. In Hancock, Washburn Co., Wis., on the evening following the Sabbath, Aug. 16th, by E. B. Lewis, Esq., Mr. SYLVESTER TWISS, Jr., of Richfield, Wis., and Miss ZORA A. PIERCE, of the former place.

Table with columns for names, amounts, and dates. Includes entries for Mrs. S. W. White, Lucy Ann Matteson, D. E. Maxson, etc.

Table with columns for names, amounts, and dates. Includes entries for Nathan Maryatt, Milton, Wis., Horace C. Hamilton, etc.

Table with columns for names, amounts, and dates. Includes entries for Geo. W. Burdick, Uices, Wis., Benj. S. Miller, etc.

Table with columns for names, amounts, and dates. Includes entries for Geo. H. Burdick, Walworth, Wis., Edwin Burdick, etc.

Table with columns for names, amounts, and dates. Includes entries for Wm. M. Clarke, Beloit, Wis., D. B. Burdick, etc.

Table with columns for names, amounts, and dates. Includes entries for Vincent McHenry, Wm. A. F. Burdick, etc.

Table with columns for names, amounts, and dates. Includes entries for Joseph Allen, Niles, Wis., N. K. Brown, etc.

Table with columns for names, amounts, and dates. Includes entries for A. Place, Blaha Hyde, etc.

Table with columns for names, amounts, and dates. Includes entries for Mrs. P. C. Coon, B. W. Thrall, etc.

Table with columns for names, amounts, and dates. Includes entries for Schuyler Whitford, Alfred, Wis., Leo Burdick, etc.

Table with columns for names, amounts, and dates. Includes entries for Ephraim Emerson, Geo. Hood, etc.

Table with columns for names, amounts, and dates. Includes entries for Phillip Place, Alfred Center, Wm. S. Burdick, etc.

Table with columns for names, amounts, and dates. Includes entries for David Smith, Scott, H. C. Hubbard, etc.

Table with columns for names, amounts, and dates. Includes entries for Mrs. A. Green, Ira C. Burdick, etc.

Table with columns for names, amounts, and dates. Includes entries for Geo. W. Burdick, Hebron, Pa., William M. Rogers, etc.

Table with columns for names, amounts, and dates. Includes entries for Hiram P. Burdick, Alfred, Wis., Nancy Goodrich, etc.

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Alfred Academy. A First Class Mathematical, Scientific and Classical Seminary. Board of Instruction. W. C. KENYON, A. M., Prof. of Mathematics and English Literature.

DE RUYTER INSTITUTE. 1857-8. BOARDING SCHOOL FOR LADIES & GENTLEMEN. Three Terms of 14 Weeks each, commencing August 26th, December 16th and March 18th, respectively.

TELEGRAPH DINING SALOON. No. 14 Beekman Street, N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY.

Central Railroad of New Jersey. CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton and the Erie, Spine Rivers, and at Boston with the Lehigh Valley Railroad.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BURDICK, M. D.

Mariner's Saving Institution. 32 Arcade and 94 Street. OPEN daily for the reception and payment of deposits from 9 to 2 o'clock, and on Wednesday and Saturday evenings from 5 to 8 P. M.

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