

The Sabbath Recorder.

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The Sabbath Recorder.

Public Worship and the Life of Religion.

On the connection between the manner of conducting Public Worship, and the Life and Power of Christianity in the Church.

[Concluded from last week.]

Let us now see what confirmation our views of public worship can derive from the pages of Bunsen; see 2d vol., page 47.

THE CHURCH AND HOUSE BOOK.

Book III.

A.

"The Liturgy, or the General Order of the Service."

FIRST PART.

Preparatory Service, or Service of the Catechumens.

Accessible also to the Hearers, who are learning the Word, but have not yet taken the Sacred Pledge, and therefore do not belong to the Communion of Believers.

A Psalm of the Old (or New?) Testament sung in the antiphonic Manner of the Hebrew Poetry, according to Hemistichs.

Or also an Act of Humiliation and Confession.

The Doxology, or the Praise, at the end of a Psalm:

Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen.

Or,

Glory be to the Father, and to the Son, with the Holy Ghost, for ever and ever. Amen.

Or,

Glory be to the Father in (or through) the Son, and through the Holy Ghost, for ever and ever. Amen.

A Canticle of the Old Testament.

Or a Christian Hymn or Sacred Song.

Lesson from the Old Testament.

Lesson from the New Testament.

Homily, or Explanation of Scripture, especially of the Gospel, and Exhortations to Christian Faith and Life.

Dismissal of the Catechumens or Hearers, with the blessing.

SECOND PART.

The Service of the Believers, or Service of Thanksgiving (Eucharist).

The Oblation, or Placing of Bread and Wine (and First-fruits) on the Communion Table. Generally a Word of Admonition premised, as:

No Profane! Wisdom!

The mutual Salutation of Bishop (or Presbyters) and People:

The Lord be with you: And with thy Spirit.

The Preface, or Introduction to the Thanksgiving for the Gifts of God and for Christ's Redemption:

Lift up your hearts: We lift them up unto the Lord. Let us give thanks unto the Lord: It is meet and right so to do.

The Prayer of Thanksgiving: either only

The Lord's Prayer,

to which, for that purpose the following Doxology or concluding Praise was added, with the usual Response:

For Thine is the Kingdom, and the Power, and the Glory, for ever and ever.

Or,

For Thine is the Power for ever and ever.] Amen.

Or,

Besides, a free Prayer of the Bishop or Elder, praising God's Benefits from the Creation of the World, and asking his Blessing for the Communicants.

(The Words of the Institution formed no necessary part of this Prayer of Consecration, but may have been historically recited.)

The Communion of all the Believers present, taken both in the Bread and in the Cup.

Antiphonic Verses used before the Communion, according to the custom of the Church.

The Cherubic Hymn, or Trisagion, from Isaiah:

Holy, holy, holy, is the Lord God of Sabbath. Heaven and Earth are full of thy Glory.

After this Verse, or perhaps originally instead of it was sung:

The Hymn of Thanksgiving, or the Morning Hymn.

[We will introduce this Hymn, with some other exercises, when we have completed the order of service before us.]

Other Antiphonic Verses used before the Communion:

Hosanna to the Son of David:

Blessed be he who cometh in the name of the Lord.

Or,

God is the Lord: Who was made manifest to us in the Flesh.

Or,

Exhortations and Admonitions to the Congregation:

He who is holy, let him draw near: If he is not, let him become so through Penitence.

Or,

This is Maranatha! (the Lord cometh!)

After the Communion.

Prayer of Thanksgiving, for the Benefit and Grace received, (sometimes the Lord's Prayer with Doxology used at this place).

The Dismissal of the Congregation with the Blessing.

There are several things we wish to observe in respect to this description of the service of the Church before it had been generally vit-

ated by the humanizing tendencies of later ages.

The first particular we notice is, that the service began with exercises by those youths that were being taught the knowledge of God. This service seems to have answered the double purpose of the Sabbath-schools, now so useful in our churches, and the Enquiry-meetings, and Class-meetings of modern times. It certainly is very proper that this part of Christian duty should be made prominent, whether it be called catechising, as it was anciently, or by any other name, for it should ever be borne in mind that the great business of the Church is to disciple the nations. Of course the teaching of the rising generations in her midst, age after age, should be nothing less than her first care.

Secondly. This order of service gives the people a prominent part to perform. They were in those days conducted through extended and varied exercises of Adoration, Praise, Prayer, and Thanksgiving. Those exercises abounded with brief addresses and responses—the addresses by the individual officiating as Minister, and the responses by the people. Again, different parts of the congregation, or choir, rehearsed in responsive order, alternate lines of the same Hymn. With these, the extempor Prayer of the Bishop or Elder mingled, in which praise for God's Benefits from the Creation of the World, and asking his Blessing for the communicants present, are heard. It is this calling into requisition the body of believers, the Church, and working them together in the public worship of God, which we wish our readers to take notice of:—this *prominency*, both in respect to the part performed, and the proportion of time occupied by the people. This was what strengthened the Church, concentrated, developed, and brought its social, and public power to bear upon the world around, while at the same time it warmed and quickened the vital current of Christian Life in all the members of the body. By this means they may be said to have been kept constantly in connection with the heavenly Battery of Divine influence, and in living electrical contact with the world below. This condition of things must be perpetuated in one way or another, or the moral, and the spiritual death of the Church is inevitable; and the world of lost sinners, will find it a stumbling-stone, on the steps of the dark mountain of Infidelity and hastening destruction. The public concerted worship of the Church is her spiritual and Divine respiration, by which she inhales, and breathes out the vitalizing atmosphere of Christianity. Without it she must soon die, and as she dies breathe death on all around. The splendid essays, lectures, sermons or prayers of her clergy cannot save her. The scientific worldlings of her chairs, the prismatic rays of light which stream through her stained windows beneath Gothic arches, nor even the thunder of her many-stopped organs, though combined by angel fingers, can preserve in her the spirit of Life, if she withholds her own hands, and heart, and voice, from the work and worship of God. The Church as a body, and in a body, must combine her redeemed capacities, and especially the voices of her members, in a grand concert, and chorus, to the praise and glory of her God and Redeemer, in the sight, and hearing of the world, or she cannot, as the Bride of Christ, enjoy the honor, and blessing, of the public expression, and demonstration of His love for her. But without that she must languish and pine. In vain may she dress herself in the most comely garb which her hands can form, deck herself with roses, adorn herself with gold, build her gorgeous temples, raise high her altars; her dress will be her shroud, her roses will have no fragrance, her gold will rust, her temple will prove her tomb, and her altars her grave stones, if the Bridegroom does not bestow on her his smiles, his love, and bless her openly. True it is, that he who would be blessed openly must worship in secret. No public sacrifice can supply the lack of individual private devotion. Nor can that church effectually worship publicly whose individual members do not worship socially, and in secret. Neither could the ocean's depths be filled, were there no small drops of water. But as it is not the drops, however beautiful, but the mighty ocean, which impresses the soul with the emotions of sublimity, grandeur and awe, so it is not the private devotions of the Christian, which make the magnificently world feel a consciousness of the sublimity, glory, and awe-inspiring presence of God; but it is the swelling, rising tide of devotion poured from the united hearts, and voices, of God's host, that makes the godless sinner feel that he is in the wrong, that he is helpless, that he is nothing, that he must submit and turn to God, or perish and be driven from his presence. This is the mightiest of all human agencies in subduing the soul of the rebel. Indeed it is the sum of all human agencies combined, and when joined with the power of God's Spirit, we have seen scores of ston-hearted sinners fall before it like stubble before the flame.

The waves of the sea, pressed by the winds of heaven, break on the shores, test every foundation, and returning, draw all things into their bosom. So also the successive waves of praise to God, which from the Church, moved by the Spirit of God, make manifest the unsubstantiality of all earthly hopes, and attract men to her, as to the family of God, the home of the redeemed. The words of inspiration should, and no doubt will ever constitute the most complete and effective forms of expression, to convey the general sentiments of true devotion to God, though special, present,

and passing events may justify or require certain modifications of them, and even entirely original ones. It may farther be allowed, that, as the individuals composing the Church become, by education, more capable of forming discourse, which will properly convey their thoughts and feelings, and serve to edify others, such discourse may to a limited extent take the place of the method of praising God in concert, in fixed forms of expression. But we believe no advancement by education, or any means whatever, can ever make it wise or safe to dispense with the united, and concerted literal voice of the Church, in the public worship of God from Sabbath to Sabbath, as they assemble in the place appointed for His praise. If our readers begin to think that we are making a great deal of this point, we beg of them to understand that we feel that we ought to, that we are in real earnest on the subject, and verily believe there is the utmost importance in its being understood and attended to. Let us explain. We hold that if the Church were brought forward as it should be in public worship, several things which are now great sources of trouble and aggravation, even unsurmountable hindrances to the peace and prosperity of the Zion of God, would be entirely removed. The first we will name is, the tendency in the Ministry to absorb all the services, exercises, influences, and interests of the Church, so that there is nothing done but what they do, and what they do generally in such instance amounts to nothing. Under such circumstances the query is raised whether it is not an error: to recognize any such office as the Ministry, in the Church. Then dissatisfaction and disgust neutralize all moral power in the Church, as all mutual labor is at an end, all co-operation impossible. But once let the Church act in its own proper sphere, as the great working body, and stand out before the world as the embodiment, and expression, of practical living Christianity, (the Ministry simply serving the Church, in leading her devotions, and instructing the ignorant,) and there would remain no doubt as to whether there is such an office to be filled in the Church; for its legitimacy would be seen by the uses it would subserve. Under such circumstances the difficulty of defining the nature and extent of Ministerial rights, and authority, would be obviated, because the demands of the Ministry being conformed to the true interests of all concerned, those demands would be voluntarily conceded, and preserved inviolate. And as to the power of the Clergy, so long as they employed their influence in the proper way, that is, for the true edification of the Church, no one would feel that their power was any greater than it ought to be. Or if some disaffected spirits should say to us, as some said to Moses and Aaron, "Ye take too much upon you," God would vindicate the same effect in a different way.

Another thing. The department of song in the worship of God's house is a most perplexing matter to manage under the present method of conducting it. In this, as in the case of the ministry, the church at large being left out of the question, that exercise degenerates into an occasion of pique, envy, and disgust. This would necessarily follow from its being practically restricted to a very few persons, and those generally youth, when the nature of that part of divine service demands that the church generally, should join in it. It is necessary to the proper effect from this exercise that the particular ability, or defects, of individual performers should be merged in, and become subordinate to, the tide of the sentiment expressed by the words and music sung. Then the mind is occupied with the proper subject of thought, and a truly devotional frame is induced. Then they "sing with the spirit and with the understanding also." Then that heavenly gift of song comes with heavenly influence, and that most truly social of all our endowments, (the faculty music,) rises to its true dignity, and produces results as rich and beneficial as the thrill of delight it excites, is sweet and indescribable. But suppose, as is often the case, this part of the service is put in the charge of persons, young or old, who are destitute of religion, whose occupation perhaps, it is, to sing or play for the gratification of such as frequent the Theatre or Opera-House. We ask who is so weak as to expect that this service, in such hands, can attain its object? Suppose the performers do the best they can; is it not contrary to nature that they should succeed? Succeed! no doubt they may, to perform scientifically and tastefully. But they have no spirit, no sense of devotion, nor is it possible for them truly to express such a feeling. We do not blame them for singing, nor object to their singing, if they are inclined to. We do however, mean to say that such an arrangement must not only prove a failure in regard to promoting the life and power of the Christian religion in the Church, but it will inevitably prove a source of unappeasable dissatisfaction to the pious everywhere, and always; though they may submit to it. As the unconverted have really no capabilities for executing devotional compositions effectively, in reality, so the truly pious are not satisfied with any selections of music destitute of that character, for such a purpose, nor even with it, except they are executed with the proper spirit, and by such a proportion of the body, that it shall be felt to be the act of the body, and not a display of individual skill, or parts. We think this branch of worship, when practicable, should be in the charge of some person of middle age, and evident piety, whose knowledge, and skill, in the department of music, renders him competent to adapt his selections to the capacities of those concerned, with a due regard to progress, without unnecessarily irritating the attachments to old association. For however important it may be to keep pace with the progress of the art, it is infinitely more important to keep the spirit of devotion alive in the church. And were it necessary in order to do that, to sing the same tunes, or the same tune continually, it would be wiser to submit to that than it would to insist on the introduction of new music, no matter what its merits might be, if it would exclude the church from the duty and privilege of praising God. Such are our views of the importance of accommodating the church. It is true that there can be no necessity of enduring a tedious mo-

notony in the music used in the church. All should be done which the circumstances will admit of, to render the church capable of performing good music. At the same time, the music used in public worship should always be so simple, that the mass of those who can sing, shall be able to execute it. Music requiring great scope of voice, complicated and irregular in respect to time, or highly chromatic, never can be advantageously used in the public worship of the church. All such music may be very useful, and justly admired in other respects, and for other reasons, but it cannot serve as a common medium of the devotions of the church. Should it be said that the church ought to devote sufficient attention to the study of that kind of music to be able to perform it, we reply, that the experience we have had, and the observations we have been permitted to make, convince us, that the degree of musical talent bestowed on persons generally, is not sufficient to enable them, with all the advantages which it is practicable for them to enjoy, to execute it to any good purpose. We do not object to their doing all they can, may, we urge the duty of all the cultivation of the art among the masses which is practicable; but to persist in requiring of them to do what is impossible, or that they shall be pleased with what they cannot relish, is as unreasonable as it is useless. It is also equally opposed to the interests of true religion. It is like an unknown tongue. It cannot edify, but is certain to irritate. The simplest and staidest tune in which the church can join in rehearsing a single verse containing a truly devotional sentiment, is better than a thousand incomprehensible compositions, though they may be pronounced scientific, by those who claim to judge for all the world. It is quite likely also that a large proportion of the musical compositions which share such honor among the amateurs of the day, will be adjudged, (when their claims come to be better understood,) as worthless; and that the real reason why the uninitiated people did not appreciate them, was, that there was nothing in them to be appreciated, and not men's incapacity to appreciate what is excellent, as is often alleged. That which is really excellent in music, is as readily apprehended by the common sense of men, as excellencies in any other department of human taste, or judgment; and it is a weakness among musicians, that they often think a piece is good, and that every one ought to be pleased with it, when the only thing that leads them to judge in that way, is the fact, that they are pleased with their own dexterity and success, in executing (perhaps very poorly) a senseless jumble of notes, rests, and bars. The great importance of music, as an ingredient, or element in public worship, must be our justification for thus extending our remarks on the point. As in regard to the use of the adapted to the purpose for which it is professedly employed, and the vexed question relative to the propriety of having choirs in the churches, will be disposed of; for it is just as clear that there must be one or more, (and the more the better, if they are competent,) to lead in that department, as it is that there ought to be a leader or teacher for the general guidance and instruction of the people. And let us conclude our remarks on this topic by saying, that the only way to escape vexation in regard to the respective parties in these cases, is, to see to it, that their performances are directed to make the church, (themselves included, but not themselves exclusively,) the working, living, prominent agent of God on the earth, for the declaration of his glory, and the advancement of His kingdom.

According to our promise we will now give some specimens of the Hymns of the early church. Bunsen, 2d vol. 50th page.

THE RECORDED EARLY HYMNS AND FORMS OF THANKSGIVING.

1. The Hymn of Thanksgiving, or the Morning Hymn of the early Church.

1. According to the Alexandrian Manuscript of the Bible: also called Hymnus Angelicus.

Glory be to God on high, and on Earth Peace, good Will among men. We praise Thee, and bless Thee for Thy great Glory; O Lord, heavenly King, God the Father Almighty! O Lord, the only-begotten Son Jesus Christ; and the Holy Ghost, O Lord God! O Lamb of God! Son of the Father, that takest away the Sins of the World, have mercy on us. Thou that takest away the Sins of the World, have mercy upon us, receive our Prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy: Thou only the Lord, Jesus Christ, to the Glory of God the Father. Amen.

The same reduced to its primitive Form.

Glory be to God on high: And on Earth Peace, good Will among Men. [Or, perhaps more primitively: And on Earth Peace among the Men of good Will. We praise Thee, we bless Thee, we worship Thee, We give Thanks to Thee for Thy great Glory. O Lord heavenly King, God the Father Almighty: Lord God! O Lord, the only-begotten Son: Jesus Christ!]

That takest away the Sins of the World: Have Mercy upon us. Thou that takest away the Sins of the World: Have Mercy upon us, receive our Prayer. Thou that sittest at the right hand of God the Father: Have Mercy upon us.

For Thou only art Holy: Thou only art the Lord, Jesus Christ: To the Glory of God the Father. Amen.

The Evening Hymn of the Greek Christians.

Serene Light of holy Glory, Of the Father everlasting, Jesus Christ! Having come to the Setting of the Sun. And seeing the Evening Light, We praise the Father and the Son And the Holy Spirit of God. It behooveth to praise Thee At all Times with holy Songs, Son of God who hast given Life, Therefore the World glorifieth Thee.

The Evening Hymn of the Apostolic Constitutions.

Praise, O ye Servants the Lord: Praise the Name of the Lord. We praise Thee, we sing unto Thee, we bless Thee: On account of Thy great Glory. O Lord the King, Father of Christ:

Of the spotless Lamb, which taketh away the Sins of the World.

It behooveth to praise Thee: It behooveth to sing unto Thee. It behooveth to glorify Thee, God and Father: Through the Son, in the Holy Ghost, for ever and ever. Amen.

Let the reader keep the important fact in mind, that these formulas of prayer, and praise, were introduced into, and used by the church during the first three centuries; that is, before the assumptions of the clergy, and the dictations of councils had allured, or driven her from all the simplicity that is in Christ. We do not deny that the perverting, and corrupting element (human authority) began to work even while the Apostles were alive. Yet it is reasonable to suppose that the formulas of public worship would retain nearly their primitive mould, till some outward influence had worked itself into the body, and affected its leaders, and councils. But that would only be the case, when the church had become an object of interest, to unprincipled men, as affording desirable situations for them by joining it. Such a stage in the churches' history would be marked by signs that would make it an era—as in fact it was, when Constantine made Christianity the religion of the Roman Empire. That state of things, however, had not arrived when the formulas of worship were brought into use which we have quoted above. Therefore we believe them to be, in general, uncorrupted and pure. They also carry the same thing on their very face. Their simplicity, their accordance with Scripture, and the primary principles, and fundamental facts, and ideas of Christianity. All these things show their purity. The sublime earnestness of the style of these Hymns greatly commends them to our admiration. But above all the devoutness which they breathe gives them a transcendent beauty and grandeur. They seem to be expressions of hearts that are full of thoughts of God—of His Son, and salvation by mercy. Now we think that the reciting of such sentences, either in concert, or in the form of address, and response, must ever be exalting, and promotive of piety. We mean to say, it would be well if our dissenting churches of every description, would adopt and use in public, some such forms of prayer and thanksgiving, with just as great, and frequent variations, as might be found useful.

Very likely it will strike some, that the foregoing views favor an assimilation to the usages of the Roman and English Churches. To a certain extent, that is true. And why should we not do so. We surely should not be afraid to do right, because it may lead us to imitate, in some particulars, those from whom in other respects we feel obliged to dissent. True goodness would only incline us to differ from others, where truth and duty make Churches invent the usage of written forms of prayer? Did they originate it? Not at all. The order of their service in this respect, as also in some others, was copied from the worship of the Jewish Synagogue. And that, in respect to written formulas of praise, and prayer, was as old as their religion. At least, Moses and the Prophets used such formulas, and there is the same reason to suppose that those were dictated by Divine inspiration, as that their Theology was. King David was a great patron of such formulas of worship. His compositions in that department were more voluminous—varied—poetical, and devotional, than those of any other author. He has been thought to have been especially inspired to compose a complete manual of devotional exercises for the church in all ages. We do not assume that such is the fact at all; but we do say, that it is very unreasonable, to suppose it to be useless, and much more, that it is wrong to use those, or similar formulas for the same purpose; namely, to give shape and concert to the public devotions of the church. We have no hesitation in saying that the service of the Synagogue, and the English church are, at this day, more in accordance both with nature and revelation, than that which is commonly met with in Protestant Churches, relative to prayer and praise, or thanksgiving. But let it be distinctly understood that we have no favor to express for any tedious round of forms, which shall be so jumbled together, and so unintelligibly mumbled over, that there is no sense in them, or the possibility of understanding whether they contain sense, or nonsense. We go only for formulas in which the fundamental and primary ideas and emotions, pertaining to Christianity, shall be set forth. In those, we would have the church at large join in an outspoken style, speaking the words distinctly, with a voice unexpressed and full, proclaiming before the world the great truths of God. Nor will we venture to say whether such a reformation is more necessary for the promotion and maintenance of the life and power of Christianity in the church itself, or for the purpose of declaring the glory of God to the unbelieving world, and inspiring them with reverence and godly fear, in view of his holiness and power, or with filial love, from the consideration of his goodness and eternal mercy.

No Unfinished Work.

Whoever sat up late enough at night, or rose long enough before the sun in the morning, to find anything (of God's) unfinished? If a bud, 'twas done; if a blossom, perfect; if a leaf or leaflet, alike nonpareil. Bid the "Seven wise men of Greece" to sit in solemn conclave over a budded rose, and what one of them would deem there was anything more to be done—anything more to be decided? Who ever detected, anywhere, a leaflet half fashioned, or flower half painted? A brush's careless trail on some little thing that peeps out of the cleft of a rock dodges back again in a breath; some little thing of no consequence, that nobody hardly ever sees? Ah! no: as delicately finished, fashioned and performed, as if it had blossomed in the conservatory of a queen, and been destined for the wreath that encircles her brow. Everything of Heaven's handiwork is finished, from first to last; from the plan of Salvation "finished" upon Calvary, to the violet that opens its blue eyes to the dew. [Taylor's January and June.

Babylon.

Reason for believing that the "Babylon" of the Revelation does not mean the Seventh-day Baptist denomination or Sabbath-keeping churches.

REASON 2.—My second reason may be seen in the following short sermon from the *Herald of Gospel Liberty*, published a few days after our last war was declared with England. It seems to be too good to be lost. B. C.

A SERMON FOR JULY 4, 1812.

Tate—Ezekiel xli. 27. "I will overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it to him."

Two things are spoken of in this verse—1. *The Kingdoms of this world.* 2. *The Kingdom of our Lord Jesus Christ.*

Soon after Adam was created, he was by his Creator appointed king over all the earth, air, and sea; and the earth with all its riches was secured to him by his Creator, so long as he was obedient to his King. This was not granted to Adam only, but to Eve with him. Their right to reign is described in the following words: "And God blessed them; and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i. 28. In this state of things, all was very good; and had Adam lived in obedience to God, no doubt he and his posterity would to this day be employed in subduing the earth, instead of subduing each other. Notwithstanding Adam sinned, lost his dominion, and became subject to the king of terrors, (death), yet we have no account of crowned heads, or kings, and kingdoms, founded upon worthy principles, till some time after the flood. The first kingdom ever known on earth of this kind, was founded by Nimrod, the son of Cush, grandson of Ham, and great grandson of Noah. He began his kingdom in the land of Shinar; and it appears that he reigned over four cities, Babel, Erech, Accade, and Cainech, Gen. x. 10. In this place the first cruel kingdom was formed, called *Babylon*, in the New Testament, "Mystery, Babylon, the Great." Though this kingdom was small at first, yet in the days of Nebuchadnezzar it was the richest and most powerful kingdom on earth, and Nebuchadnezzar was called the hammer of the whole earth, as he broke in pieces other kingdoms at his pleasure. This kingdom was begun by a violent hunter, and so it continued. It is by the Prophets compared to a lion and eagle, as both rule by force. This government was contrary to the rights and liberty of men in general; and though it is right for men to be under government, yet such an one is not right, because it does not lead men to subdue the earth, but to oppress it. That is, in this text, means the power of a king in this cruel government. God gave the Prophet to understand that though the government seemed to be secured to the *Babylonians*, yet it should be in the hands of others after them. The overturn is mentioned three times; 1. I will overturn the *Babylonian kingdom* to the *Persians*. 2. I will overturn the same government from them to the *Greeks*. 3. I will overturn the same government from the *Greeks* to the *Romans*. All this has been done, and that same government begun by Nimrod in *Babylon*, is now in the world, and is the cause of all the wars, distress and confusion, which millions experience. These four cruel monarchies were shown to Daniel under the form of four terrible beasts—A *Lion*, *Bear*, *Leopard*, and another whose form was terrible, Dan. vii. 4, 5, 6, 7. John describes the fourth beast as having seven heads and ten horns. This was the *Roman government*. Nebuchadnezzar saw these four monarchies, under the similitude of an image of *Gold*, *Silver*, *Brass*, *Iron* and *Clay*, Daniel ii. and he saw the *Stone* cut out of the mountain without hands which destroyed the image. At the third overturn, it is said, he shall come whose right it is; or the one to whom the government of this world belongs; this means Jesus Christ. It is worthy of notice, that Christ was born the very year that Caesar considered all the world under his command. At that time there went out a decree from Caesar that all the world should be taxed;—in that year, and at the very time, when each one went to his own city to be taxed, Jesus was born King of the Jews, Luke ii. 1. That which was to be overturned was to be no more; which means, that he should come at the third overturn, would finally destroy it, or in other words, "destroy the works of the Devil." This will certainly be done.

2. We come now to speak of the kingdom, or government of Jesus Christ.

The government of Christ, the one whose right it is, and the one to whom God said he would give it, was shown to Nebuchadnezzar, by a Stone cut out of the mountain without hands, which smote the image, and ground it to powder; so that it became like the chaff of the summer threshing floor, and the wind drove it away, and it was seen no more; and the Stone became a great mountain and filled the whole earth. See Daniel 2d chap. This is said to be the kingdom which the Most High God should set up in the days of those kings. The kingdom of Nimrod was unrighteousness, war, and sorrow. The kingdom of Christ is righteousness, peace, and joy. When Jesus Christ first appeared in public, it was not in the character of a king, but a teacher, preaching righteousness; first teaching the people the principles of righteousness; these were contrary to the doctrines of the *Pharisees*, or the kings of the earth. This greatly alarmed the rulers, and comforted the people; for he proclaimed liberty to the people, and woe to tyrants—and for which they put him to death; but the principles lived in the people. He told his disciples that the Father had delivered all things into his hands; that he had committed all judgment to the Son; that he had overcome the world; that the prince of this world was judged; and he gave them to understand, that he was the one to whom the government belonged. After his resurrection he told his disciples that all power was given him in heaven and earth, and ordered them to go and preach his kingdom, or his government in all the world, and to declare the glad-

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Compensated Emancipation.

The question whether the slaveholders should be compensated for their pecuniary loss in giving to the slaves their freedom has long been discussed to a certain extent. Some have said the holders of the slaves should be paid if they give them up, and others have as resolutely asserted they ought not to have any compensation. This question, however, has not hitherto made a very prominent figure in the discussions at large on the slavery question; but at present it is assuming more conspicuity. The reason of the difference of opinion on this subject seems to us to be, a misunderstanding as to the grounds on which compensation is proposed. Some seem to suppose that the proposition to compensate the slaveholder is based upon his right of property in the slave, or on his claim, as a matter of justice, to be paid for his property if he is required to part with it for the public good, the same as a man has a right to compensation for his land when the government requires it for a navy yard or a railroad. Under such an impression, persons naturally reject the proposition to compensate the master for his slaves, and as a reason for so doing, say, that he has not, never had, and never can have any right to those persons as his property—that his long possession or control of them, instead of establishing any claim upon them, or any one else, in his favor, only proves him to be guilty of an outrageous robbery and theft—which it is not only his duty to suffer all the inconveniences of instantly abandoning, without compensation, but that on the contrary, it is his duty so far as it is in his power, to compensate the slaves whom he has wronged, for all the injury, and injustice he has ever done them. And who can gainsay this argument? We think no one can. We believe it as the duty of the slaveholder to do just that thing, without waiting a moment for assistance, or compensation from any quarter. Nor does it make any difference in this respect, whether the slaves a man holds have been willed to him, or whether he purchased them, or kidnapped and reduced them to bondage with his own hands, or others were accomplices with him, or whether they will bear any part of the burden with him of freeing them or not. When a man sees that he is doing wrong, it is his duty to cease his evil deeds, and "learn to do well," whether others will do so or not. And yet it seems to us clear that those who have led each other on in sin and involved each other in difficulty, should help one another out of their troubles, and mutually bear the blame of their wrong-doings, as also the expense of righting them, as far as practicable. It may be true that the parties considered in respect to their own merits do not deserve to be helped, only as they deserve to help one another, as it is their duty to do so, in consideration of their own participation in the sin to be atoned for. We think the position can be fairly and justly maintained, that it may be the duty of one man to do for another, what that other man has no right to claim, and which he deserves should not be done for him. Or to state the same thing in other words, and in a way which some may understand easier, we say, men may deserve, to be required to treat each other, better than they deserve to be treated. And we think, this principle acted upon so as to express practically one's repentance of his participation in the wrong in which the parties have been engaged, is much more likely to produce the proper sense of the sinfulness of sin, and more likely to result in repentance for, and abandonment of sin, than treating a companion in sin, with the naked demands of justice without offering him any aid in returning to the way of right. Hence we think, to assert that we ought to compensate the slaveholder does not imply his right of property in the slave, nor his desert to be compensated—but simply our duty growing out of our relations to him, and the wisdom of acting magnanimously in the case, thus setting an example that others may be led to act magnanimously also.

But it may be said that the crime of slavery is the crime of the South, and that the North is not guilty in the premises. This we do not admit. We do not admit that the North is less guilty than the South. However this may be, no anti-slavery man, we think, will assume that the North is not guilty. Then let her, we say, bear her part of the cost of getting out of the difficulty, in proportion to her agency in getting into it. If it be said that the North has already paid dearly for the part she has taken in this wrong, while the South has been reaping the benefits of it, we shall be obliged to dissent from that sentiment too. Slavery has cost the South incalculably more in every respect than it has the North. For the sake of being clear of slavery herself the North can well afford to pay all that is required of her, more than is required of the South, for the support of the government; for Freedom is so much more productive than Slavery that she makes enough, so that she is proportionally the richer of the two after all. This, however, is the least of the benefits she derives from her riddance of slavery. Her religious privileges—her intelligence, and her influence for good in the world, are of vastly more value to her, than money, while the South is pining in comparative poverty, destitution of religious privileges, intelligence and influence, and what is, if possible, worse still, glories in her shame. The North has sacrificed nothing for Slavery that will compare with what the South in these respects is now suffering. And what is the value, to her, of the lordly bearing, equipage and estates of her Oligarchy, in the absence of general competence, religious privileges, intelligence, and influence? Why, in view of these things, we ask, may she not be afforded a little aid in ridding herself of such a curse? It is held by some that the slave, rather than the master, should be compensated. To this idea we do not object; but add, that the scheme of compensation is yet in an incomplete state. It is but just beginning to be earnestly discussed, and requires perfecting. One year ago, or thereabout, we heard the first and only lecture on the subject, which we ever listened to. It was delivered by Ellihu Burritt, at Hope Chapel, in this city. Some pains had been taken to advertise the lecture, and we supposed that the celebrity of lecturer would call out a pretty large audience, but in that we were mistaken; the number present was small, though apparently intelligent in character. The lecture favored appropriating the proceeds of the public lands to compensate for the emancipation of the slaves. This plan we understand is at present generally favored by the friends of compensated emancipation. To this, some object on the ground that government has no right to the lands. To that we reply, that the question does not depend on that issue, for if the government has not a right to the lands in question, there are funds which it has a right to, and may appropriate to that object if it please, and not only to compensate the master, but the Slave also, whose claim may be as much greater as it is easier to establish than that of the master. And it is no matter of wonder that the proposition to compensate the master without any arrangement to meet the wants of the slave should excite and offend many generous minds. Nor do we suppose it is the intention of the friends of compensated emancipation to leave the slave unprotected when set free. We think, however, that this point has not yet received the attention it deserves in connection with the compensation of the master. But the reason of this is very obvious. It is, that, giving the slave his freedom, has occupied the minds of his friends so completely that that they have been hardly able to think of anything beyond that, and indeed that is the first and the great thing to be done for him. But then, that is not all. To do nothing more for the slave than set him free from his master would be a very incomplete work. True it may not be practicable to compensate him with money for the wrongs he has suffered, nor is it, we presume, desirable to put any considerable amount of money into his hands. Money is not what he wants: what he wants is freedom, enlightenment in the form of education, and instruction in the various useful arts, and the principles, and duties of religion. To provide for these things will require more outlay of what is really valuable to the slave than is proposed to offer the master for his freedom, and yet in our opinion it will be done much more easily, and freely, than the other, and afford more pleasure in the doing of it, and yield a far richer compensation when it is done.

We are not sorry to see the name of Gerritt Smith associated as it is, prominently, with the compensation movement, though it is likely to draw down upon him considerable blame; because we are satisfied that the position he takes in this matter is innocent, magnanimous, and Christian; or, if indeed it be an error, it is one that leans to the side of goodness. And besides, he is just the man to take the lead in just such a movement as this.

Worshipping of Idols.

We are sometimes asked if we think there be not an evil in receiving from heathen lands the idols and idolatrous implements of the heathen—whether in other words it be not a participation in the idolatry of the heathen, to harbor or preserve such objects, or to give them any other reception, than the children of Israel were commanded to give them, and which the opposers of idolatry in China or other lands do give them, viz: a destruction by fire. We confess there seems to be an appearance of evil in the practice of treasuring up these miserable objects of human devotion, and more especially when in the presence of conscientious persons who may be offended, or in view of the heathen themselves, who may misconstrue our motive and possibly hold us responsible to the charge of at least, the evil of preserving idolatry. We have seen an idol god from a heathen land placed upon the pulpit and held there during acts of religious worship, and in an attitude that would challenge the conscience of an idolater to bow down to it, had one been present to have seen it, and yet perhaps, few present may have been struck with the impropriety of the exhibition. Yet, there were those, who could not sing praise to God with a clear conscience, or stand to receive the benediction while that abomination was thus publicly exalted to their view in such a place and under such circumstances. It would be better, no doubt, to "destroy them utterly with fire," than to wound the conscience of any pious Christian by a vain display of such things, especially in such places. Again, we are in some danger of wounding the conscience of God's people in the use of language which though not intended to approve of idolatry, may, yet be so regarded, as to imply such intention—for instance: "We do not make a friend of the barren, gray and frowning altitude. But it is a comfort to bow down to them, and do them and their Creator

homage." Does not this paragraph imply a disposition to idolatry? Taken by itself, it undoubtedly would, yet the writer of that paragraph of bold and figurative language, meant no such thing as we gather from the context, and though we might approve of his article and perhaps did as a general expression of reverence for a mountain, yet we could not approve of bowing down to a mountain, nor could we adopt such language as expressive of our views or designs. We believe we may be too careless in the use of such articles as are not meant perhaps, to do evil, but which to the tender conscience may be offensive, perhaps as much so as the improper exhibition of images. It may be that our literature is becoming too lax in this respect, or as it would be more generally expressed, too poetic; for, the poet's license is quite too extensive sometimes, and gives a long range to the imagination, too long often for our understanding to attain to. Is it not better to bridle our imagination, and pack up our images than to do harm by the use of either?

Watchman, what of the Night?

It is the duty of watchmen to keep an eye upon the city and to give the proper alarm in case of danger, so that the inhabitants may take the proper steps for securing their safety. The Scriptures speak of watchmen, and describe the duties of those whom God hath appointed to stand upon the walls of Zion. But some think the occupation of prophetic watchmen to be gone; they talk about spiritual watchmen as though spiritual things were all that concerned mankind in this age of the world, and as though spiritual had no relation to physical things—as though the world we live in were no part of God's concern or man's interest, although God created, and has signified his determination to consume it with fire, so that the elements shall be rolled together as a scroll, and the elements melt with fervent heat. Yet, men will insist that no signs of the times are to be looked for—no evil day to come. Therefore they conclude that no watchmen are wanted and that God has provided none to alarm the inhabitants of the earth at the appearance of those things which will shortly come to pass. And well might we inquire, where the watchmen are to be found who keep their eye upon the city to warn the inhabitants thereof of the approach of the enemy. But "perilous times will come," and some ask have they not come?—can we not cast our eyes about—and see evident tokens of the end of all things? "WATCHMAN, WHAT OF THE NIGHT?"

Traditions and Myths.

It is startling to reflect, that with traditions, teachings and myths, such as no other form of faith can boast, opulent in a morality, and philosophy so lucid, that the hearts of little children can receive them without discomposing the intellect, our Christianity has resorted to their use in an affair of rhetoric, eloquence and euphony.

We extract the above paragraph from an article in the Tribune, which was copied entire in the Recorder, some months since, but which has been alluded to by one of our correspondents as of doubtful propriety.

Of course, we do not propose a long discussion of the propriety of admitting TRADITIONS or MYTHS into our religious faith. Nor, do we believe they are to be substituted for sermons. Yet, how many sermons are composed of traditions and fables? Indeed how few are without them; and even worse things, if not of damnable errors! Some would contend for traditions and fables, as of Divine origin. And so far as they are found in the Scriptures, we have no objection. But, traditions and myths of the Church we hope not to see substituted for sermons, unless the sermons themselves contain more of them, than the genuine things unadulterated. For we have no faith in traditions as a guide to heaven, or of myths as a substitute for the truth of God. We say, give us the word of God pure and unadulterated, and we would prefer sermons too, without myths or traditions, if we could have our choice. We want no Calvinistic, or Armenian sermons, for, if the doctrine be not of earlier origin, they will not pass current in our estimation. Calvin or a host of doctors, cannot originate a truth, so as to eclipse the fountain of truth from which our religion proceeds. Human creeds are human devices, and traditions and fables, are snares for the unwary. Let all take heed and beware.

Dr. Taylor, of this city, employs a new device for the treatment of persons afflicted with Pulmonary affections. The object of it is to supply the air that is excluded by disease of the lungs, and this is done by condensing it by means of an apparatus called the "Compressed Air-Bath." The patient is placed into a strong metallic room, perfectly air-tight into which air is compressed till it reaches four or five pounds to the square inch. The compressed air is constantly escaping by a valve and renewed by the pumps. Difficulty of respiration, and all the unpleasant symptoms of Pulmonary disease subside, the pulse falls and the patient is placed, it is asserted, in the best condition for recovery.

A HIGHWAY OUT OF EGYPT TO ASSYRIA.—The projected railway towards India is to enter the Holy Land at Joppa, passing through Damascus and Aleppo, and so on through the Ancient Assyrian Empire. A branch will ultimately unite this line with Alexandria, in Egypt, passing through Jerusalem. And remembering that there are no formed roads in that region, we shall thus have accomplished, literally, for the first time in history, the prediction of Isaiah: "In that time there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria. In that day shall Israel be third with Egypt and Assyria." [Exposit. & Advoc.

Communications.

For the Sabbath Recorder. Sectarianism.

The attempt of Bro. C. in his last articles to make merry at my expense, I take as presumptive evidence that better arguments were not at hand. While I am unwilling to believe that he intended to make me appear ridiculous, still, I was not prepared for quite so much in that direction from one so generally respectful. But I overlook it on the ground that sectarianism was driven to the verge of desperation. For what but the very extremity of despair could have wrung the following from such a disputant as Bro. C.:

"If a Brother feels that he must oppose my conscientious views, I should prefer that he would go out of my fellowship to do it rather than retain his position, and use the advantage it might afford him to break down what I am trying to build up."

There, reader, you have sectarianism—not sectarianism with a vengeance, as some might say, but pure, unadulterated, sectarianism, legitimately ultimatum. Like every other system of error, it cannot bear the light, lest its decay should be revealed. It is unwilling to be weighed, lest it be found wanting.

Let us for a moment see how the theory of Bro. C. would work. A member of a sectarian Church under the Divine guidance, discovers some truth in apparent opposition to the dogmas or creed of his sect. Still he is willing to subject it to a fair examination; he therefore publishes his views, and in a Christian manner replies to his reviewers, if one appears. This certainly would seem to be what he ought to have the right of doing. But according to Bro. C. that Brother must first leave his sect, Church and denomination, before he can oppose the conscientious views of his brethren. But will that Bro. then be permitted to oppose the conscientious views of his former sectarian brethren? Who that has read the history of sectarianism can believe it. The fires of Smithfield, the torture of the Inquisition, the hanging of Quakers in Boston, the exilement of Roger Williams, the mock trials and excommunications of brethren Jones and Morton, the trials for heresy of a Barnes, a Bushnel, a Beecher, a Sheldon, all forbid the expectation that such a boor would be granted. Let none lay that flattering unction to their soul. Let none conclude that sectarianism will permit a fair examination of the cause of division in her pulpits or her periodicals. It would seem that the experience of Sabbatarians might convince them on this point. Sectarianism builds her churches, and colleges, publishes her periodicals, rears her pulpits, and from them thunders forth. But does she manifest such a willingness to hear her conscientious views opposed as to give a fair hearing to her opponent.

Nay, verily, such a going out of fellowship as Bro. C. recommends, is but placing oneself in the position of the heathen man and the publican toward sectarianism, just the attitude where sectarianism can pounce upon you without benefit of clergy. It is virtually delivering oneself up to the secular powers.

Bro. C. has but uttered the united voice of all sectaries. Nothing but implicit submission to her bigoted decrees or expulsion from her mutilated body has or ever will satisfy the claims of this terrible monster. Submit or die, ecclesiastically, has ever been the motto of this Lord over God's heritage, Diotrophes of inflexible implacability. I can speak from experience upon this subject, in my ascent through several ecclesiastical spheres. "I prefer you should go out of my fellowship," said my Pedit Baptist brother, when I became a Baptist. "I prefer you should go out of my fellowship," said my First-day Baptist brother, when I became a Sabbatarian. And now after being driven to what by many is considered the very outposts of Christian fellowship, my Sabbatarian brother prefers me to go out of his fellowship, if I must oppose his conscientious views. But where shall I go? where can I go except to the "dispersed among the Gentiles."

"O land of rest, for thee I sigh, When will the moments come, That I shall lay my armour by, And dwell in peace at home."

But can Bro. C. tell me where I can go to get out of his fellowship. For if I rightly understand his position, he is out of fellowship with every sect under heaven, and has utterly withheld his fellowship from every sect on earth, not excepting even his Sabbath-keeping brethren, with whom he still retains his position as a minister, although he refuses to commune with them.

Does Bro. C. retain that ministerial position in order to "use the advantage it might afford him to break down what I and the denomination are trying to build up?" If so, with what consistency can he advise me to go out of his fellowship until he first puts in practice his own preaching? Perhaps after all I was too hasty in conceding to him consistency. "For what right has he more than others, to retain such a position, and thus become guilty of the very thing he complains of in others." According to his teachings it is his duty to throw off the shackles of ministerial communion, and, until he does it, I must, in that particular, retract any concessions of consistency I may have heretofore made. According to Bro. C.'s view and practice of the Lord's Supper he has virtually excommunicated the whole of the Seventh-day Baptist denomination, and myself among the rest. Thus Bro. C. is the only true Seventh-day Baptist church in the world, with the exception of a few who may agree with him, and I repeat that I believe his position (as far as communion is concerned) is the only proper and consistent one for any one holding

to close communion. The Baptists of England are, some of them, renouncing it. Spurgeon practices free communion. But I have no desire to extend my remarks in that direction farther.

I will only add that Bro. C. has not met the question of Sectarianism as propounded, viz: a party inside the acknowledged Christian Church, denying to such acknowledged Christians their rights and privileges as Christians.

And when Bro. C. says "my doctrine of course justifies war, slavery, Nero, Mayor Wood, Mrs. Cunningham and Satan too," he so perverts the whole of my position that I almost lack charity towards him, for what seems to me a willful perversion, and unless there can be a better understanding of each others' views, it is unnecessary to proceed much farther. I freely own that I am liable to err, and therefore am not competent to argue with infallibility. Should Bro. C. hereafter admit a bare probability of being in error and condescend to allow a brother to differ from him and give his reason for such difference and oppose his conscientious views, without first taking a position outside all healthy organization," I may remark farther. But I can hardly consent to use "my position to break down what he is trying to build up," contrary to his expressed preference in his last article. Whether he will do in this respect as he wishes to be done by remains to be seen.

How long the world will have to suffer on account of our silence we cannot tell. Should the Denomination sanction Bro. C.'s views, I trust passports will be granted to all the exiles.

[It coming in my way to see the foregoing article before it was in type, and feeling that I cannot honestly unsay what I have said on this subject, having been in earnest and not in jest, and having nothing farther which I think necessary to say under present circumstances, I thought it would be acceptable to our readers, for me to inform them, that I would let them; and our subject, rest as they are, in full confidence that those who have read what we have written, are now prepared to judge of the merits of the question between Bro. G. and myself.]

For the Sabbath Recorder. Babylon.

In the Recorder of Sept. 10th, on the 2d page, 5th column, a correspondent remarks that the Sabbath-keeping churches cannot be the Babylon or the woman spoken of in Rev. 17th chapter, 6th verse, because the churches never were drunken with the blood of the saints and martyrs.

On the third page of the same paper I find nineteen notices of Sunday-keeping Societies of installations, ordinations, associations, &c.

In Sabbath Recorder of Aug. 27th, I find twenty-three notices of the same kind. Now I understand that the endorser is one with the principal—the partaker one with the thief—and if Sunday-keeping is wrong, it is as wrong to aid and abet them. I take the Sabbath Recorder to be the index of the Seventh-day Baptist Church. And the publications of that Society advertise Sunday-keeping as one with counterfeiting. Now if a counterfeit detector should give the arrangement of all the counterfeiting associations in a friendly way we should justly conclude that the detector was in fact in partnership with counterfeiters. So here if our Seventh-day Baptist brethren recognize Sunday-keepers as true men and faithful brethren, then we must be forced to the conclusion that they are at least partially drunk with the wine of Babylon, else they could not fellowship that which they justly call counterfeiting. Still, I for one, pray that the Sabbath Recorder will come to its senses and take a consistent course by coming out of Babylon. I continue to take the paper with this hope. God grant it may be so. JOSEPH CLARKE, Portage, Wood County, Ohio.

[The foregoing communication we insert as an expression, and illustration of a sentiment which we have somewhere heard intimated before, and respecting which we suppose it may be proper to say a few words.

As we understand this case it shows that there are persons who hold that the Sabbath Recorder is published for the purpose of exhibiting and defending the principles and advancing the interests of the Seventh-day Baptist denomination, and that in giving in its columns respectful and friendly notice of the doings of other denominations, the editors depart from their duty, endorse error, and employ the paper in its favor. We think those persons are right in regard to what the paper is intended to promote, but wrong in respect to its endorsing the errors of those whose doings it mentions. We have said nothing in favor of their errors directly or indirectly. If the Sabbath Recorder does not correctly state and defend the denomination's sentiments, and promote its interests, then let the brethren complain and we will hear and consider; but don't let them charge us with complicity and partnership with errorists and wrong, because we spread before them information of what is going on around them. We cannot believe the Seventh-day Baptist people wish to be put on so narrow an allowance as would fall to their share if the columns of their paper were restricted to indicating what pertains to themselves merely. We shall continue to suppose that our people wish to know what is being done in other denominations, unless we see stronger reasons to the contrary than we have yet. And we promise friend Clarke and all concerned that we will employ the best sense we have, in favor of the just claims of our churches, omitting nothing respecting them which may be to their advantage, and gathering from other sources whatever we can for their improvement.

tings of the kingdom every where—they obeyed his command, and declared that Christ was "Lord of all,"—"Head over all things,"—"King of kings, and Lord of lords,"—"Far above all principality and power, might and dominion;"—that his name was "above every name;"—that he would reign until he put down all rule, all authority, and power contrary to his kingdom; and that the kingdoms of this world should be all given up to him; and that his kingdom there should be no end. They declared him the last ADAM, of whom the first, as a king was a figure; and that he died, rose, and revived that he might be LORD both of the dead and the living. The principles of his kingdom, are Liberty, Equality, Unity, and Peace. These things are manifestly right; and the government of this country is founded on these principles; this is the only government of the kind now on the earth.

For many years past things have been ripening in the kingdoms of men for a great change; and at this time more may be seen of the kind, than for many years before. The kingdoms are moved, and the thrones of kingdoms are overthrown, and all the wars, commotions, and overturns now in the kingdoms of this world, are serving to weaken them, break them in pieces, and the event will be, that they will be no more; while he (Christ) whose right it is, will finally prevail, and righteousness will again dwell on the earth. There was a time when there were no kings on earth, and then there was no war nor bloodshed—Ever since there have been kings in the world, and priests of the same temper, there has been distress and desolation throughout the world. The last ADAM to whom the government belongs, is now putting down these authorities; and will put them all down, and the day is not far off, when he will be owned King over all the earth, and then wars will cease; for he shall speak peace to the heathen—Were all nations under a government like ours, and each one as here, allowed to read and believe for himself in things of religion, there would be no war or persecution—All would be free—The present commotions are on account of those things which are contrary to such a government; these things will be taken out of the way, that order, peace, and love may be again restored to the earth; and men beat their swords into plowshares, and their spears into pruning hooks, and learn war no more. These things will surely come to pass. The Lord hasten the happy day! Even so, AMEN.

[The encomiums upon our government contained in the foregoing Sermon shows that it was thought at that day that our government was founded in righteousness, and would be administered in justice. But if the author had lived in these days, his estimate of our claims, as a nation, on that score, as likely as any way, would have been considerably moderated. We are aware, however, that there are men now, who think our government is about perfect, both theoretically, and practically, and they seem to take it to themselves as a personal insult, if any one presumes to impute any wrong to that object of their adoration. In the earlier period of our history we think there was not so much unreasonableness in such feelings as there is now, though probably there never was sufficient grounds for so much of that spirit as many of the American people have manifested.]

The Evidence of things not Seen.

Beautiful is Paul's definition of faith, and that definition is well illustrated by a writer in one of our exchange papers:

"In the deepening twilight of a summer evening, a pastor called at the residence of one of his parishioners, and found seated in the doorway a small boy, with both hands extended upward, holding a line. 'What are you doing here, my little friend?' inquired the minister. 'Flying my kite, sir,' was the prompt reply. 'Flying your kite?' exclaimed the pastor; 'I can see no kite; you can see none.' 'I know it, sir,' responded the lad; 'I can not see it but I know it is there, for I feel it pull!'

More than four years ago, the angels came, and bore far above us out of our sight, one that was very dear to us. They left her body in our charge, and we robbed it in white, and laid it in a casket, and, with many tears, on a wintry day, we put it on a shelf in a gold dark place, where it slowly faded, and lost that expressiveness which we can never forget. But the superior part, the immortal, had been removed to a home of fadeless beauty, and was in the custody of Jesus. The attachment of our hearts was not severed. The connecting ties were lengthened, not broken. We loved her while here, we love her still. She loved us while in the flesh; we are sure that she loves us none the less in her new condition. Rising higher and still higher in the heaven of heavens, we feel her pull. It is not imagination; it is consciousness. As one element of the better world for which we sigh—one of "the powers of the world to come"—we are drawn by her toward that blissful centre of Christian hope, Christian aspiration. She is with Christ, and attracted by gentle influences, we are tending—God forbid that we should deceive ourselves!—we are moving toward her peaceful home, with the prospect of the same glorious companionship.

For years previous to her departure, she was a Christian of the higher type. Though not fifteen, she had made attainments in the Divine life that shamed us of maturer years. Unusually amiable by nature, grace had eminently perfected her loveliness. Her religion had no complications, but was simplicity in Christ, consisting of filial trust and filial obedience. She seemed to us like one belonging to a better sphere, but sent to abide with us for a brief period, that we might see how good a human being could be in this world. Her mission ended, she was gently withdrawn, from a condition where she had signally exemplified the power of a simple faith to purify her affection, and render her cheerful under many a privation and much suffering.

A little more than four years she has been out of our sight. It doth not yet appear to us what she is. What has she seen and enjoyed? With whom has she become acquainted? What are her employments? Let us patiently wait a little, and we shall know all.

CARTHAGENIAN ANTIQUITIES.—Her Majesty's screw steam frigate Curacao, Capt Forbes, has arrived at Woolwich, England, from the Mediterranean. She brings forty-two cases, containing a number of ancient mosaics and other antiquities, excavated by the Rev. Nathan Davis, near Tunis, and supposed by him to be a portion of the ruins of Carthage.

Religious Intelligence.

Alonso H. Bliss, a recent graduate of Hamilton, was ordained at Stamford, Ct., on the 10th of Sept. Sermon by Mr. Burlingham, of New York.

The Fourth Baptist church in Philadelphia, made vacant of a pastor by the resignation of Rev. B. Griffith, has extended an invitation to Mr. Jeffreys, of Albany, to become their pastor.

E. P. Brigham, a graduate of Hamilton University, was ordained to the work of the ministry at the call of the First Baptist church in Salem, N.Y., Sept. 2.

Rev. T. Dwight Hunt, late of San Francisco, has accepted a call from the Presbyterian church in Ithaca, N. Y., formerly under the care of Rev. Dr. Wisner.

Rev. C. F. Heyer, an aged Lutheran minister, who has been laboring as a missionary among the Talpooos, in India, has lately returned to this country, on a visit to his children and grandchildren.

J. B. Kimber was ordained at Bemaansville, N. Y., Sept. 1, and has entered on the pastorate of the church in that place.

At the request of the Spring Garden Baptist Church, Philadelphia, G. A. Feltz was examined by a council approved for ordination to the ministry. The services were to take place on the 24th inst.

The English Wesleyan Reformers and the Methodist New Connection have amalgamated under the common designation of "The United Methodist Free Church."

The Rev. Dr. Ferris, Corresponding Secretary of the Reformed Dutch Board of Foreign Missions, together with the Rev. William Scudder, of the Aroet Mission, have undertaken a series of Missionary Conventions, which is to be extended during the autumn and winter through the various parts of the Church. Three of these Conventions have already been held.

Forty native presses are constantly employed in Calcutta in the publication of native books. In 1851, 30,000 books were sold in the Bengali language. In 1850, there were 30 books in that language; in 1852, 400. In the lower districts of Bengal, occupied by the missionaries of the English Baptist Missionary Society, there are 51,184 towns and villages, with a population of nearly thirteen million of souls.

Nearly all of the English Bishops have issued pastorals recommending prayer with reference to the Indian troubles; the Archbishop of Canterbury suggesting special services, "at which the Litany may be used alone." Great surprise is felt, however, that a day of humiliation has not been appointed. The English Churchman significantly exclaims:—"Somebody is preventing or neglecting the fulfillment of this duty. Who is the traitor—the traitor alike to the Majesty of Heaven, and to his earthly Sovereign and her people?"

It is stated that the Bishop of London has declined to take possession of Fulham Palace, in addition to the Episcopal town residence, London House, on the ground of his inability to keep up two establishments with the decreased income of the See. The ancient suburban seats of the Bishops of London will therefore pass into the hands of the Ecclesiastical Commissioners. Should the immense diocese of London be divided, as has been urged, a residence would thus be in readiness for an additional Bishop.

The Marchioness of Londonderry recently made a purchase of Bibles from the British and Foreign Bible Society, to the amount of £2,000, and presented them to the work-people on her estates, first writing the name of the recipient on each copy. Her Ladyship, also, on the occasion of a fatal colliery explosion at Houghtonlee Spring, in a pit not belonging to herself, purchased of the London Tract Society, and distributed 1,000 copies each of the following tracts: "The Miner," "John Brown," and "The Pit-boy and his Candle Box."

Rev. Dr. Wines, the celebrated Methodist clergyman, died in Wilkinson Co., Miss., Monday evening, August 31. The New Orleans Christian Advocate says: "He had long suffered under a complicated disease of the kidneys, and for more than a month his life has been despaired of. He himself was not unaware of his condition, and in Christian faith and hope was expecting his change." He was 69 years old. He has been a leader of Methodism in the South for many years. He was a man of remarkably powerful though not polished faculties; very negligent of his personal appearance, but always commanding respect by his character and talents.

A monument to the memory of the late Rev. Leonard Woods, D.D., has been erected at Andover by the Alumni of the Theological Seminary. The monument is an upright slab of the finest Italian marble, of a dark shade. Comprising foundation, which is of granite, base slab and cap of marble, it is between seven and eight feet high, three feet wide, and eight inches in thickness. In the upper part of the slab is inserted in a deep oval recess, a medallion likeness of Dr. Woods, executed from Vermont marble, in fine style, by E. A. Brackett, Esq., of Boston. The cost of the whole was \$558.

The Poet and the Apostle.

ARATUS AND PAUL.

In the 17th Chapter of the Acts of the Apostles we have this familiar sentence—"We are also his offspring"—a revelation as sublime as it is affecting and inspiring. And how few of us pause to consider where this language came from, or of what systems of truth it is the concluding voice! It is Scripture with us, for the Scripture authenticates it, and it expresses the current gospel of the Bible. Christ proclaimed this truth in his sermons and devotions; Paul was inspired to know it, and to utter it at Athens; but it is also the revelation of Nature, and was given to the world many years before. It was first employed by an old Greek poet, and this shows that poetry agrees with revelation, and the true poet of Nature and true Christian teacher have one and the same idea of God and man.

"God made the world and all things therein—And hath made of one blood all nations of men—For in him we live, and move, and have our being—For we are also his offspring.—Acts xvii. 24-26.

And as this is the language of poetry, and of the gospel, so it is also the language of science—the language of astronomy. It was first written by Aratus, a poet-astronomer, nearly 300 years B. C. It occurs in his "Phæ-

nomena," an astronomical poem. That poem was the inspiration of centuries. Virgil, (who died 19 years before Christ was born,) quoted from it. Ovid, (who died when Christ was 17,) borrowed from it. Cicero (who died 42 years before Christ) translated it, and Hipparchus, the Greek astronomer, wrote a commentary on it 125 years before Christ was born. On that poem were embroidered, like flowers of silver on cloth of gold, all the best thoughts and statements of astronomers before Aratus; and in a noble strain he sings:

"With Jove we must begin, nor from him rove; Him always praise, for all is full of Jove; He fills all places where mankind resort; The wide-spread sea, and every sheltering port; Jove's presence fills all space, upholds this ball, All need his aid, his power sustains us all, For we his offspring are, and he in love Points out to man his labors from above."

[Christian Ambassador.

An American Missionary's Experience in India.

The Rev. Mr. Hay, the American missionary, who, with his wife and two children, narrowly escaped death in India from the mutinous sepoys, and who has arrived in England in the Indian mail packet Ripon with his family, preached in the Independent chapel, Above Bar, Southampton, on Sunday evening, 6th ultimo, to a crowded congregation. In his sermon, Mr. Hay described the position of the fields of labor which the three great missionary societies had marked out for themselves. The American Board of Missions, to which Mr. Hay was attached, restricted itself to the northwest provinces of the Bengal Presidency, the headquarters of the Indian revolt. Mr. Hay was himself stationed at Allahabad, where there were schools, colleges, and printing-presses, and where from the latter the Christian Scriptures were issued in every language of the surrounding countries. The whole of the missionary property at Allahabad, worth £10,000, had been destroyed, and £30,000 worth in other parts belonging to the same society had been sacrificed. It was exactly three months ago on Sunday night that the massacre of seventeen English officers out of twenty-three, at the mess table at Allahabad, took place. At the breaking out of the mutiny in that place all the Europeans who were not massacred fled to the fort for safety. Unfortunately, many of the native Christians did not deem it necessary for their safety to enter the fort, and they and their families were apprehended by the authority of the Mutineers. Their families were incarcerated and exposed to every insult and privation, while the native Christian ministers and teachers were put into the public stocks, and exposed there for nearly a week, night and day, with scarcely any refreshment, while savage and infuriated fanatics were often brandishing swords over them, and threatening them with the most horrible mutilation unless they forswore their Christian faith and embraced Mohammedanism. The Europeans were blockaded in the fort for 10 days, during which time they could not go 50 yards outside without being fired at. Outside the fort were 400 Sikh soldiers, whose loyalty was questionable, and the only defence of the Europeans against them were seventy or eighty invalid artillerymen. Amongst the Europeans were 100 ladies, and a large number of children. At one time a mutiny of the Sikhs was apprehended. They obtained possession of spirituous liquors, became drunk and riotous, and howled like wild beasts. For three successive nights the ladies crouched silent and sleepless in the fort, awaiting death; while the European men guarded them, each with a revolver in his hand, expecting, as they continually did, an attack from the Sikhs. Mr. Hay gave a thrilling description of these terrible scenes. Most fortunately the Sikhs abstained from any outrage while the Europeans were in the fort. As soon as an opportunity of escape occurred, the Commandant of Allahabad ordered all non-combatants down to Calcutta; and Mr. Hay is now on his way to America to communicate to the Missionary Society, to which he belongs, the disasters which have befallen them.

REVIVAL AMONG THE SLAVES IN SOUTH CAROLINA.—One of the most remarkable revivals on record is now in progress among the slave population in Beaufort, S. C. The Rev. J. M. C. Breaker, who has been preaching and administering the ordinance, thus alludes to it in a report of the Southern Baptist.

"The Lord hath done great things for us, whereof we are glad." On Sunday last, the 13th inst., I had the pleasure of baptizing in our beautiful "Jordan," and in the presence of thousands of interested spectators, two hundred and twenty-three rejoicing converts. Three of these were whites. The most of these conversions are the fruit of the revival which has been prevailing among our colored people for the last five or six months, and which was commenced and has been carried on chiefly through the efforts of the Church itself. It might be supposed that in so large a revival, there would be a high degree of excitement, so much so as to suggest a doubt as to the genuineness of the work. But this has not been the case. From the first until now, there has been a deep seriousness, marked attention, and a "receiving of the word with all readiness," but nothing more. There has been no outburst of feeling at any time. No congregation, however intelligent and refined, could conduct themselves with greater propriety than these have done. Their answers, too, at the examination evinced remarkably clear views of the plan of salvation, and a penitent and obedient spirit.

Our meetings have been, and are still held only on Sunday and Wednesday nights. One or two prayer-meetings are also held during the week by the colored brethren. By these simple means is God, as in primitive times, blessing his word and ordinances to the conversion of hundreds. Since this interest commenced, that is, within the last three months, I have baptized three hundred and fifty persons, including thirty-seven at Hesper, where there is a branch of our church, and where I preach and administer the ordinances four times in the year. There is, as yet, no abatement in the work, but I hope it is extending to the white congregation.

There are probably no people in the world who receive the gospel and become the subject of its saving power as readily as these Southern slaves; no people for whom the minister, and the servant of Christ whether minister or not, is as much encouraged to labor."

An affected obscurity of style, says Baxter, makes a fool admire the preacher's learning; but it will make a wise man wonder either at his hypocrisy or folly.

Sound Doctrine.

From our observation of the newspaper line we feel safe in saying that if our subscribers were divided into classes according to occupation, we should be compelled to put the Farmers as those usually most behind in their subscriptions; not because they are less honest than others, but probably because they do not perceive the necessity of punctuality in such small matters. "My subscription is only two dollars; that is so small an amount that it will never be felt." To all such, we commend the following illustration. It is one that the farmer will very readily understand.

The following argument in favor of advance payment for newspapers—were presented by a member of the Ohio Editorial Convention, at its recent session.

"What would you think of a farmer who had raised a thousand bushels of wheat, and who should sell it to a thousand different persons scattered over the State, and agree to wait a year for his pay from each one of them, and if one half of them did not pay at the end of the year, he should give them another bushel of wheat, and agree to wait another year for his pay, and thus go on year after year? How long would such a farmer escape bankruptcy?—probably not very much longer than publishers of newspapers who follow such a practice. It costs the editor of a weekly paper as much to supply a thousand subscribers with it for one year as it costs a farmer to raise a thousand bushels of wheat. The farmer sells his grain in bulk, and either takes the cash or a note just as good as cash for it upon delivery.

The editor cannot sell his thousand papers in bulk. They are sold to a thousand different persons, living in different counties in the State, and he must wait until the end of the year before he can get his payment, and then he depends wholly upon the honesty and responsibility of the subscriber for it is impossible that he should know the character of his subscribers. It will not pay him to go around or send around the county or State to collect his dues. It would cost more than the collections would come to."

General Intelligence.

Foreign News.

Foreign news to the 12th inst. has been received through the week by the Antelope at St. Johns, the Indian at Quebec, the City of Baltimore and Ariel at this port, and the Canada at Halifax. But few items of any positive importance are included in the accounts.

From England there is no political news whatever. None of the rumored ministerial change have been further considered, and the whole interest is absorbed in the recruiting arrangements for India. For these strenuous exertions are being made, and a measure never before resorted to has been adopted by the government—giving notice that any person bringing 100 recruits would be allowed a command. Recruiting stations, it is announced, were to be opened in several parts of the continent. Two or three additional ships have been taken up for India, and it is estimated that when all the troops and that under orders for the East reach that country, there will be 87,000 European troops at the seat of war. Meanwhile not a word of intelligence additional to that given from India by the last arrival has been received, and much anxiety is felt on the subject.

A considerable number of small events of some interest have transpired in the United Kingdom. At a street lecture at Belfast on the 6th of September, a religious fight broke out between the Catholics and Protestants, in which many persons were injured, and before the disturbance could be quelled it was found necessary to fire upon the rioters, whereby one or two were killed, and several wounded. A great Mormon Conference was held in London on Sunday, the 6th, exciting much attention and a considerable proportion of ridicule.

Captain Rogers, of the ship William and Mary, sentenced to death with his two mates for beating a sailor to death, had his hanging. The mates were respited.

Cyrus W. Field had published a card denying the statements made against the availability of the Atlantic cable for a line to India. It has suffered no damage, and is in excellent order.

Lady Franklin's steamer, the Fox, has been heard from at Bull's river, Greenland, getting on finely.

The French Camp at Chalons is still in progress, and the Emperor is still reviewing the troops.

Preparations are making for a meeting between Napoleon and Alexander of Russia at Stuttgart before the close of the month. The position of the Bank of France is considered to be stronger than for some time before.

There is really nothing of the least importance in the remaining news from the Continent of Europe, except a statement that a mediation has been finally agreed upon between the Spanish government and President Comonfort, of Mexico.

THE FINANCIAL PRESSURE.—The telegraph at the South brings further details of the financial pressure. A meeting of Bank Presidents was held in Philadelphia, Saturday, with a view of having a total suspension; but it failed, through want of concert of action. The suspension was not general in Philadelphia, some of the banks having received a supply of specie. The Bank Presidents had a conference with Governor Pollock, and requested him to call an extra session of the Legislature early in October. No positive answer was given, as the Governor wished to consult the Attorney-General, who was absent. Only two banks have suspended in New Jersey. The Trenton Banks, which had quite a run upon them Saturday, hope to weather the storm. James S. Sterling, a heavy merchant of Trenton, failed Saturday. The Banks in Pittsburgh continue to pay specie in small sums. All the banks in Baltimore, except the Farmers' and Mechanics', have suspended, and an issue of shipmasters is talked of; the excitement was said to be subsiding. The Bank of the Metropolis, at Washington, still continues to pay specie, and deposits have been made in two of the others since their suspension. The citizens of Wheeling held a meeting on Friday evening, and requested the banks of that city to suspend until matters would justify a resumption. The banks in Boston were said to be in a better condition than they were two weeks ago, having increased their specie \$400,000 during the week. Bills of the Hopkinton Bank of Westery were

refused on Saturday, by the Suffolk Bank. The Ohio Life and Trust Company, of Cincinnati, has made an assignment.

The number of survivors of the Central America during the past week has been increased to 182, and there is now but little hope that it can be much if any more enlarged. The schooner which passed the C. A. shortly before she sunk, has arrived at Boston, and proves to be the El Dorado, from Galveston. She lay to all night in the neighborhood of the wreck, but picked up no passengers. It is now scarcely possible that more than a straggling passenger or two, in addition to those previously reported, will be heard from, and the faint hope that Capt. Herndon might have been rescued has been very nearly or quite abandoned. The passenger list by the steamer cannot be duplicated until news shall have reached California and another arrival thence take place afterwards—consequently it will be at least two months before it can be certainly known who have been lost by the calamity.

Governor Walker, of Kansas, has issued his proclamation for the annual election in that Territory, in which he states that the apportionment excluding fifteen counties from voting is unjust and improper, but that the blame is not to be laid at his door. He states that only four days elapsed after his arrival in the Territory, before the apportionment required to be finished—that he had not previously known that such a duty devolved upon him, and that consequently it had been executed by others. He pledges himself to use every effort on the day of election, by forces properly stationed and otherwise—to secure full and free expression of the wishes of the people of Kansas, so far as it can possibly be given under the present unfavorable circumstances.

Naval orders have just been issued as follows: The Niagara to return to New York, and the Susquehanna, which was detailed to assist her in the laying of the submarine cable, to Key West for duty on the Home Squadron. The Frigate Congress, flag ship of the Mediterranean Squadron, to come home. The sloop-of-war Levant, attached to the East India Squadron, to return home, as also the San Jacinto, the Powhatan to be put in commission as flag ship of that squadron, and Captain Joseph Tattnall to take the command in the East, relieving Commodore James Armstrong.

On the New Haven Railroad, on Tuesday morning, Sept. 22, near Fordham, the engineer of one of the trains discovered that a switch had been misplaced, as he approached, and immediately endeavored to stop the train. He succeeded in doing so far enough to prevent loss of life, but not entirely preventing injury. The locomotive was upset, and two or three cars thrown off the track, but providentially only one passenger was seriously injured, his ribs being crushed in. Two or three others were more or less hurt. The fault seems to have been entirely with the switchman.

An atrocious abortion case is recorded by the New Hampshire Patriot. James B. Aiken, of Franklin, was engaged to be married to Miss Helen M. Shaw. An improper intimacy followed, with the usual results. When appealed by the victim to marry her, the seducer proposed an abortion, which was duly performed by a Mrs. Sophia C. Thompson. Afterwards, Aiken refused to marry her, and the result is that he has been arrested for \$10,000 on a breach of promise, and that he and Mrs. Thompson have been arrested to answer the criminal charge of abortion.

Mrs. Marshall, widow of a man of that name who was killed in November, 1855, by the explosion of the Kerosene Gas Works, at Newtown, L. I., on Wednesday last recovered \$5,000 in the King's County Circuit Court, from the Kerosene Company, as compensation for the accident. As the verdict is considered a heavy one, probably the case will be carried up by the Company.

Poison was administered to thirty-seven persons in Pike County, Alabama, a few days since, by a negro cook, at the instigation of a Hungarian named Coskma. "Seven of the poisoned died, and others were in danger. The negro woman was at once taken and burnt alive by the people of the neighborhood, and Monday last was the time set for the execution of the same severe judgment, upon the Hungarian.

A bill of salt, white, and of remarkable purity, was discovered a few days, a short distance from the Mississippi River, on the Missouri side, and within about 70 miles of St. Louis. It is estimated to be exceedingly valuable, and is to be mined at once.

An impudent clerk in a store in Westminster Street, Providence, Rhode Island, who had insulted a lady by gross allusions while she was making purchases in the store to which he belonged—was soundly cowed by her in the street on the morning of the 22d ult., to the general delight of a numerous body of spectators.

The General Land Office has just decided that a free negro cannot pre-empt the public domain, under the pre-emption laws, as he is not a "citizen of the United States," according to the Dred Scott decision. This is a precedent which will govern the Land Office in all future cases while the present party continues in power. [Herald of Freedom.

Ex-President Pierce and lady have been sojourning at the Rockingham House, Portsmouth, N. H., and it is reported that they contemplate a permanent residence in that town. Mrs. Pierce's health is said to be better than for many years past.

A new regulation has been made by the U. S. Navy Department, by which the cruises of national vessels will hereafter be for two years instead of three. In accordance with this rule, the St. Louis has been ordered home from the Coast of Africa, and the John Adams from the Pacific.

General Rust, Superintendent of the Government Armory, during the Administration of General Jackson, and long and honorably engaged in various Government employments, died at Baltimore, last week.

Lead, silver, and copper mines are said by a correspondent of the Boston Traveller to have been discovered near the town of Warren, Mass., the lead in great quantities, and the other metals in fair supply.

Repairs are being made in the White House, at Washington, and during their completion President Buchanan has gone to Lancaster. He is expected to return in a few days, and will occupy the White House for the winter.

Judge Peabody granted the application of Mrs. Cunningham's counsel to remove the case of the bunnings baby trial from the Oyer and Terminer to the civil side of the Supreme Court.

The Carding Machine and Folling Mill belonging to Asher M. Knapp, of DeKuney, were burned to the ground on Tuesday, Sept. 22nd. Loss from \$1,500 to \$2,000. Two similar establishments have burned upon the same ground; the first in 1825, and the second in 1837. Mr. Knapp had recently purchased this property from Bailey Crandall. As it was not insured, the loss will be pretty severely felt. Mr. Knapp is absent from home.

A painful homicide occurred at Bangor, Maine, recently. One of the schools on Harlowe Street had just been dismissed, and a party of the boys made an attack upon a lad of fourteen, named Wm. Crosby, with the intention or pretence of cutting off his hair, which he wore long. A scuffle ensued, and in the course of it, young Crosby stabbed another lad of the same age, named Charles Lowell, so that he died in a few minutes.

NEW-YORK MARKET—Sept. 26, 1857. COFFEE—Tees sales very limited; sales of 650 bags of Rio at 10@11c, and Maracaibo at 12c.

FLOUR AND MEAL—The demand is confined to the home and Eastern trade. We quote \$5.25@5.40 for home and Eastern trade; \$5.50@5.65 for extra do.; \$5.20@5.40 for superfine Indiana, Iowa and Michigan; \$5.50@5.6 for common to good extra Ohio; \$6.07@5.50 for choice and good; \$6.80@8 for extra Genesee. Canadian Flour is in limited request and is again lower; sales at \$6.30@6.50 for superfine, and \$6.00@6.90 for do. for extra do. Southern Flour is freely offered at \$5.50@5.75 for mixed to good brands. Baltimore and \$5.85@5.75 for the better grades. Rye Flour at \$4.20@4.25 bbl. Meal at \$4.15@4.50 for Jersey and Maryland.

GRAIN—There is quite a panic in our wheat market; holders are disposed to sell, but there are few buyers at any thing like reasonable prices which are 30c below and quite unsettled. We quote Southern red at \$1.20@1.32 bush; white do. at \$1.30@1.45; white Illinois at \$1.25; white Kentucky at \$1.35@1.45; do. Michigan at \$1.21@1.25; amber Tennessee at \$1.35. Rye at \$2.00; barley at \$5.00@5.25 for State and Canadian. Oats, 35c@40c for Jersey; 42c@44c for State, and 45c@47c for Western. Corn at 75c@78c for Western mixed, and 80c@81c for Southern yellow; white is nominal at 79c@84c.

Special Notices.

BOARD MEETING. The Board of the Seventh-day Baptist Publishing Society will hold its regular session at Plainfield, N. J., on the 11th day of October, 1857.

The Board is constituted as follows:—President, Wm. B. Maxson. Vice Presidents, N. V. Hull, Charles M. Lewis, J. Allen. Corresponding Secretary, Geo. B. Utter. Recording Secretary, Thos. B. Stillman. Treasurer, Eliphalet Lyon. Managers, J. D. Titworth, Lucius Crandall, P. L. Berry, David Dunn.

T. B. STILLMAN, Rec. Secretary.

SPECIAL AGENT'S NOTICE. GEO. B. UTTER, Special Agent to settle the accounts due the Publishing Society on the 4th of June, 1857, gives notice that his Post-office address continues to be New York City, where all letters for him will be regularly delivered, and promptly attended to. It is hoped that persons who have promised to remit the amounts due from them this Fall, will on no account fail to fulfill their promises. Money sent by mail or express, as per agreement, will be at our risk.

GEO. B. UTTER, Special Agent.

NOTICE. Seventh-day Baptist Church in New York. Eld. Maxson will preach in the Chapel in Eleventh Street, between 3d and 4th Avenues, every Sabbath-day. Services commence at 11 o'clock, A. M.

MISSIONARY SOCIETY—BOARD MEETING. The next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Plainfield, N. J., on First-day, October 11, 1857. The members of the Board, as appointed by the Society at its recent meeting, are David Dunn, Thomas B. Stillman, Wm. B. Maxson, James R. Irish, Clarke Rogers, Eli S. Bailey, Randolph Dunham, James Bailey, Geo. B. Utter, A. D. Titworth, Wm. Dunn, John D. Titworth, Nathan V. Hull, Thomas B. Brown, Joshua Clarke, Isaac D. Titworth, Nathan B. Langworthy. Geo. B. Utter, Rec. Sec.

NOTICE. The following is a list of the Local Agents of the Seventh-day Baptist Education Society, to whom all persons interested are requested to pay the interest and installments due upon their subscriptions, for the endorsement of Alfred University. And these Agents are requested to transmit all funds which shall come into their hands to the Treasurer at their earliest convenience. CLARKE ROGERS, Treasurer. No. 4 Fulton st., N. Y.

W O Whitford, Milton, W L V Crandall, Rock River A C Corwell, Albion Morris Crandall, Christian W B Maxson, 2d Walworth, Truman Sande, Southampton. Geo B Utter, Clarke Rogers, New York. N V Hull, 1st Alfred, O D Langworthy, 2d Alfred. Hiram Burdick, Hartsville. Jere Kent, Independence. Ethos Lauphear, Nile, Leman Andrus, Richburgh. Samuel Wells, Genesee. Joseph Potter, Hopkinton and Potter Hill. Harris Langbeer, Rockville. A B Burdick, Westbury. George Newman, Greenacres. P L Berry, Waterford and New London. James Bailey, Plainfield. W B Gillette, Shelio. Ephraim Maxson, West Edmonston. Charles M Lewis, Leonardville. Joshua Clarke, Clarksville. James Stannardwell, Adams. Benjamin Maxson, Honesdale. H J Jones, De Bayter. H P Curtes, Verona. H O Hubbard, Scott.

LETTERS. Geo. S. Crandall, L. H. Huntig, Jos. Clarke, C. S. Potter, Henry Sperling, Eli Forsythe, D. Edwards.

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

FOR THE SABBATH RECORDER: Warren Lewis, Mystic Bridge, \$2 00 to vol. 14 No. 52 D. Maxson, Petersburg, 2 00 14 52 R. T. Main, Ceres, 1 00 14 20 Mrs. Tyler, New York, 1 00 14 40 Randolph Dunham, Plainfield, 2 00 14 62 E. F. Stout, Monroa, 3 50 14 3 E. P. Maxson, Bacoock, Monroa, 75 13 52 Jacob D. Bacoock, 50 13 52 ELIPHALET LYON, Treasurer.

MARRIAGES.

Mr. George A. Whipple, of Coventry, and Miss Abby M. Ennis, of Richmond, R. I.

At Ashaway, R. I., 8th ult., Eddie, son of Oliver B. and Sarah A. Irish, aged 1 year and 11 months.

In North Stonington, Ct., 16th ult., at the residence of Clark P. Langworthy, of dysentery, EOGAR CROCKEY, aged 3 months and 26 days, son of Olyp G. and George A. Merritt. "I know no spring will give me flowers, so the eternal spring will the eternal spring give me back my precious ones of earth in angel's dress."

In Westford, N. J., 25th ult. THOMAS M. BROWN, only son of Thomas and Margaret Jane Brown.

In Westery, R. I., Sept. 20th, ALINA STILLMAN, wife of Thomas L. Stillman, aged 22 years.

In Hopkinton, R. I., Sept. 7th, of dysentery, SALLY BARCOCK, wife of Dea. Elinahan W. Bacoock, aged 63 years. To all who knew Sister Bacoock, it is needless to add any particulars, her life being the best that could be given to any one; it may be said that, in all relations of life, she exhibited the Christian; "As the wife of a prominent Deacon, she conformed to the apostolic model. As a mother, neighbor, friend, and disciple of Christ, her remembrance will long be cherished by those who knew her best. Her death covers a beloved family in deepest sorrow. May her support for so many years be a blessing to all who were favored by her presence. Her funeral was attended by a large concourse of people, and a sermon preached by Eld. S. Griswold, from "To die is gain."

Alfred Academy, A First Class Mathematical and Scientific Classical Seminary. BOARD OF INSTRUCTION. W. C. KENYON, A. M., Prof. of Mathematics and English Literature. R. D. PICKETT, A. M., Prof. of Modern Languages. Rev. D. E. Maxson, A. M., Prof. of Natural History and Rhetoric. J. ALLEN, A. M., Prof. of History and Metaphysics. D. FORD, A. M., Prof. of Greek and Agricultural Chemistry. Rev. E. P. LARKIN, A. M., Prof. of Latin Language and Literature. Mrs. A. M. ALLEN, Preceptress and Teacher of Oil Painting and Penning. Mrs. S. E. LARKIN, Teacher of Vocal and Instrumental Music. Mrs. H. G. MAXSON, Teacher of Drawing, Embroidery, &c. The First Term opens the 3d Wednesday of August, 1857. The Second Term opens the 1st Wednesday of December, 1857. The Third Term opens the 4th Wednesday of March, 1858. Each term continues fourteen weeks from the day it opens. The Anniversary Exercises June 30, 1858. Expenses per Term. All bills must be arranged in advance. Ten per cent will be added where payment is deferred till the close of the term. Board by the term, of 14 weeks \$28 50 Room Rent 2 00 Washing 2 00 Fuel, Spring and Fall Terms 1 00 Providing Wood for Boarders, and care of Gentlemen's Rooms 1 00 Fuel, Winter Term, of 14 weeks 2 00 Tuition and Incidental, \$5 50 to 6 50 Agricultural Chemistry, Tuition 5 00 Music on Piano 10 00 Cultivation of the Voice 6 00 Oil Painting 10 00 Drawing 3 00 Library 1 25 This Seminary is confidently recommended to the public as a first-class Institution. It is provided with ten departments of instruction, having an able and experienced instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Gentlemen and Ladies can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common Schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. The Department of Instruments and Music is furnished with first class pianos and ample instruction. The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New York and Erie Railroad, is romantic, retired, free from the usual temptations to vice, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to the Principal, to E. A. Green, Agent, or to the undersigned at Alfred Academy, Allegany Co., N. Y. Rev. N. V. HULL, Pres. of Trustees. D. FORD, Secretary.

DE RUYTER INSTITUTE. 1857-8. BOARDING SCHOOL FOR LADIES (SINGLETENEN). Three Terms of 14 Weeks each, commencing August 26th, December 16th and March 18th, respectively. BOARD OF INSTRUCTION. Henry L. Jones, A. M., Principal, Mrs. Sarah E. Jones, Preceptress; Rev. J. P. Hunting, A. M., Classics; A. S. Stillman, Assistant in Mathematics; Henry C. Coon, Vocal Music; Miss M. C. Coria, Painting; Miss E. R. Burdick, Assistant; Miss Cornelia B. White, Needle Work. Those wishing to prepare for the Profession of Teaching, will find here, facilities which few schools afford. Instruction will be given in this Department during the first half of the Fall Term and last half of the Winter Term. TEN PER CENT SAVED! A deduction of ten per cent will be made to all who settle their bills on or before the first Monday of each Term. These expenses thus reduced are: TUITION.—Elementary Course, \$4.00; Middle, \$5.00; Higher, \$6.00; Chemical Experiments, \$1.00; Oil Painting, \$5.00; Instrumental Music, \$10.00; Vocal Music, \$1.00; Monochromatic Water Colors, India Ink, Oriental and Penning, each \$2.00. The public are assured that no pains will be spared to make this Institution worthy the very high reputation it now sustains. Instruction is thorough and practical. Students occupy the same rooms as the Principal and Preceptress, by whom their health, their manners and their morals will be cared for with parental solicitude. The Trustees, grateful for the liberal patronage hitherto enjoyed, respectfully solicit a continuance of the same. For further information, address D. Ruyter Institute, Madison Co., N. Y. JOHN MAXSON, President. JASON B. WELLS, Secretary. aug-8-5m.

Central Railroad of New Jersey, CONNECTING at Hew Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk.—SUMMER ARRANGEMENT, commencing May 18, 1857. Leave New York for Easton and intermediate places, from Pier No. 2, North River, at 7 30 A. M., 12 M., and 3 30 P. M.; for Somerville, at 5 00 P. M. For New York—Leave Somerville at 6 15 A. M., leave Easton at 6 and 10 A. M., and 3 15 P. M. The above trains connect with the Lehigh Valley Railroad, which leave New York from foot of Courtland street, at 7 30 and 12 A. M., and 3 20 and 5 P. M. JOHN O. STERNES, Superintendent.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BURDICK, M. D. and Miss M. B. BAXTER. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Diseases, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of a highly Homoeopathic prescription—an advantage found in but few Water-Cures—and special attention will be given to diseases commonly called scurvy cases, such as Hip Diseases, White Swellings, Cancer,

