

The Sabbath Recorder.

J. B. Eye

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The Sabbath Recorder.

Missionary Intelligence.

The following letter is so interesting in its details and description, that we have obtained it for the perusal of our readers, and, though it professes not to have been written for publication, yet we think it will be none the less interesting to the patrons of the Recorder.

We trust subscriptions will be set on foot, at once for the horse power machine and threshing.

LETTER FROM PALESTINE.

Jaffa, August 16, 1857.

MY DEAR BROTHER STILLMAN: My last letter to you was written under date of the 5th ultimo. I now write again, feeling that circumstances require it, hoping your answer will come to hand while this is on the way to you. The business of the Board, I suppose to be too pressing to listen to a long epistle of this kind; yet, I should be glad if they would give it that consideration which I feel the importance of some of the items demands. I do not write this for publication, and yet some of the brethren may like to read it. I hope soon to commence, or rather continue my "Letters" in the Recorder, which have been discontinued by long sickness.

Self and family are now at Bro. Walter Dickson's, half an hour east of Jaffa, and about ten minutes south of Sister Minor's grave, and Bro. J. A. Steinbeck's house. We left Jerusalem, on a visit to this place, about sun-down, the 4th inst. Our equipage consisted of three horses, a mule for the luggage, and a muleteer. We carried the babe in our arms, traveled all night—beautiful night it was, lighted by the full moon—stopped frequently, though but for a few minutes at a time, and arrived here safely at eight o'clock the next morning. We were fatigued, but I am thankful to say, we were soon rested. Our arrival was greeted with hearty and marked demonstrations of joy on the part of Bro. Dickson and brethren Steinbecks and their families. The meeting was truly refreshing, and was the more comforting as we considered the past three years and more, of entire harmony and love in which we have lived, at the same time that our aims, labors and hopes are one, now and forever.

When we moved to Jerusalem, last year, we expected to have visited Jaffa in the autumn, and to have removed back in the spring, but illness prevented. We have been welcomed by many of the natives, and by our kind friends the Rev. Mr. Kruse and family. The question is constantly asked: "When will you remove back?" and then add, "do come this autumn." These repeated tokens of esteem are truly encouraging. We like Jerusalem, but are more and more persuaded that Jaffa and vicinity is the place for us.

I have frequently alluded to the self-sacrificing, toilsome life of Bro. Dickson and Sister Dickson, and their beloved son Henry. To do them and our holy cause justice, I should write a long letter for each of these families, viz., the families of brethren Dickson, J. A. and F. W. Steinbeck. They all work hard with their own hands, with limited means and in the midst of many discouragements. Their faithful course, their hope and charity are very commendable. I am not ashamed to say to our people, that I regard them as worthy Christian families, sound in the faith, orthodox Sabbatharians, humble, intelligent, diligently laboring in their Master's service, making many friends among the Arabs, and relieving many every week, by the administration of medicine and various acts of kindness, and all this without seeking to trumpet their fame to the world. That these families are well adapted to their work, any common-sense Christian with half an eye can easily see. You will learn from Dr. Tyng something about Bro. Dickson, as the latter called upon the Dr. just as he was leaving port. If our people knew these families as we know them, they would joyfully grant them all needed help, and that immediately. It is, and long has been, my earnest prayer to God that our people would send some help to the working ones on the ground. They are deserving, and in due time the Lord of the harvest will realize their hope with crowns of rejoicing.

To write this letter, I have seated myself under a mat-shelter—from the burning sun—a very slender concern erected by the side of Bro. D.'s threshing floor, and here I wish to give you an idea of his work, more particularly how he is obliged to do his harvesting, threshing and grinding.

Hitherto, Bro. D. has cradled his grain, and brought it together on a donkey, or a mule, or both. The Arabs reap their grain, and bring it to the place of threshing generally on camels. Where the grain is very short, as is frequently the case on the mountains, they pull it up. This year, Bro. D. mowed his grain, and drew it together on the light truck wheels we brought out, to which he attached of his own making, shafts and rigging. By this means, he saved the labor of binding it into sheaves, and much time over the slow process of a donkey-back-grain-load. The floor is chosen on a level piece of sandy loam, in preference to a harder bed where there is much gravel, which is hard to separate from the

wheat—much more difficult than sand alone. When ready to thresh, the wheat in the straw lay compactly four and five feet deep, and covered an area of 35 rods in circumference. The barley harvest commences about the last of April and the first of May. Immediately following, is wheat harvest. The barley threshing floor is close by. Bro. D. commenced threshing the 18th of June, and will not complete the work before the first week in September. The work, as attended to to-day, moves no faster than in the days of Abraham. The grain is shelled out by the hardest. The animals must tread till the straw is as fine as chaff. The first of July, the barley treading being completed, the animals were put upon the pile of wheat noticed above. While one drove the animals, the other cleaned the barley. Upon the grain were driven a mule, a donkey, a yoke of steers, and a heifer, they drawing at the same time a sledge, very much like a farmer's stone boat. It is generally made of two planks, sawed with a bend at one end, sled fashion; but the want of money led Bro. D. to his mulberry orchard, whence he cut and prepared nine saplings, three inches thick, and about five feet long, with a bend at one end, (the front), and pinned them together. Blunt teeth are fixed on the under side by boring small holes, (or inch and a half,) into which small stones or pieces of iron are generally driven. They protrude about an inch, thus forming a blunt hetchel for the grain. Bro. D. says: "In fixing these teeth, I have not quite fulfilled the Scripture, 'They shall beat their swords into ploughshares, and their spears into pruning hooks.' But I came as near it as I could. I gathered pieces of bombshells which Napoleon I. threw upon Jaffa many years ago, and which are plenty about the city; these I broke in pieces and drove them into the sledge-thresher, and they have worked very well. Some of the Arabs have examined the instrument, and were quite amused at the idea of the pieces of shell." From the looks of the affair, it seems to like agriculture quite as well as war. The threshing commences as soon as the dew is off in the morning, and ceases as it begins to fall in the evening. Threshing was finished last fifth day. Soon the whole flooring was thrown into a huge winnow, four rods long, north and south, presenting its side to the west sea breeze. A great deal of wheat lies in the sand. This is scraped and swept into piles of 8 or 10 bushels—in a dozen of them there may be 10 bushels of wheat. It will be a long job to sift and separate the wheat from the dust.

As I write, Henry is throwing up chaff, which the wind drives away, and forcibly illustrates Psalm 1st and 4th: "The ungodly are like the chaff which the wind driveth away." The wheat and heavy stuff falls so that we must pitch and throw up the chaff for a week to come. Bro. D. is busy sifting the piles of dirt, the sweepings of the floor. The winnowing, sifting, and storing will occupy the next three weeks, making over two and a half months very hard work, for two men to thresh, clean, and store 125 bushels of wheat, and 70 bushels of barley. All this is done in the hot summer months without shade. The threshing floor is 40 rods from the house. It has to be constantly watched. When one goes to his meals, the other stays by the grain, and under this mat shelter these men sleep, from the time the grain is cut till it is put into the granary. At night, the dog Pedro is chained near by. A gun and a yankee pitch-fork are by their side. A fire is made every evening to drive away mosquitoes, and to let the Arabs know that the owners are about.

To get grinding done is a tedious, perplexing job. Henry took 10 bushels to mill a few days since. The expenses were 10 piastres for the camel, and 20 or 24 piastres for grinding, and three days' time. He was, as all others are, obliged to watch the bags night and day. Two whole nights without sleep; and this is but a repetition of the same thing every time he goes to mill. In our straightened circumstances, we have not been able to build a power to Sister Minor's mill, but now we have resolved upon it. I shall lend the money to purchase the timber and belt, and Bro. Dickson and his son-in-law, John A. S., will put it up in a few weeks, and thus put a stop to one Arab bother and expense. Bro. J. A. S. builds the yard or enclosure, and paints the machinery with some water-proof paint, that was sent out previous to Sister M.'s decease.

Last week a large box came to hand, addressed to Mrs. C. S. Minor. Bro. John paid about 28 dollars freight, opened the box, and found a medium-sized second-hand grain separator; an article of but little use, if any, in this country. The freight was a heavy tax on Bro. J. Had it been even a good fanning-mill, how glad we all should have been, but much more had it been a one-horse power endless-chain threshing-machine. This is the thing needed, and which I hope you, or some brother or brethren, will send to Bro. Dickson. He wrote you a year ago for a machine, and for particulars I would refer you to his letter. It should be a good article, made, if possible, to stand a hot and damp climate. The wheels will be just in place for cart or wagon. It should be packed with great care; properly addressed, freight paid, and duplicate or triplicate bills of lading taken, and one sent to Bro. D. I will, on my arrival in Jerusalem, send

you some information respecting the best way to forward goods to us.

Dear brother, I know you have your heart and hands full of business, and you may not be able to attend to this business; still, if you can find means to send a threshing-machine by next April or the 1st of May, I hope you will do so. I know of no one article that would be so useful to the farmers, and which would enable Bro. D. to thresh some for the Arabs, and so help himself to more means to go on with his work. Whether you can or cannot send the machine, please send me an answer within a month after the reception of this. Address me at Jerusalem. For some days, the babe and Mrs. Jones have been suffering from ophthalmia, so that our visit is prolonged necessarily till they recover. They are better to-day, (the 18th.)

Last night I slept in the camp with Bro. D. and Henry. An Arab approached us (near morning) as near as he dared, on account of Pedro, then called to Henry, and presented a couple of melons. This is a common practice. The man was on his way to the city, with a donkey-load of melons. The Arabs frequently bring some trifling present as a token of their gratitude for medicine, and especially when cured of ophthalmia. Sisters Dickson, Mira and Mary, the married daughters, dispense remedies more or less every week.

It is with a good deal of anxiety and prayer that I pass my work. Our mission is feeble, and the great enemy would be glad to destroy it. Let us lean upon the Lord with all our heart.

My health is quite good. Miriam is well. The friends are well. Pray for us. Believe me, dear brother, ever yours in the Gospel, W. M. JONES.

P. S.—From what Rev. Mr. V. D. said when he was here, I think he would be inclined to help Bro. Dickson to get the machine. I know he took a warm interest in Bro. D.'s operations. Perhaps \$125 would be sufficient for the machine, and \$25 or \$30 for freight.

Aug. 20th.—The mail has come, but no letters nor papers from the States. Four numbers of the Recorder are missing. I think a great deal of the paper, as it is the only medium of published news I have. I hope the next post will bring the missing papers and the Sabbath-School Visitor, and the Tribune too; also a letter from the Board. How often have I to inquire, why do not the dear friends write?

Aug. 30th.—I P. M.—Mrs. Jones and the babe's eyes are now well enough to ride. We expect to leave at 4 P. M., travel all night, and arrive at Jerusalem to-morrow morning at 7 or 8 o'clock. Our friends here are well, save ophthalmia, which afflicts the Mrs. Steinbecks since a few days. W. M. J.

For the Sabbath Recorder.

The Eternal Right and Wrong in the Nature of Things.—No. 4

In union with the view which Dr. Ross opposes, as to the eternity of right and wrong in the nature of things, is Miss Beecher. On page 251, she says: "We are forced to the assumption of some eternal nature of things, independent of the Creator's will, by which ignorant and helpless creatures are exposed to suffering from wrong action when they have no power of any kind to act right. For we see such suffering actually does exist, and there are but two suppositions possible. The one is, that it results from the Creator's voluntary acts, and another, that it is inherent in that eternal nature of things which the Creator can no more alter than he can destroy his own necessary and eternal existence."

It is therefore certain that Miss B. and others do suppose that there did exist such a nature of things outside of and independent of the Creator's as of necessity limited Him in his creative operations or efforts. Therefore it must follow, of course, that all the Creator could do, was to effectuate as much a possible, to do the best he could, operating under this outside pressure; or as Miss B. says, to "secure the greatest possible good with the least possible evil." Thus the Omnipotent is subject to higher omnipotence behind the throne. It is a partial revival of the ancient doctrine of the Tomdevesta of two creating powers—one of light and the other of darkness, as good and evil. Another view of the subject and probably the more correct one, is that which limits the divine omnipotence—to that eternal nature—which exists in the very element of the Un-created One.

If then the attributes of the Creator are infinite, and Justice, Mercy, Truth, Goodness, Benevolence, or Love and Wisdom, are those attributes, how else could He act except in accordance with such attributes? Thus the Divine Mind in arranging a constitution of things, would be morally bound to arrange it in harmony with or subject to such Divine principles. Infinite wisdom would design or plan such a constitution of things, as would on the whole afford an ample field for the full development or revelation of justice, mercy, truth, goodness, benevolence, &c., while infinite power would be fully adequate to execute such plan. Therefore, as the Creator has existed from eternity—such divine principles or such a nature of things must have existed from eternity; hence, right and wrong—existed from eternity. Hence, no sooner did the Divine Mind create, than those divine principles which compose that mind, elaborated such a constitution of things, as was in harmony with its own un-created self. Thus, right and wrong do exist in the nature of things, but that nature of

things, was itself, the objective birth of an eternal, uncreated Mind.

Hence, the Creator was not limited by any nature of things outside, or independent of himself; but that very constitution of things which he elaborated, was limited in its existence, then elaborated, to those laws of divine order, impressed upon it by the Creator. Therefore, as Man was created in the image of the Creator, he must have the same idea of the fitness of things, as was possessed by the Creator, only in a finite degree. Hence, as the moral image of God must have been enstamped on mankind, they must have a similar sense of justice, truth, benevolence, wisdom, goodness—of the right and the wrong, as had God.

God therefore having once established such a constitution of things, as necessarily impressed all intelligent beings, with a certain sense of right and wrong—the Creator is bound so to reveal himself, and truth, and right, as will not contradict that sense of right and truth, of which He is the Creator in the human soul. Having therefore once established such a constitution of things, God is bound to maintain it at all hazard. Therefore, as God cannot deny himself, he will never ignore or set aside that sense of the eternal fitness of things, which he has caused to exist in the human soul. The Judge of all the earth will do right. His own nature—his oath of promise will ever bind him to bring forth judgment unto victory.

When therefore we speak of eternal right and wrong, the eternal fitness of things, it must be understood of and predicated upon those principles of right, which inhered the very nature of the Creator, or that constitution of things, which was originated out of the very nature of the Creator; such a constitution of things, as impressed upon the soul, of all intelligences, a similar sense of the right and the wrong, of the true and the false, of the evil and the good, as had eternally dwelt in the Divine Mind itself. Thus the sense of right and wrong, &c., in the creature, constituted an image of the Creator; and hence man became capable of knowing the right and the wrong; the true and the false, the good and the evil, not only, as they might be developed from himself, but also they might be revealed from his Creator.

Thus were the general principles, as ideas of the right and the wrong, the true and the false, the good and the evil, made to inhere human nature itself, and by which such human nature was constituted a judge of such principles or ideas. Thus Paul says: "Judge ye not of yourselves what is right."

It is in this capability of human nature, lies the basis upon which a revelation can be known to be right or wrong, true or false, good or evil. While therefore we admit Dr. Ross's opinion as correct, that right and wrong are solely referable to the will of the Creator, we do not admit, with him, that God can make wrong right and visa versa. For God once having established a constitution of things as has impressed a certain sense of right and wrong upon intelligent beings, (which sense is his own image,) He is bound ever after, so to reveal Himself as will not absolutely contradict that sense of right and wrong, implanted in the soul. Tried by this, American slavery will ever be instinctively held as contrary to that sense of right impressed upon all men, that eternal fitness of things which the Creator has constituted.

So also, are many theological notions so contrary to the constitution of things, as that no revelation could ever coerce their belief. Take the following: 1. All men are so totally depraved, that no one of them can think a good thought or do a good deed. 2. All persons who do not think good thoughts, and do good deeds, will be eternally damned, as that God does require that of men which He has never given them ability to perform.

Such theological monstrosities can never be believed, while God's image of justice and truth dwells in the human soul. Nor can the notion of the pre-existence of the human soul as an explanation of the theological dogma of hyper Calvinism, ever be reconciled to the intuitions of mankind, that eternal fitness of things which ever must exist. There does exist in the human mind, such sense of right and wrong, of true and false, of good and evil, and of the fitness of things, that no effort nor power, has ever been able to coerce the belief of certain dogmas, that absolutely set aside those intuitions of the soul, implanted by the hand of Jehovah himself. S. S. G.

Death Loves a Shining Mark.

BY MRS. A. H. DEVELLING.

As earth's fairest flowers: seem first to droop and fade, and its sweetest buds to wither, so death, from amid the circle of love's cherished treasures, seems ever to select the heart's dearest idol, the best and most fondly loved, as its earliest victim; crushing the hopes of many a dotting heart; and around the heart made bright and joyous by their presence, casting the lengthened shadows of despairing gloom, and oftentimes darkening its light forever.

Once and again, during the year that has so swiftly passed, hath the cold darkness crossed the threshold of many a pleasant home, and from its group of "household treasures," called the fairest and richest gem in the garland of their hopes.

The fair and lovely babe, reclining so confidently in all its artless smiles of innocence and beauty upon its mother's breast; the sweet, bright, opening bud of promised joy and happiness, around whose fairy form the fond anticipations of many coming years lie thickly clustering, radiant with hope and joy and bliss, have oft, alas! ere it expanded into bloom, by some untimely blast, been crushed and broken, like an early plucked rose-bud, fresh with the dewy fragrance of spring's rising morn, and left to moulder and crumble into dust.

The youthful maiden, whose light and buoyant step trips merrily to the sound of joyous music, her eye and cheek brilliant and sparkling with the rosy tint of health, flattered, caressed, and admired by all, cheering with her brightening smiles life's rough and thorny pathway, and shedding around it, like the warm, glad sunbeam, a radiance of light and joyous beauty, which ever, from the furrowed brow of care, dispels each gathering shade of gloom, and fills the grateful heart with happiness and love, the young, the beautiful, and fondly loved, how soon alas! the bounding step grows weary, the once light and fairy form becomes weak and fragile, the eye lustreless and dim, from the glowing cheek the blushing rose tint fades, and its fragrant blossoms wither and droop beneath the spoiler's blighting touch, and soon, too soon the opening grave receives its victim, and cold and heavily the clouds are piled upon that youthful brow, and calm and peaceful in her lowly bed the dreamless sleeper rests.

See that noble youth! strong in the vigor and intellect of manhood, eagerly struggling with unwearied energy, to reach the highest eminence on sciences' rugged mount, no obstacle so great, that it cannot, with unceasing toil, be surmounted; no undertaking so arduous, that his unabated zeal and boundless ambition cannot attain unto it; ever restless and unsatisfied, his course is onward and upward, till, as with an eagle's eye he can look firmly and steadily from the dazzling height to which he has attained, and calmly contemplate the opening future, all bright and glorious beyond; heeding not the warning voice, that told so truthfully of honors nobly won, but never enjoyed; of hopes, all bright and ardent, yet oft untimely crushed ere they were realized; of fair and fragrant flowers, scattered with lavish hand along its brightening pathway, radiant with beauty and sweetness, yet broken and blighted ere their time to fall; while all too soon we trace the footprints of that stealthy foe, and when a few brief months or years of unabated toil glide noiselessly past, the pallid cheek, the sunken eye, and wasted form, too plainly show the fall despoiler's withering touch, the dark, corroding canker's blighting breath, and all those fondly treasured hopes are fled, those brightening prospects dimmed, and that young brow, with its fresh laurel wreath so far entwined, sealed with the signal of the conquerer, Death.

And Death, too, lays hold of the strong man in his might, and neither wisdom, or honor, or wealth, or power, can retard his progress, or ever cause him to relinquish his fearful grasp. Beneath his haughty tread, the giant form and intellect, the lofty, towering oak, is easily crushed, as is the tiny opening bud, the fragile bursting flower. No position so desirable, no attainment so great, no station so high, or friendship so endeared, as ever to safely shield from the unerring shafts of this insatiate foe. Vain the health and beauty of youth, the vigor and strength of manhood, the wisdom and honor of declining age. The high and low, the rich and poor, the honored and unhonored, alike fall prostrate to one common level, and together mingled with the dust.

Death loves a shining mark. It often seems Earth's fairest flowers are first to fade away; Brightening a moment life's dark, troublous streams, Ere they depart, all cold and silently.

When buoyant with hope, with aspirations high, Life's sunny dreams all beautiful appear, Its future plans in pleasing prospect lie, And promise usefulness and honor here.

Too soon alas! its loved ones pass away; Riches and honor have no saving power; Heartless and cruel is the tyrant's sway— All are compelled to own him conqueror.

The high and low, the rich and poor, must yield, And on a level low before him fall; From earth's high places to the tented field, Summoned alike, none disobey the call.

We mourn the early dead. When those fair flowers, That bloom so sweetly in spring's sunny morn, Are wrent to drop in an untimely hour, And oftentimes perish at its earliest dawn, Nipt by the chilling breath of ruthless blasts, Withered and crushed beneath the spoiler's tread, Their cherished beauty all too bright to last, They fall and perish with the unconscious dead.

Not thus we weep, when, like a shock of corn, Ripe for the harvest, those are gathered in, Who long have struggled through life's troublous storms, Bowed with the weight of threescore years and ten. For oft to them the grave's a welcome home, A rest from weary toil and suffering pain, Who haste with joy to that returnless bourne, Counting all earthly loss eternal gain.

Yet why lament or mourn the early dead, Or grieve that they've exchanged life's varying storms, For hopes immortal—joys that never fade, For sweet perennial flowers, exempt from thorns? Where purer, brighter, holier spirits dwell, And more delightful scenes employ the hours; Where no sad parting's known, no long farewell, And sorrow's bitter pang is felt no more.

[The Ladies' Christian Annual.]

which men climb up in the world. They are called "Principle" and "Conscience." The first is God's ladder; the second the ladder of the devil.

Every round of the ladder is firm and sure. The man who climbs the ladder, though the climber may be able to ascend by some other way, yet he may feel a sinking of the brain, as he pauses to observe his situation and the steepness of the way. But he is safe, if he hold on; and the higher he climbs the more will he possess the sense of his security; and it will not be long before he shall see whereon the top of the ladder resteth, and Whose is the mighty Hand that holds it to its place. Then shall he rise with winged footsteps, and leap off with shouting from the topmost round; for "Principle" is that ladder whose top reacheth unto Heaven.

But the ladder of Expediency, though it seems strong and firmly placed, and though the ascent is without difficulty or distress, has always one rotten round in it. But no man ever can tell where that round is, until he steps upon it; when it is certain to fall through. And the higher up this rotten round is, the more fatal is it for the climber; for thus the greater his fall, and the more sure his destruction.

The Pulpit Twang.

Once upon a time an elderly Scotch woman gave her grandson the newspaper to read aloud to her. The only reading aloud the boy had been much in the way of hearing was at the parish kirk, and he began to read in the exact tone in which he had so often heard the minister read. The good lady was shocked at the boy's profanity, and giving him a box in the ear, exclaimed: "What! dost thou read the newspaper with the Bible twang?" O that Bible twang! Surely an arch enemy must have invented it as the thing wherewith to thin off the number of church-goers, or to send those to sleep who go. Would, however, that this mistake between saying a thing and singing it were unknown south of the Tweed. Nonconformists and Episcopalians are largely infected by it. The extemporaneous mode of preaching so general among Nonconformists, is much more favorable to a natural manner than the reading of sermons among Churchmen. Many Nonconformists, however, have much to unlearn in this respect, before they can hope to become agreeable public instructors; and with regard to many of our clergy, from the ever-recurring notes with which they begin and close their sentences, one is tempted to think they must have been influenced in this respect by their long familiarity with Latin hexameters. Certainly we get the same keynote at the beginning of the sentence, the same monotonous level through the middle, be the middle long or short, and the never-failing dactyl and spondee at the end.

[British Quarterly Review.]

Secret Prayer.

Men never can take so firm a hold of God as in secret. Remember Jacob. Thou shouldst pray alone, for thou hast sinned alone, and thou art to die alone, and be judged alone. Alone thou wilt have to appear before the judgment seat. Why not go alone to the mercy seat? In the great transaction between thee and God, thou canst have no human helper. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion. Nothing is more embarrassing and disturbing in secret prayer than unpropitious circumstances. Great attention ought always to be paid to this point. "Enter into thy closet," says Christ. He says not a closet, nor the closet, but thy closet. The habit of secret communion is supposed to be formed. The man is supposed to have a closet—some place in which he is accustomed to retire for prayer—some spot consecrated by many a meeting there with God—some place that has often been to him a Bethel. The Saviour uses the word to mean any place where, with no embarrassment, either from the fear or pride of observation, we can freely pour out our hearts in prayer to God. No matter what are the dimensions of the place, what its flooring or canopy. Christ's closet was a mountain, Isaac's a field, Peter's the housetop. [Nevins.]

Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me? "Whoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians? "Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all for Christ? "What shall it profit a man if he shall gain the whole world and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted? "Him that cometh to me I will in nowise cast out."

5. Is it because that I fear that I am too great a sinner? "The blood of Jesus Christ cleanseth from all sin."

Personal Influence.

Each living soul has its influence over others in some manner and to some extent, consciously or unconsciously; each one has some power, more or less, direct or indirect; one mind colors another; a child acts on children; servants upon their fellow-servants; masters on those they employ; parents on their children; friends on friends. Even when we do not design to influence others—when we are not thinking in the least degree, of the effect of what we do—when we are unconscious that we have any influence at all, when we do not wish our conduct or our way of life to affect any but ourselves, our manner of life, our deeds, are all the while having weight somewhere or some how; our feet leave their impression; though we may not look behind us to see their marks.

Again he said: "There are two ladders by

The Sabbath Recorder.

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EDITED BY A COMMITTEE OF THE BOARD.

The American Bible Union.

This Society has just closed its eighth Anniversary. We had the pleasure of being present through the greater part of the session, as we have at several of its preceding annual gatherings. In this, and various other ways, we have made ourselves pretty familiar with the organization from its very conception; and we have seen the progress which it has made, and how it has been able to do so much in so short a time.

We do not intend, in these remarks, to give anything in the line of a report of the doings of the Union, but merely to speak of certain things which characterize this movement. In addition to what we have already indicated, we observe, that the opposition to the Union, has not assumed the form of opposition distinctly, to the proposition to revise, or retranslate, so much as of a compound of demurrers, and fault-finders, against certain men, and measures, and sects, as not being the proper persons, plans, and parties to be employed to do such a work.

Again, while the opposition to the undertaking, whether found within the Union, or outside of it, (for it is true a limited schism sometime since, rose and declined in the body, affecting some of its prominent members,) has constituted a kind of Babel, or confused war against those engaged in the work, they have uniformly avowed one set of principles, and depended upon, and employed one set of arguments in justification of their undertaking, and of the instrumentalities, means, and methods employed by them in carrying it on.

In listening to the various speakers at the late Anniversary of the Union we were forcibly struck with the essential identity of their premises, arguments, and conclusions, though widely differing in form and method, and delivered by men from various denominations, and in many respects of different views and prejudices. Faith in God's Word, correctly translated, as the means of the religious enlightenment of men, and the final harmonizing of their now conflicting views, seemed to be the fundamental idea with every man who gave any expression of his views before the Society.

The effect of such a predominant, fundamental idea, was very manifest on the multitude assembled on the occasion, as well as the more conspicuous actors. An unusual flow of fraternal feeling, and kindness, marked the Anniversary, both through the sessions of the body, and during the intermissions between them; when in connection with partaking of the refreshments furnished, the delegates and others, had an opportunity to show their moods of feeling, and could be observed advantageously by a spectator. Such manifestations are not only very pleasant in themselves, and particularly, from being quite too rare, but also indicating the tendencies of the organization and principles of the Union to fraternize professing Christians of different views and practices, as a final result, notwithstanding at some periods of its history, and in some of its bearings, it

may appear to be chargeable with producing discord, in the eyes of those who do not discriminate sufficiently to see where the real source of the evil is, and who are responsible for it.

The Union is steadily advancing to the accomplishment of the leading branch of its present operations, a correct translation of the inspired writings, into English; and in order to give our readers a more full understanding of the matter, we may hereafter lay before them some of the doings of the Society.

Sabbath Discussion.

As the work of Dr. Bowdler on "The Sabbath" was the first especially devoted to this subject in the English language, it has acquired a leading importance in the catalogue of books heretofore published. And more particularly so, in regard to the contradictory positions assumed by the writer in the course of his argument, a fact commented upon by nearly all succeeding writers on the subject, during the 17th century.

The author urges the absolute necessity of observing the Seventh-day in particular, and yet, having exhausted the Scripture proofs in support of this position, he coolly ignores the whole argument in the next chapter, to accommodate himself to the practice of the church in regard to the first-day, as will be seen in the two following chapters, which we extract entire. Our readers will be surprised, perhaps, to find so good an article in favor of the Seventh-day in the first attempt, even from a Sabbatarian writer, as this chapter presents, and we dare say they have read few arguments arrayed against it, more plausible than is contained in the second.

If our readers will not be ashamed of the errors of our printers, we will allow as many mistakes in setting up the extract we make in this number, as the author himself made, verbatim et literatim:

X. "The Sabbath ought to be upon the Seventh-day, and upon none other."

Now as we have hitherto seen, that there ought to be a Sabbath day, so it remaineth that we should here vpon what day this Sabbath should be kept, and which is that very day, that is sanctified for that purpose. For I know it is not agreed upon among them that do truly hold, that there ought to be a Sabbath, which is that very day, vpon which the Sabbath should alwaies bee.

We do not intend, in these remarks, to give anything in the line of a report of the doings of the Union, but merely to speak of certain things which characterize this movement. In addition to what we have already indicated, we observe, that the opposition to the Union, has not assumed the form of opposition distinctly, to the proposition to revise, or retranslate, so much as of a compound of demurrers, and fault-finders, against certain men, and measures, and sects, as not being the proper persons, plans, and parties to be employed to do such a work.

Again, while the opposition to the undertaking, whether found within the Union, or outside of it, (for it is true a limited schism sometime since, rose and declined in the body, affecting some of its prominent members,) has constituted a kind of Babel, or confused war against those engaged in the work, they have uniformly avowed one set of principles, and depended upon, and employed one set of arguments in justification of their undertaking, and of the instrumentalities, means, and methods employed by them in carrying it on.

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seuered from the rest to this end, yet have not gone so farre with one consent to set downe this very seventh day: For that I might not speake of the Gentiles, who kept so many holy daies as we know they did, yet could not away with the Sabbath of the Iewes which was vpon the seventh, the very practise of the Papists doth declare how blinde we are in this matter, who vnto the seventh day (which the Lord hath sanctified) have adjoynd so many other daies, as the second, third, or fourth day of the weeke, and all of them indifferently as they fall out, and made them equal with the seventh in sanctifying of them, many times preferring them above it, in that they have appointed a more solemne kind of seruice vpon some of them, then vpon the seventh, and iudging it a greater sinne to trauell or worke vpon some of them, then vpon the seventh, wherein (yea, if their religion were good) they could not ordinarily looke for such a blessing of God, as vpon the other. Besides there bee other, who iustly condemne the Papists for this intrusion of daies, yet are persuaded not only that the day which we now keepe, may be changed by the Church without any offence, but that the number of seuen may be altered, contrary to that which hath continued from the beginning. Therefore, we must needs acknowledge it to be the singular wisdom and mercy of God towards his Church thus by sanctifying the seventh day to ende the strife: For as we see in Gods seruice, when men goe away from his word, there is no end of devising that which hee alloweth not, and they fall vpon every thing, sauing vpon that they should: so in appointing the day if we be not ruled by the worde, we shall find by experience that every day will seeme more convenient to vs then that, at leastwise we shall seeme to haue a good reason to keepe any other as the seventh.

Now seeing it appertaineth onely vnto God to blesse vs, it cannot belong to any but him to appoint the meane whereby hee will conuey this blessing vnto vs, and he hath not onely sanctified the meane, but hath especially blessed the seventh day for those purposes, and dealing with it, we deale with that which hath an especial blessing vpon it for our sakes. For this cause we use in the sacraments the water the bread & the wine rather then any other thing in the world: & we looke assuredly to receiue that blessing from these creatures which we cannot from any other, because GOD hath sanctified them for this purpose, and hath put that rich blessing vpon them for our good, which no other creature hath vnder the sunne: In so much that if any one would minister or receiue the Sacraments in any other elements than these, he should not finde that blessing of the forgiveness of sinnes, and newness of life, which the Lord doth by these meane conuey vnto his Church. For as no man in the world can of himselfe make this promise vnto men, that they shall be washed and cleansed from their sinnes by the blood of Christ, and that by his body and blood they shall be nourished in soule and in body vnto everlasting life: so none in the world can appoint out the meane whereby God will conuey these inestimable treasures vnto vs, put vs into the possession of them, and make vs assured of them, which when himselfe hath done we cheerfully looke for that good from them, because hee is faithful and true, that hath said, hee hath thus blessed them for vs.

In regard of which, as the Iewes did faithfully keepe that seventh day to the end, which they knew by the word, which only God blessed and sanctified for their vse, so it was vnlawfull for them to change it for any other, because they had not that warrant that they should be specially blessed vnto them, as they had for this, which being that very day, vpon which the Lord himselfe rested from all his works which hee made, hee did therefore bless this seventh day and sanctified it, because that in it hee had rested from all his works that God had created and made, to that ende, that they observing that day rather then any other, might therein be made like to their creator, and might shewe by their practise, that they worshipped him, whom they knew, even him, that as hee had made an especial covenant with them to saue them, so he was able to doe it, for it was euen hee, who when hee had made the whole world in sixe daies, rested vpon the seventh, and therefore sanctified it, and none but that, that this work of his might be had in an euertlasting remembrance. And when all the Gentiles round about said, that they worshipped every one of them the true God, (and yet they did not thus knowe him by his word, and by his works, and therefore made him but an Idoll) they by their practise in observing that seventh day did shewe, that they did know him aright, and so made him knowne vnto others: the glorie of which worke had bene obscured and darkened, if they had changed the number of that day, which the Lord in wisdom left to his Church to be obserued in the police and discipline of it, when hee might haue appointed some other, that so the benefit of our creation might alwaies with praise be remembered in the Church, according as it is said in the words of the commaundement. In sixe daies, the Lord made the heauen and the earth, the Sea, and all that in them is, and rested the seventh day, therefore the Lord blessed the Sabbath day and hallowed it, which in the verse going before hee calleth the seventh day. Thus we learne that God did not onely blesse it, but blesse it for this cause, and so we see, that the Sabbath must needs be still vpon the seventh day as it alwaies hath bene.

XI. Why we keepe another Seventh-day, and not that which was from the beginning. But now concerning this very special seventh day, that now we keepe in the time of the Gospell, that is well knowne, that it is not the same, it was from the beginning which God himselfe did sanctifie, and whereof hee speaketh in this Commaundement, for it was the day going before ours, which in latine retaineth his ancient name, and is called the Sabbath, which we also grant, but so that we confesse, it must alwaies remaine, neuer to be changed any more, and that all men must keepe holy this seventh day, and none other, which was vnto them as it is so called many times in the new Testament, and so it still standeth in force, that we are bound vnto that seventh day, though not vnto that very seventh. Concerning the time and persons by whom, and when the day was changed, it appertaineth to the new Testament, that it was done in the time of the Apostles, & by the Apostles themselves, and that together with the day, the name was changed, and was in the beginning called the first day of the weeke, afterwards the Lords day.

PARDON DAVIS having located at Manhattan City, Kansas Territory, wishes his correspondents to address him accordingly.

Proceedings of the Board of the Publishing Society.

The regular meeting of the Board took place at the Seventh-day Baptist Church in Plainfield, N. J., Oct. 11, 1857. The President, Wm. B. Maxson, and a quorum of members were present.

- 1st. Prayer was offered by Eld. James Bailey.
2d. The minutes of last regular, and two special meetings were read and approved.
3d. Visiting brethren were invited to participate in the deliberations of the Board.
4th. The Treasurer's Report was presented and accepted, showing the following result:

Table with financial details: Receipts of Office, Receipts of Special Agent, Payments due Treasurer, Paid old debts.

5th. The Report of the Publishing Committee was presented and accepted, as follows: REPORT OF PUBLISHING COMMITTEE.

The Committee appointed to conduct the publishing interests of the Seventh-day Baptist Publishing Society respectfully report, That since the last regular meeting of the Board, and in compliance with their instructions, the Committee tendered the appointment of Editor and General Agent to Bro. Jonathan Allen, of Alfred Center, N. Y., and received his answer declining the appointment.

The publications of the Society have been regularly issued, and no considerable change has taken place, in regard to them during the quarter.

The number of subscribers for the Recorder, and for the commencement of the present volume, was 1,684, and for the Visitor, 1356.

Notwithstanding the discontinuance of the salaries of Agent and Editors, amounting to \$1,000 per annum, it will be seen by the Treasurer's report that the excess of expenditures have been \$251 08 over the receipts for the quarter.

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The Committee have bestowed all the attention to the duties imposed upon them by the Board that the state of the times and the nature of their private affairs would allow, and regret that they could not devote more time to those duties, but submit the result to the Board.

6th. The Report of the Special Agent on collections, was presented and accepted, showing the amount of his collection.

7th. The directions of the Society in regard to the Postmaster at Janelow, were referred to the Corresponding Secretary.

8th. On motion, it was resolved that the request of the Society to have the names of the editorial contributors stricken from the head of the editorial columns, be complied with.

9th. On motion it was— Resolved, That the Board appoint a Committee upon whom shall devolve the duty of managing the publishing interests of the Society, and who shall have power to raise the necessary fund for conducting the same.

The Committee was appointed as follows: Wm. B. MAXSON, T. B. STILLMAN, ELIPHALET LYON, LUCIUS CRANDALL, P. L. BERRY.

10th. The Board then adjourned to meet on the first Wednesday of January in the city of New York.

The Book of Psalms.

The first number of a work by Joseph W. Morton, containing a new translation of the Book of Psalms, set to music, is before us. We understand the Author intends to issue the whole book of Psalms in the form of this specimen. We wish him success in his undertaking. The object is a worthy one, and the plan of Mr. Morton is quite original, and indicates not a little ingenuity on the part of its originator. The arrangement of the work looks at first as if it might render musical execution somewhat difficult on account of its being complex. Very likely however it may be found as a whole, very easy, and evidently in certain respects it must be very convenient. We hope our friends will subscribe for the work, as the whole is only one dollar; and then they can judge of its merits for themselves. We think they will get the worth of their money.

DAKOTA, Sept. 23, 1857. To the Editors of the Sabbath Recorder:— Dear Brethren: Supposing that news of Zion's awakening to any considerable extent is acceptable to his children, I will give you a short account of the quarterly meeting held by us, consisting of the churches at Berlin, Coloma, and our place. Our ministering brethren, together with others, assembled with us, and held a meeting of three days, holding exercises alternately of prayer, preaching, and exhortation, during which the Lord, we humbly trust, was with us to sanctify and bless. The occasion was one apparently of holy joy and strength, to those present, and the result a closer and deeper union of feeling and effort in the cause of Christ. Thirteen have since been buried with Christ in baptism, a part of whom belong to other societies around us, and we look for others to follow their example. Truly the Lord is ready to bless those who call trustingly upon his name.

Yours in the bonds of Christ, GEORGE C. BARBOCK.

A converted Jew has recently been baptized in Baltimore by Rev. Mr. Williams, of the first Baptist Church.

When the heart is full of God, a little of the world will go a great way with us.

Communications.

For the Sabbath Recorder. The insertion of my communication, in the columns of the Recorder of Oct. 1st, and the reply to it, (although so widely differing in opinion) indicates a kind and catholic spirit, and I will venture to say a few things in order to place the matter in a clearer light, hoping thus to glorify my Father in Heaven.

Suppose that I were to sell a yoke of oxen, and as I am quite unacquainted with paper money, should step into a store and get a Detector by which to test my money.

On looking over its columns, I should find that the president of a large bogus money manufactory, was respectfully noticed as having just returned from France, and a letter was published in the Detector showing his sorrow that his money would not pass at Paris. (See a letter from Dr. —, in a former number of the Recorder, who mourned that Sunday was desecrated in Paris.) On examining farther, I should find nineteen or twenty respectful notices of counterfeiting establishments, and changes in office, &c., would I feel confident in the tests therein presented? Should I not justly doubt their sincerity?

But one will say the cases are not similar. Well, I admit there is a disparity, inasmuch as the counterfeiter of the Sabbath are doing infinitely greater mischief than counterfeiter of money. And my reason for taking so weak an illustration is, I can find nothing of the kind, more applicable. And if my dear Sabbath-keeping brethren could realize what was in store for them, at the hands of Sunday-keepers, they would shrink from the touch of those who pollute the Sabbath of the Lord. I have in my possession a letter from a Sunday-keeping clergyman of New England, which shows how Sabbath-keepers are viewed there, and what they would do with us if they had the power. The said letter was written to awe me, when I with deep repentings was turning aside my feet from the Sabbath when I began to see light on this subject, and began to "keep the Sabbath according to the commandment." At such a critical time, when my eternal interest is at stake, a professed teacher, a minister, threw all his wit and learning into the wrong side of the scale, and thus fought against God, and I doubt not his installation and ordination was published in the Recorder.

What should we think of the cashier of a good bank, who should exchange with counterfeiter? And yet I am credibly informed that my Seventh-day brethren do exchange with the counterfeiter of the Lord's Sabbath.

One will say that I take ultra ground. Well, this is the only ground for Christians to take—middle ground there is none, for those who fight for the Lord in these corrupt times. We cannot serve God and Mammon.

JOSEPH CLARKE. [We do not see anything in the foregoing that alters the state of the question on which our correspondent writes, from what it was when we previously expressed ourselves respecting it, and of course we see no occasion to add anything further on the subject.]

Western Emigration.

To the Editors of the Sabbath Recorder:— I have been to Minnesota—have seen our brethren there, and wish to say a few things about them and their prospects, through the columns of the Recorder.

The interior of southern Minnesota is a beautiful and fertile country. If I were to contrast its general appearance with that of Wisconsin, I would say: while Wisconsin is covered over with alternate sections of prairie and openings, (light timber) Minnesota, on the other hand, is one general prairie, specked over with groves of timber, differing in quantity according to the size of the stream or lake that annually sweep over the country. The general surface of the country is level and well watered, the soil rich and quick.

I found one settlement in Dodge county, some three miles west of Mantorville. Those wishing to look up friends in that country may save much perplexity by understanding their number of township and range. Theirs is Township No. 107, North Range 17 West. Here I found six or seven families of Sabbath-keepers, laboring to maintain the public worship of God. They also have a Sabbath School.

In Freeborn county I also found twelve families, and nine young men making claims, numbering in all fifty-two souls. Their locality is, in and about, Town 104, North Range 23 West. It happened that their first appointment for religious worship was the first Sabbath after my arrival. I spent two Sabbaths with this people, and one in Dodge county, and it seemed like the days of my earlier pilgrimage to gather into some little cabin in the western wilds, the scattered sheep, and break to them the bread of life.

Much has been said the last few years in regard to colonization among us, as a people, and to the disappointment of many, little has been effected. But here is the very prospect; they have desired cheap lands in a good country, with the prospect of society. Such prospects, we are told, also exist in Kansas.

These brethren in Minnesota have sought an obscure location in order that our people may be benefited with these advantages. But their locality is no longer a secret. Emigrants are discovering the beauty and fertility of their country, and the choice locations are fast being taken up around them, and all who avail themselves of these advantages will do it this fall or early next spring.

Here is also another inviting field for missionary labor. Two missionaries should be sent to Minnesota as soon as arrangements can be made. One should be located in Dodge county, and the other in Freeborn county. The friends in Freeborn already feel able to contribute liberally towards the support of a Missionary who may be sent among them, and the friends in Dodge county will no doubt be willing to do according as God has given them, although the question did not arise in this shape during my brief stay with them.

O. P. HULL.

Religious Intelligence.

Judson W. Truesdell was ordained at Vestal, Broome Co., N. Y., on the 22d ult. He is to labor as a Baptist missionary in Canada.

Rev. N. E. Chapen has removed from Beaver Dam, Wis., and taken the pastoral care of the Baptist church at Darlington.

Rev. Mr. Kendall, of East Bloomfield, N. Y., has been called to the Third Presbyterian Church, Pittsburgh, Pa.

Rev. George Young, formerly of Salem, N. J., has accepted an invitation to become pastor of the Baptist church at Princeton.

Twenty Methodist Ministers are said to have united with Baptist churches at the South during the current year.

Several priests have been excommunicated by the Bishop of Augsburg, in Bavaria, for holding that salvation may be found within the pale of other churches than that of Rome.

Rev. A. G. Palmer has resigned the pastorate of the First Baptist Church in Bridgeport, Ct., and has accepted a call to the Church in Wakefield.

Rev. Wm. Howe, who has been for more than four months past suffering from illness, recently appeared before his congregation for the first time to preach.

Rev. P. S. Evans, late of the Rochester Theological Seminary, was ordained pastor of the Thirteenth Baptist church, Boston, on Thursday evening, Oct. 1st.

On Thursday afternoon, the 1st inst., the installation of Rev. G. F. Warren, as a pastor of the Baptist church in North Attleboro, Mass., took place.

Rev. J. Ballard, of Grand Rapids, Mich., has accepted a call from the First Congregational Church of Lamont, Ottawa Co., Mich., to become their pastor.

Rev. James A. Clark, late of Newton Theological Institution, has accepted a call to the pastoral charge of the Baptist church, Adrian, Mich., and has entered on his labors there.

Rev. Addison Browne has resigned the pastoral charge of the Baptist church in East Brookfield, Mass. His Post Office address for the present is as above.

Rev. Miron Winslow safely reached England, by the steamer Europe, on his way to Madras. He was in good health and spirits, looking forward with strong desire to a renewal of his labors among the heathen.

The Baptists are making an effort to raise funds for building a first class missionary ship for benevolent purposes. This ship is to be built as a monument to Rev. Adoniram Judson.

The Cambridge Chronicle learns that Hiram K. Pevay, of Roxbury, late of Newton Theological Institution, has received a unanimous call from the Second Baptist church and society in East Cambridge, to be their pastor.

God's corrections are our instructions; his lashes, our lessons; and his scourges, our school masters. Whence both in Hebrew and Greek, chastening and teaching are expressed by one word.

The Episcopal Recorder states that the late Alexis Dupont, of Delaware, who was recently killed by the explosion of his powder mill, left the following legacies:—St. John's Church, Brandywine, \$6,000; Trinity Church, Wilmington, \$10,000; Episcopal Fund of the Diocese, \$5,000.

THE OAHU COLLEGE FUND.—President Beckwith stated, in the conclusion of an address at Chelsea, that, beside the contribution of Abner Kingman, Esq., and James Hunnewell, Esq., of \$1,000 each, the same sum has already been subscribed both by Dr. N. Durfee, of Fall River, and Chief Justice Williams, of Hartford.

At 8 o'clock, on the evening of September 9th, 1857, a farewell meeting was held with the Concord street Baptist Church, at Brooklyn, N. Y., in connection with the departure of William J. Barnett, of the Timanooe tribe of Africa, for his field of labor in his native land—when many were present and shared in the interest of the solemn occasion. Mr. Barnette leaves the shores of New York under the auspices of the American (colored) Baptist Missionary Convention.

ORDINATION AT CLIFTON.—At the call of the Clifton Baptist church, (Monroe county, N. Y.,) an ecclesiastical council assembled at their meeting-house, on Thursday, October 1st, to consider the propriety of ordaining J. C. Stevens to the work of the Gospel ministry. After a very satisfactory examination of the candidate, the council unanimously voted to proceed to his ordination. The exercises took place in the afternoon of the same day, the sermon being preached by Rev. E. G. Robinson, D. D., of Rochester.

"PREACHING BUT NO SERMONS."—A missionary correspondence in the Congregational Journal from Northern New Hampshire, to which we have already referred, says of many towns in that region, there are nominal preachers, but as was shrewdly said by a common sense man in one of them, "We have what is called preaching in our town, but we have no sermons." An old man of 89 years, in one of the morally desolate towns of Coos county, was found at an early hour in the morning reading his Bible, with the remark, "We have no instructive Bible preaching here, sir." In another town of the same county, a preacher spoke to his hearers about "expounding the Scriptures," and expressed his dissatisfaction with them; that they did not "expound to him," or that they did not utter their "amen" to what he said.

REV. T. H. HUNTER MASSACRED AT SEALKOTE.—The Rev. T. H. Hunter, who, with his wife and child, are reported to have been killed at Sealkote, was a missionary of the Church of Scotland. Mr. Hunter was for some time in Bombay, in charge of the General Assembly's Institution, where he was known as his quiet and unassuming manner. He also served his exertions greatly in the missionary cause, and through his zealous labors several converts were added to the church. Mr. and Mrs. H. left Bombay in November last year, and proceeded to Sealkote to commence a mission in the Punjab.

A daily conversation in heaven, is the surest forerunner of a constant abode there; the spirit of God; by enabling us heretofore, first brings heaven into the soul, and then conducts the soul to heaven.

It is of the Lord's mercy that our affliction is, not execution, but correction. He that hath deserved hanging, may be glad to escape with a whipping.

The ninth annual meeting of the Boston Baptist Association South, was held in Dorchester a few weeks ago.

Charles Street, (Rev. Mr. Stockbridge)—Whole number 265; received by baptism during the year 5; by letter 3; died 3.

Rose Street, (Rev. Dr. Stowe)—Whole number 511; received by baptism 4; by letter 9; died 5.

South Baptist Church, (South Boston)—Number of members 255; received by baptism 8; by letter 19; died 2.

Harvard Street, (Rev. D. C. Eddy)—Whole number 436; received by baptism 35; by letter 28; died 1.

Tremont Street, (Rev. I. S. Kalkoff)—Whole number 312; received by baptism 16; by letter 19; died 3.

Thirteenth Baptist Church, (Rev. P. S. Evans)—Whole number of members 47; received by letter 5.

Independent, (Colored)—Number of members 189; received by baptism 63; by letter 3; by examination 7; retired 4; died 5.

Total number reported as baptized by 31 churches during the year, 278; net increase, 175.

Forty native presses are constantly employed in Calcutta in the publication of native books.

In 1851, 30,000 books were sold in the Bengal language. In 1850, there were thirty books in that language; in 1852, 400.

The lower districts of Bengal, occupied by the missionaries of the English Baptist Missionary Society, there are 61,184 towns and villages, with a population of nearly thirteen millions of souls.

General Intelligence.

Foreign News.

Foreign news to the 25th September has been received by the City of Washington and Fulton at this port, and the Niagara at Halifax. Their dates collectively make one week later intelligence.

The Indian mail had not been received, though it was daily expected, and there is, consequently, no later intelligence has been received from the East.

Paris that private advices had been received from London, announcing that Lord Elgin was to receive the appointment of Governor General of India, and Lord Canning to be appointed to some other office.

A very serious railway accident had occurred in England—a great rarity as to have excited much astonishment.

A collision occurred at Limerick between the police and the military, on Sunday, the 20th, in which some lives were lost.

One thousand pounds had been received towards the Indian relief fund from the Sultan of Turkey. Much satisfaction was expressed at the fact in England, as illustrating the action of a Mohammedan sovereign against a mutiny confessedly set on foot for the benefit of the same faith.

The cattle disease—apparently the same which has ravaged the Baltic provinces, has made its appearance in Kerry, Ireland.

There had been some increased stringency in the English money market, owing partially to advices from this country; but nothing had occurred to excite any apprehension.

The meeting of the Emperors of France and Russia took place at Stuttgart on the 25th September, the day of the steamer's sailing.

Another wife murder is among the items of the week—a most shocking character. A man named Kilby Bates, residing in Upper Merion Township, near Norristown, Pa., came to the residence of some neighbors early in the morning of Sunday last, and informed them that his wife had been murdered by three negroes.

The trial of the French Railway embezzlers had taken place, with a somewhat unexpected result. Parot was acquitted. Grelet was found guilty, and sentenced to eight years imprisonment.

Mexico has accepted the mediation of England and France in her quarrel with Spain, and the conference for its settlement was to take place in London.

The Emperor of Russia, before leaving St. Petersburg, it is reported, submitted to the names of the passengers cannot be ascertained until the arrival of that mail which shall leave San Francisco on the 20th of October, and which will be due here on the 15th of November.

A letter at Paris states that the U. S. corvette Levant had burned down one of the villages on the Island of Formosa, to avenge the pillage of a merchant ship by the natives who occupied it.

The steamship Atlantic, Capt. Eldridge, which sailed from Liverpool at about four o'clock on the afternoon of Sept. 30, arrived here at 10 o'clock this forenoon, bringing 128 passengers.

The news from India is gloomy, very. The English have been obliged to circumscribe their lines more and more. Havelock had retired a second time from Lucknow, and at last advices, with a force of but 900 men, was exposed to attack from four different points, and no hope of relief for a fortnight.

The dates from Hong Kong are to Aug. 8, and Shanghai July 30.

A declaration of the blockade of Canton river was issued by Admiral Seymour, on the 4th of August.

Two vessels had arrived at Hong Kong, with about 500 gunners, who were to be despatched to Calcutta.

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The Earthquake at St. Louis.—Two shocks of an earthquake felt yesterday in this city and vicinity, of more violence than any in this latitude. The first shock occurred about five minutes past four o'clock, and was preceded by a loud, continuous noise, like thunder or the roar of artillery.

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The news from India is gloomy, very. The English have been obliged to circumscribe their lines more and more. Havelock had retired a second time from Lucknow, and at last advices, with a force of but 900 men, was exposed to attack from four different points, and no hope of relief for a fortnight.

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A very proper appeal has been made by Mrs. Magruder, lady of the Mayor of Washington City, to the Women of America, to raise funds over the whole Union, to be invested for the benefit of the widow and daughter of the lamented Commander William E. Herndon, of the Central America.

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Financial Crisis. BANK SUSPENSIONS. We publish a list of the suspended and discontinued banks in different States; but holders should bear in mind that the suspension of a bank is not always evidence of its worthlessness.

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United States Treasury at the end of the fiscal year. At the present rate the Custom House receipts for the whole year will not be more than \$25,000,000 to \$30,000,000.

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

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NOTICE. The yearly meeting of the New Jersey Churches, will be held, by divine permission, with the Church at Marlborough, commencing on Saturday before the third Sabbath in November, 20th, at 10 o'clock A. M.

LETTERS. P. S. Crandall, Geo. C. Babcock, O. P. Hull, B. C. Wm. F. Randolph, O. G. Merritt, Joseph Clarke.

RECEIPTS. All payments for publications of the Society are acknowledged from week to week in the Recorder.

FOR THE SEVENTH-DAY BAPTIST MEMORIAL. Maria F. Child, South Utseic, \$2 00. Pelagey Crandall, Hallowell, \$1 00.

NEW-YORK MARKET—October 15, 1857. ASHES—The market is very quiet for both kinds; sales of Pots at \$5 25/60, and Pearls at \$5 75.

GRAIN—There is very little demand for Wheat, and the assortment offered is poor, and 25/60 lower unsettled; sales of 1,300 bushels very handsome white Southern at \$1 39.

THE DECLINE IN FLOUR—The Prospects are not so bad for the Flouring Classes. We have looked back at the prices of flour and provisions in the fall of 1856.

Superfine State, \$5 50. Extra State, 7 00. Western Superfine, 6 75. Extra Western, 7 10.

MARRIAGES. In South Brookfield, on the evening of the 4th inst, by Ira B. Crandall, Esq., Mr. NATHANIEL GREEN and Miss S. CLARETTE GRANDALL, all of South Brookfield.

DEATHS. In North Stonington, Ct., Sept. 16th, at the residence of Clark F. Langworthy, of dysentery, EDGAR CROCKER, son of Oliver and Sarah A. Merritt, aged 9 years, 24 days.

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SAVERY'S TEMPERANCE HOTEL. AND TELEGRAPH DINING SALOON. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY.

Miscellaneous.

Autumn-Time.

BY LOTTIE LINWOOD.

O, sad, sad Autumn! breathing low
Thy dirge-notes to my ear,
Thy coming fills my bosom now
With dark and untold fear!

Evening Hours.

The human heart has hidden treasures,
In secret kept, in silence sealed;
The thoughts, the hopes, the dreams, the pleasures,

Slave Hunts in Sahara.

BY HORACE ST. JOHN.

From the bondman, trembling under a
scourge in the American plantations, we sometimes
turn to Africa, the mother of bondage,

harmonizes with his nature, and is interrupted
by the stealth or violence of the kidnapper.
We may choose a city of the once famous
and mysterious kingdom of Bourou—the city

train of newly-made slaves. Here comes a
group of little boys, naked, fearless, playing
about as though it were a holiday; then a

affections, and are expected to do wrong if
they can. From women in such a position,
what can be anticipated? Sultan Ennoor, of the

Doestick's went to a fashionable church in
a city to buy a pew, but had too light a purse.
He says:
'I very soon discovered that no 'dead-heads'

Publications of the American Sabbath Tract Society.
THE AMERICAN SABBATH TRACT SOCIETY,
publishes the following Tracts, which are for sale

Agricultural Department.

HARD FLOORS FOR CATTLE.—A correspondent
of the Homestead thinks hard floors are very
injurious to cattle during the summer.

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The Coral.

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the use of Sabbath-Schools, Select Societies, Meetings, and

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al is sent is responsible for payment, if he receives

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