

# The Sabbath Recorder.

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## The Sabbath Recorder.

### On the Importance of Obeying the Dictates of Truth and Conscience in all Matters of Religion.

The title of this article imports that Truth and Conscience dictate individuals in the matters of Religion. You know, reader, that you feel required to act in accordance with your own views of truth. This is what we mean by the phrase, the *dictates* of truth. We use the word truth to signify, that which is, and what is right in view of facts and realities. When your understanding comprehends any contemplated action, or course of action as being required of you, there arises within you a succession of urgent emotions to perform that act, or pursue that course of action. That inward, powerful pressure in the direction of that course of action, is what we mean by the *dictates* of conscience. We know that the dictates of conscience are not always in accordance with absolute truth, because the understanding is sometimes deceived, and then of course it misguides the conscience. The conscience invariably urges us to do that which the understanding, all things considered, regards to be right. How important, yes, how imperative the obligation must be to enlighten and correct the understanding; it is one and the same in its nature and importance, with the obligations to obey the dictates of truth and conscience. That to obey the dictates of truth and conscience is the duty of all human beings (possessing the abilities common to the race; in maturity,) each one must be directly conscious. There is reason to believe that nothing short of the annihilation of the faculties of the soul can efface that consciousness—that innate conviction, from the human mind. This may be affirmed of man either as a fallen or a regenerate being. But this sense of obligation is indelibly stronger in the Christian than in the unconverted. This may serve to show what is meant by the title of this article. But the importance of every one's obeying those claims, who makes any pretensions to an interest in the cause of religion must now be considered.

To profess religion, is to profess to do right. It is to declare publicly that you will make the law of right, the rule of your conduct whatever it may cost. By such a profession you declare that you believe it to be wisest and best, and most productive of good, to do right, to obey the dictates of truth and conscience. The very idea of religion is, that of a purpose to act consistently, rightly. What language then can express the violence done, both to inherent and assumed obligation when you refuse to obey the dictates of truth and conscience. You were under an inherent, changeless, and undeniable obligation to obey the dictates of truth and conscience, before you assumed that obligation, and publicly pledged yourself to obey it. But when you had assumed it, that act constituted an additional reason why you should act accordingly. Your individual obligations to obey the dictates of truth and conscience have now reached the highest point, and the importance of your actual obedience is precisely parallel with the obligation. Not a single act can now be performed by you, consistently, without regard to the question whether it is in accordance with truth. The moment you begin to act regardless of that consideration you become chargeable with the most serious inconsistencies and contradictions of character. Looked upon as a professed friend and servant of God your conduct becomes doubly dishonorable to Him. If this becomes a predominant trait of your character all is lost so far as religion is concerned. You not only do nothing for that cause, but on the contrary inflict a two-fold wound upon it and all around you. You should know and realize that no professions however appropriate in themselves, or any consideration you may enjoy among men as a Christian, can in the slightest degree answer in the place of obedience to the dictates of truth and conscience. If you persist in refusing their claims, you will find that it will be impossible to be at peace with yourself. You might as well attempt to make frost and fire one, as to attempt to reconcile that mind to itself, which is conscious of having violated truth, and trampled on conscience. The light of the understanding may be put out, the records of the memory effaced, and the clamors of that injured attribute of the soul, *conscience*, may be stifled in part for a time, by the engrossing cares, interests, or pleasures of the present, but the time will come when like long pent up fires they will burst forth with volcanic glare, and conscience will read those flaming records as with the roarings and the tremblings of the earthquake, and the voice of thunder. It will then be plain to you that the individual who resists the claims of truth and conscience is at war with his own nature, and can have no peace with himself. The importance of obeying the dictates of truth and conscience is, then, just as great as the value of your own happiness and the religious claims of God upon you. Can any thing be more important?

When you professed Christianity you avowed yourself a citizen of the kingdom of God. That kingdom is a kingdom of truth. God is a God of truth. The government which he exercises over his creatures is a government of truth. The object of that government is to uphold and

perpetuate that which is true, and put down all that is false. God has given such a nature to all his works that all real good, and the highest interests of all his creatures are secured by conformity to truth, while only evil results from falsehood either in word or deed.

One of the principal objects of the revelation contained in the Holy Scriptures is to demonstrate the doctrine we have just stated. This is most distinctly and forcibly brought to view in those passages in which the character of God and the character of the devil are contrasted. It is there asserted that it is impossible for God to lie; but that the devil was a liar from the beginning. It follows by absolute necessity, that whatever is done in conformity to truth, is in favor of and tends to build up the kingdom of God, and whatever is done in opposition to truth, is in favor of the kingdom of Satan. Now suppose a professor of religion, in his study to know what the will and truth of God is, becomes convinced; that something is demanded of him which will require a great sacrifice of pleasure, ease, honor, or wealth, what must he do? Will it answer for him to decline obedience, because it will cost him so much? Are present seeming interests to weigh against the universal and real interests of God's kingdom and sovereign right? Will it do for the man to say God will excuse me from this painful duty, under the peculiar circumstances of the case? Why should he? He did not excuse the Patriarchs, the Prophets, nor even his own Son. No, he did not excuse the Apostles, or Martyrs. Reader, these men had as many, and as strong reasons to wish, and expect to be excused as you have. The trials to which they were called were undoubtedly much greater than any which you are required to suffer. Why should you not obey? The kingdom of God meets with continued opposition in the world indeed; and the difficulties in the way of obedience are numerous and great. Many it is true, who profess allegiance to the "King Immortal" are traitors to Him, and exert a seductive influence to lead others to desert His service. It will not do for you to follow their example. You must not say, because so many do thus, I may. That is one of the strongest reasons why you should not.

There is so much more necessity that you should refrain from that course. Nor will it do to say, because there are so few that obey the voice of truth and conscience, it will avail nothing for you to do so. There was greater reason for the primitive servants of God to act on that principle than there is for you to. If that consideration had prevailed with them, you would not now enjoy the great facilities for knowing, and the exalted privilege of worshipping God that you do. Egotism is a striking feature of human nature. Men usually attach great importance to their own doings. And yet when truth and duty require a sacrifice of them, when it becomes necessary for truth's sake that they should adopt some views, or practices, which will interrupt the quiet existing between them and society around, or in some way interfere with their worldly prospects, or pleasures, they are very apt to affect an extraordinary humility, and argue that their influence is so small that they cannot effect anything, and so excuse themselves from doing what truth requires. A criminal love of the world may be the primary cause of such unfaithfulness generally, and yet a failure to understand and duly weigh the importance of the example of individuals, or even single acts of self-denial for righteousness sake, may render it not only easy for some to excuse themselves, but perhaps really discourage others from doing their duty. They may think it is a hopeless case, that they will make a useless sacrifice if they do obey. They reason thus. Men never will receive the truth—society is so established and bound together in the wrong, that right views and correct practices can never gain a hold among men; therefore, we must submit and conform to the present state of things, and make the best of a bad case. Many would persuade themselves and others, that they can do more good—more to advance the cause of God and truth, by employing their influence in connection with prevailing errors in doctrine and practice, than by avowing unpopular truths and practicing accordingly. Indeed there are those who seem to think it best to profess, practice, and propagate, what they know to be false, in order to build up the cause of Christ. They flatter themselves that they are doing a great deal to glorify God and save souls, because they succeed so easily to multiply converts to their profession. Thus men are led on from bad to worse till they enter on a course of error from apparent humility and a sense of their own insufficiency are found in alliance with those whose business it is to guard the prevailing systems of falsehood, and impose a mock religion on mankind. There is no need of all this. There is no reason for men to think their obedience to truth will be useless or unavailing. Still less, apology can be made for those who pretend that God's cause can be advanced by conniving at or propagating error. Common sense, the experience of all ages and the word of God are against them. It is scarcely appropriate to reason with such men. It is but just to assume that they know they are wrong, and conjure them in God's name to cease to pervert His truth. But to those who decline to avow and practice the

truth from despair of succeeding to give prevalence to truth, something should be said. And first we say the answer of a good conscience is of itself sufficient to compensate you for the trials of obedience, and lay you under obligation immediately to submit to the dictates of truth. Next, the reason you have to expect that your profession, and consistent practice of the truth, will lead others to embrace it, are such, that in omitting to do so, you cannot be justified. In proof of this, abundant and illustrious examples are at hand. God revealed to Noah the truth that He would send a flood upon the earth, and required him to assume the immense labor and expense of building an ark for the preservation of the human race and the various brute animals. Noah proclaimed that truth, and acted accordingly, which induced so many to give credit to it, that in the issue, he with his family were preserved, and the grand object of the revelation made to him was attained. Now suppose he had argued with himself, that it would be of no use for him to attempt such a vast work—that none would believe his account of what had been made known to him, if he should tell them—that men would laugh at him—that they would refuse to help him—that he was not able to perform the labor, or meet the expenses of the undertaking—that he could not get a living or support his family if he should leave his present employment to build the ark. We say, suppose he had reasoned in such a way, would the consequences have been? We leave you to answer. But think of the effects of his fidelity, reader, and take courage. Suppose Abraham had acted on the principle we are contemplating, how would he and his family—how would the honor of God and religion been affected by his course? How would it have resulted if Moses had adopted such a view of things, when his brethren taunted him as being a murderer, on account of his exertions in their behalf. If prophets and apostles had, on this principle, yielded to the fearful odds, with which they had to battle, in what condition would the world have been to-day? Where would the civil and religious liberties of the protestant world be now if Martin Luther had yielded to the opposition he met with? Had the Chinese Insurgents, so few at the first, given up their convictions of right, and concluded to continue in a course of conformity to the spirit and practice of idolatry prevalent among the millions of their countrymen, how would the world have been cheated out of one of the grandest of all human achievements, and religion of the most decisive bit, ever struck by men against idolatry and in favor of God's rightful dominion. What inconceivable effects often flow from individual fidelity to truth and conscience? What important consequences result from single acts of obedience to their demands? What do we, what does the world owe to the men above alluded to, for firmly standing for the right with the world in arms against them? No man can tell what he may achieve by a faithful, firm, and uncompromising adherence to truth, in theory, and in practice. One thing however is certain, that all the service man has ever rendered to God's cause has been rendered in that way, and we may add, he can render none in any other. For in this wicked world, men will always be pressed to leave the service of God, by motives which will divert them therefrom unless they are inflexibly determined to act on the single consideration, of what is right, of what is according to truth.

Continued.

### The Early Baptists of Virginia.

We have recently read the address of the Rev. R. B. C. Howell, delivered in New York before the "American Baptist Historical Society," May 10, 1857, on the "Early Baptists in Virginia." It is embodied in a large sized pamphlet of 118 pages, carefully written, and given in large type. We had been looking for this address for several months past, and need not say that we embraced the first opportunity for obtaining a knowledge of its contents. Brother Howell deserves the thanks, not only of the "American Historical Society," but of the Baptists of the entire country, for his labors in researches in books and records, to place before the public, facts touching the history of Virginia Baptists, which had been much the pivot on which turns the history of the Baptist denomination in the South, if not of this whole Continent, and it may be seen, in this address, that they had much more to do in the establishment of civil and religious liberty than they have ever had credit for, or has been generally supposed. Writers of other persuasions—such as "Jarrett, Burke, Hawks and White, Alexander and Foote," neither had the information which was necessary, nor the inclination—to do them justice.

Brother Howell, however, did not rely on the testimony of their enemies, but turned his attention to sources of information which had hitherto been unexplored—the records of the courts of the several counties, before which they were arraigned in times of persecution, and by whose orders they were fined, and scourged, and imprisoned; and their memorials, and other addresses to the Convention, and to the General Assembly of the State." Their correspondence with Washington, and with Jefferson, also supplied our author with valuable information. Access to those sources of historical knowledge enabled Brother Howell to make statements concerning them with more certainty, and to exhibit the acts of the Virginia Baptists in a light somewhat different

from what we remember to have seen in any other work.

This address shows that the Baptist element existed among the early colonists of Virginia anterior to 1714, and long before there were any organized churches. That churches were organized just as soon as the tyranny of the Government, which prevented their formation, had been overturned. That the petitions and memorials of the Baptists to the State Legislature, and to Congress, swayed an important influence in shaping the Federal Constitution, so as to defend and protect religious liberty; and that the unflinching perseverance in thus supporting the civil authorities, finally broke down the Episcopal Church Establishment, and so gave rest to dissenting churches, allowing them the privilege of worshipping God according to the dictates of their own consciences.

The reader will find, interspersed through this address, declarations of faith, memorials to the Government, acts passed in consequence of the presentation of these documents, with the names of the several prominent actors to whom these important trusts had been confided, which are exceedingly interesting, and supply a rich treat to all persons who are in the least interested in Baptist history.

An important inference—equivalent to an attested fact, and confirmatory of what has frequently been asserted in relation to Roger Williams' success—is instinctively made by the mind, on reading this address. It is this: "The Early Baptists of Virginia did not emanate from the First Baptist Church in Providence nor could their ministers be traced back in a line to Roger Williams. Brother Howell tells us "that the first public ecclesiastical movement, was made by the citizens of the Isle of Wight and Sarry counties, on the south side of James river, opposite Jamestown; and that the Baptists then and there assembled, after mature deliberation, 'decided to address, not their friends at the North, but their friends in England.'" The purport of their friends in the Old Country was, that ministers might be sent over for their guidance and instruction. The Baptists of London responded favorably, and immediately ordained and sent over Robert Nordin and Thomas White. Only one of these missionaries lived to reach Virginia and enter upon his labors. Other ministers came soon after, and thus the first Baptist churches were planted in Virginia.

Our author shows that from this time forward, the spread and progress of Baptist principles were astonishingly rapid, and that vast numbers believed and were baptized. This immense increase of converts suggested the necessity of Associations, and the Charleston Association was formed on the model of the Philadelphia. It had been supposed by some that the renowned Paptrick Henry took part with the Baptists in the days of their oppression and sufferings, but from this address it seems that he cast the influence of his talents and fame against them. On the contrary, Washington, Madison, and Jefferson, were their fast friends and advocates. All honor to the memory of those liberty-loving statesmen say we!

The Baptists were the only people in Virginia who acted constantly in defence of religious liberty, in a body. The Presbyterians sided occasionally, when hard pressed by the tyranny of the Episcopal Establishment. The Methodists aided and abetted their foster mother—that is, the Episcopalian hierarchy. But we have no space to speak of the distinguished preachers of those days, nor of the particular forms of persecution to which the Baptist fathers of the Old Dominion were subjected—how they preached through prison windows—how they were whipped with rods—how they were fined in tobacco for refusing to have their children sprinkled, &c., &c.—the reader would better procure the address. We shall make some extracts from it hereafter. The address is just such an one as the public had a right to expect from Brother Howell, and the "American Baptist Historical Society" was fortunate in obtaining his services for this excellent and necessary "labor of Love."

### The Flower-Pot.

When walking in the garden, Gotthold saw a collection of flowers, planted in beautifully painted and ornamented pots, and shown off upon a lofty stage; and he thought with himself. Even these flowers are daughters of the earth; by earth they live, and to earth they shall be returned. Of earth, too, are formed, and with earth are filled, the gaudy pots in which they grow. Wait but a little and all the showy flowers which figure on that lofty stage, there will be no more to say than of the humble violet, that creeps upon the ground, and fades in the month of March. Paint such a flower-pot, and inscribe it with the motto: We fade like other bowers; Earth and nothing more, and you will have an appropriate emblem of worldly greatness and glory. It is true; that in the garden of the world, God has exalted some men above the rest, and given them superior consequence and distinction, by the dignities, honors, offices, wealth, palaces, clothing, or attendants, which they possess. After all, however, they still continue earth and ashes, are sustained by the earth, like others, and when they have shed their blossoms, and finished their course, become earth in the strictest sense of the word.

THE SECRET OF A HAPPY HOME.—Yes, if you wish to make your neighbors and your family happy—if you would see calmness and evenness of temper developed in your children—if you would lighten the cares and smooth the path of the companion of your bosom—do not irritate, or scold, or be in a passion when your humor is crossed, but remember that others have hearts as soft as yours, and let the sunshine of Christian meekness and gentleness always beam from your eyes. How happy will be the circle in such a case! Ay, this Christian temper is about the only requisite to make families happy—places which husbands and children will regret to leave, and be glad to return to. Let the husband be indulgent then to the annoyance of his ever-working, and often over-working, wife; and let the wife always meet him with smiles when he comes home, perplexed with the cares of business; and let

both be forbearing under their mutual imperfections, and homes will more as God intended them.

There is much Christian tenderness, and heart-softening sentiment, in the composition we give below, taken from the *Christian Secretary*.

### The Deserted Conference Room.

Ye need not hang that candle by the door. Ye may remove his chair, and take away his book; He will not come to-night. He did not hear the bell Which told the hour of prayer. I cannot speak the reason, But he does not seem to love, as he did once, The conference room.

We've waited long of late, and thought we heard at length, His well-known steps. We were deceived; He did not come. 'Tis very sad to say, But he will never come again.

Do you remember how he'll sometimes sit In that now vacant corner, quite hid by its obscurity, Only ye might perceive his matchless eye Striving to read the feelings of your souls That he might know if ye would hear the voice of Jesus? Ye do remember—well—He's not there now. Ye may be gay and thoughtless, if ye will, His glance shall not reprove you. Or, if ye choose it, ye may slumber on your seats And never fear the watchman's eye, It weeps not o'er you now.

There—listen to that hymn of praise, But how it falters on the lips; How like a funeral dirge it sounds, 'Tis sweet to pause and think In what a higher world than this his spirit shines. How very near he is to Jesus. For sure he must be near To His in Heaven, who did so love his name on earth. And now he's washed his mortal woe and sins away, And now he drinks the consolations of a Saviour's love, And now he unites his voice to angel themes, And now he joins a band, the rapture of whose song An angel's mind can scarce imagine.

How does he swell the chorus, "Thou wast slain for us." A song not new to him. He had been learning it In years gone by.

But we are not in Heaven. We are here Where delusion reigns in every heart, And sorrow looks from every eye. Soon we must go away, and there is none to ask A blessing for us. When we're done praying We shall stand and wait. But none shall say "Now grace be with you."

At what He does, who made us. He has done well; So be it Father, even so since it hath seemed Most righteous in thy sight. And if we ask of God a blessing for ourselves, If we repent that we have sinn'd against Him, He will not frown upon us, He'll hear our prayer. We'll go then, trusting in His name, He off hath blessed us in this room, He'll bless us yet again—we'll go. Ah! ye have lost your leader, and ye cannot sing. But harken! When ye struck that note, Did ye not hear an angel voice take up the lofty strain, "For Thou, O Lamb of God, art worthy."

'Twas his voice. Not rising, as in former days, from this low temple; Sing softly, or ye will not hear it. Only the clearest softest strain, waving its way From the celestial world, just strikes the listening ear, And now, 'tis gone.

Ye've not forgotten what he us'd to say, Or, if ye have, methinks he'd answer, "Remember, O my people, for the day approaches When ye must remember. Accept of mercy, while ye may. What shall profit Thee if you again the world and lose your souls?" And then he would conclude, perhaps, "A few years hence, and, where are we? Our bodies mould'ring in the tomb, Our spirits forever forgotten by the living, Our very names, where are they?"

O how he chills the heart to think That voice no more is heard, within these walls It is no fiction, it's no deluding dream! Ah! no. One friend is gone. The damp of death is o'er him.

The moon is shining on his grave. He will not wake Until he wakes to immortality.

### Power of Maternal Love.

The following narrative is well-authenticated. A correspondent of the *London Morning Chronicle* heard the statement from a woman who has been sent to Sydney under a sentence of transportation. There could have been no motive to deceive, and the very character and terms of the statement forbid the suspicion of its being made up. We have seldom met with a more impressive illustration of the power of love over hard hearts: This woman was a Roman Catholic, and was, when in England, under the care of Mrs. Fry, a woman whose name is endeared to every benevolent mind. In speaking of that lady, she said: "We, (the Roman Catholics), looked upon her with doubt; and this fear on our part made her do less among us than she otherwise would; for, had as we were, we looked upon it as the last fall to give up our faith. Now, she had a remarkable way about her—a sort of speaking that you could hardly help listening to, whether you would or no; for she was not only good, but downright clever. We'll just to avoid listening when she was speaking or reading, I learnt to count twelve backwards and onwards, so that my mind might be taken up, and I actually went on until I could thus count six hundred with ease. It was a pity we had such a dread. Well, she had a way of speaking to one of us alone, and as I respected her character too much, altogether, to tell her a lie, I kept from the sermon, as we in derision used to call it. But when she was taking leave of us, she just called me on one side, saying she would like to speak a few words to me; 'so,' says I to myself, 'caught at last!' Well, she came close to me, and, looking at me in a very solemn sort of way, she laid her hand upon my shoulder, and gave me a pressure that told that she felt for me; her thumbs were set firm and hard on my shoulders, and yet her fingers seemed to

have a feeling of kindness for me. But if was no lecture she gave me; all she said was, "Let not thine eyes covet." No other words passed her lips; but then her voice was solemn and awful, kind as a mother's, yet just like a judge. Well, when I got to the colony, I went on right enough for a time; but one day I was looking into a work-box, belonging to my mistress, and the gold thimble tempted me. It was on my finger and in my pocket in an instant; and just as I was going to shut down the box-lid, as sure as I am telling you, I felt Mrs. Fry's thumbs on my shoulders—the gentle pleading touch of her fingers. I looked about me—threw down the thimble—and trembled with terror to find I was alone in the room. Careless, insolent, and bad enough, I became often in the factory. Well, do you see, at night, we used to amuse each other by telling our tricks—agitating one another on in vice. Among us we had one uncommon bright girl—a first-rate mimic, and she used to make us roar with laughter. Well, this fun had been going on for many weeks; she had gone through most of her characters, from the governor to the turkey, when she commenced taking off Prison Cooper and Father Terry. Some way it did not take, so she went back to Newgate, and came to Mrs. Fry to the very life, but it would not do; we did not seem to enjoy it; there was no fun for us. So then she began about the ship's leaving, and our mother's crying, and begging us to turn over a new leaf; and then in a miming, jesting sport, she sobbed, and bade us good-bye. Well, how it happened, I know not, but, one after the other, we began to cry; and "Stay, stay! not my mother," said one. "Let Mrs. Fry alone. Father Terry must not be brought here, nor Father Cooper—stay, stay." Well, she did stop; but tears were shed the whole of that night. Everything had been tried with me. Good people had sought in vain to convince me of my evil ways; but that girl's ridicule of my mother I could not stand. Her grief was brought home to me, and not to me alone, but to many. I do believe that night was a great blessing to many. I was so unhappy that the next day I tried to get out of sight to pray; and when I got a hiding-place I found three girls on my knees. We comforted each other; and then we spoke of our mothers. Mine was dead. She left this world believing me past hope; but the picture of her grief made me earnest in search of that peace which endureth forever.

A Lay Preacher in Scotland.

We find the following notice of an interesting character, in the *Watchman and Reflector*. We hope that lay preachers of such a description may be multiplied in the Christian world. We are in favor of having men schooled for the Ministry, yet we fear that preaching is followed too much as a trade.—

The English and Scottish papers have many allusions to the remarkable pulpit power and success of a lay preacher in Scotland, who has been recently converted, and is laboring with the zeal and earnestness of the early reformers, to convert men to Christ. When the need of a large increase of preachers is so urgently felt in our country, it may lead Christians to pray with faith for laborers in the harvest field, to know of workmen who need not be ashamed, called directly from the world to labor with eminent success in gathering in sheaves for Christ. The Edinburgh Express has the following account of this revivalist:—

"During the past week various Free Church and Baptist pulpits in this city, including that of Dr. Candlish, have been occupied by a lay preacher of singular power and earnestness. His name is Brownlow North; he is a member of an aristocratic family, being a lineal descendant of the famous Lord North, by whom the island of Arran was possessed, before it passed into the hands of the Hamilton family. Mr. North appears to be upwards of forty years of age. Until a few months ago he was a man of fashion 'about town,' given to sporting and the more common forms of time-killing, prevalent among the upper classes. He was then brought to a knowledge of the truth, and straightway became an active in the evangelistic, as he had previously been in the sporting field. Beginning in the Aberdeen and Elgin pulpits, he has been gradually making his way south; and his ministry has been attended, in some cases, with the most remarkable results. In the history of the Scottish pulpit, there has never been such a man as Brownlow North. He is the first of his kind who has declared for the right side in the form which his energy and zeal developed. The Haldness were lay preachers; but, before they were converted, they had always been earnest and thoughtful, if not deeply spiritual men. Here we have a 'fast man' of the aristocracy turning from the evil way in the prime of his manhood, entering the pulpit with a small stock of theology, and no great demand of words, and somehow taking the hearts of the people by storm. The spectacle is unique. We listened to this remarkable preacher on Sabbath evening, when he preached from the pulpit of Dr. Candlish. The church was crowded an hour before the sermon began, and hundreds were unable to procure admittance. Mr. North made his appearance in a simple, but fashionable suit, such as is usually worn by gentlemen of his class. A gold eye-glass dangled on the breast of his overcoat; and, but for the simple, earnest severity which rested on his countenance, he looked the impersonation of the smart, loose, and attractive man about town. Although scarcely so tall, he bears a striking resemblance to Mr. Aytoun, the laureate of Claverhouse. He led the services calmly at first; and with the utmost simplicity. But, before he had got through the first prayer, his frame became convulsed, his bosom heaved, his hands were clenched together, with a vice-like tenacity, and the tears streamed over his cheeks as he implored the blessing of God upon his labor among unconverted souls. The greater part of his lecture was addressed to the backsliders. There was not much elegance in his elocution, although it was always natural; and his rhetorical knowledge was evidently far from extensive. But somehow, there was that in what he said, which infused a wonderful vitality into his sayings; which, in the estimation of some,

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Have become threadbare and commonplace. With the preacher, many of the hearers were dissolved in tears, and we never saw a Scottish congregation pervaded by the same thoughtful calm when it rose to disperse. He had made an impression on all, that he was a sincere, simple-minded man, who had violated the habits of his class and his country, to save his fellow-men. Mr. North has preached five times during the past seven days; and to-morrow he preaches twice—once in the Tabernacle, the place of worship which was built many years ago, for the sake of the non-church attenders, by Mr. Robert Haldane."

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Attraction and Repulsion Again.

If we can ascertain what it is that prevents men from finding satisfaction in each other's society—and whether it can be removed, we shall then be able to answer all the other queries which arise out of this subject. To understand the nature of the repelling element which drives men asunder, we must observe closely. Those who do so will find, that, whenever two persons meet for the first time (in the absence of all other persons or circumstances calculated to excite suspicion or fear,) they are always objects of interest to each other. We do not mean that they always admire one another, but that they are objects of interest to the one to the other irrespective of any particular attractions, except the single consideration, that they are human. We wish this fact to be considered. Childhood furnishes numberless and indisputable illustrations of it in their conduct towards each other. We think children, without exception are delighted to see one another, and that they never know any feeling of displeasure towards their little companions, till their desires come to cross each other and they are thereby brought into conflict. They will generally, when they first meet play together with perfect satisfaction. But soon one is observed to want what belongs to the other—and though every method is tried to make the child see and feel that he ought not to have the pretty plaything on which his heart is fixed, because it is not his, he seems not to understand, or if he does, he pays no attention to that fact, but clutches and clings to the gilded toy he so much admires, and then there is dislike or hatred. What we wish to have understood by the foregoing is, that men, instead of having any inherent dislike to each other, naturally and spontaneously love one another—that all dislike arises out of injustice, flowing from inordinate affections for certain things. It is the same thing in men, and in children. The toys of the latter are as mighty a motive with them, as the riches, the pleasures, and the honors of the former are with them. Injustice then, in desire first, leading to injustice in deed, is the cause of men's dissatisfaction with each other. Were it not for this, they would from natural affinities unite and be happy, so far as their happiness is derivable from one another.

The saying, "Be just before you are generous," is a profoundly wise one. There are many persons who are very ingenious in the employment of various blandishments for the purpose of gaining, or retaining the good will of their fellow-men, while they in many respects violate the claims of justice in far more important relations. The employment of such blandishments often, however, only has the effect to incline those upon whom they are employed to reciprocate in a similar kind of conduct. This courtesy becomes substituted for justice. In such cases persons more frequently deceive themselves than others; for while they think they have convinced each other of their uprightness and good feeling, the duplicity of the other is perfectly transparent to each. And not only so, but perhaps at the same time, each is carrying on his artfully laid scheme, or plot, to overreach the other. He who succeeds, secretly, prides himself in it—he who fails, covers his defeat with affected indifference, and perhaps says within himself, "I will have revenge yet." Still, these men treat each other with great urbanity, perhaps. Thus things sometimes go on till all possibility of men's loving or enjoying one another's society is out of the question, though the rind of civility may blush on the pliant boughs of suavity in mock resemblance of the first ripe fruits of the orchard. Now, if instead of this gilded cheat, we could have justice in its native and unadorned simplicity, men would not find it all beyond their power to love one another. We do not say, that justice is the highest point to which men ought to aim, or to which they can attain, by no means; but, on the contrary, that it is the very lowest point at which they can lay any claim to respect, or love. It is true, that injustice is sometimes unintentionally done. But it is of little service practically, to dwell on this point, because we are so incapable of ascertaining when the wrong is designed, and when not. If we could be freed from intentional wrong, we might bear the other patiently as unavoidable, or, which is probable, the doing away the one, would remove the other. So long as men think injustice is done them, they will be repelled from each other. A criminal readiness to believe we are wronged, is a prolific source of ill feeling and real injustice among men. It is very true that men often claim more than justice and thus wrong their fellow-men. But we have no right to expect any man to take up

with any thing less than justice. With that most men would learn to be satisfied, though it were yielded in the most unostentatious manner; while no one can accept what he thinks is a counterfeit, in its stead, however artfully it may be devised. It is not so difficult to know what justice requires, that men need violate its claims. Its outlines are very distinct, and its form very simple. But can injustice be removed, or are men so inveterately bent on it, that nothing can restrain them from it? We think it possible to cure a majority of them of this ruinous habit. If others think the case is hopeless we do not wonder, yet we do not. The first and most important question here is, how this can be done. Our answer is as follows, men must be brought to comprehend the issue of their course—they must understand the inevitable consequences of their acts. The ignorance of many apparently well instructed persons hides from them the certain effects of their doings. The inconsideration of many others prevents them from realizing to what they are hastening. Indeed, there are but few if any who understand these things as they might and ought, and as we trust men will at some coming period. There is no reason to doubt that the greatest good attainable by each individual is to be found in a strictly just course of conduct. When men come to see this truth clearly, their self love, which under a false impression becomes selfishness, will lead them to be just for their own sakes. Such is the case to no small extent even now; and there is an increasing tendency in that direction, and nearly in proportion as men become enlightened. Who can believe that the diabolical outrages lately consummated in this city would have participated in by those outlaws who have been so suddenly sent to their last account, if they had known what their fate would be. They no doubt expected to escape injury, if they were sober enough to think at all of the matter. But they became the prey of their inordinate passions, and the injustice to which those demoniac desires led them. If they had treated their fellows justly they might now have been enjoying life, and the love of society. When we concentrate our thoughts upon such displays of iniquity as have recently come under our notice in this city, we are apt to think the world is growing worse, and so it probably is, in certain places and particulars; as a whole, however, we believe it is growing better, as the sure result of the increase of knowledge. We do not believe it is in sin to meet light and not shrink before it as a general fact, though for a time, and in many instances the wicked become more and more wicked as they become more knowing. In our opinion, the power of truth is invincible, and midst the ever changing scenes of earth it is moving on to victory over the injustice of man; and when that shall be destroyed, we are certain men will be at peace with, and delight in each other. But we do not trust in knowledge to bring about such a state of things under an Atheistic idea, as if there were no God. No! We expect that God will infuse and diffuse not only knowledge generally, but the knowledge revealed in the Bible, till it annihilates the prevailing injustice among men, and they become free from its repelling power, and rest in the enjoyment of each others society and love. Then shall men enjoy the benefits of the brotherhood of man, and do honor to the Fatherhood of God.

The deeply pious sentiment of the article below, which we take from the American Presbyterian, cannot fail to affect favorably those who will take the trouble to read it: Gotthold's Emblems.

Some two centuries since there ministered in the church of St. James, at Madgeburg, a pastor, who, though not known even by name to but few, was the recipient of love and applause almost unparalleled. This pastor Christian Schriver, published a collection of "devout thoughts which suggested themselves on various occasions to a fellow pilgrim called Gotthold," which have been lately translated from the German and reprinted. These "Emblems" are arranged for the days of the year. That our readers may see how this old German wrote, we give his touching "Dedication," and add below a sample of the emblems. DEDICATION. My God I from this time at which he now contemplates his work, and gives it to the light, it is just a year since Thy servant was at the point of death, and in the eyes of many was even already dead. I had brought the "Incidental Devotions" down as far as "The Rod," when it pleased Thee to judge me worthy of concerning the truth of what I had written concerning it. My strength departed, my countenance became wan, my tongue cleaved for weakness to the roof my mouth, and could scarcely tell the physicians how sorely parched my body was with fever. My nails were white. Faint and scarcely audible was the beating of my heart. I had bid farewell to my dear friends, and with joyful longings (as Thou knowest,) counted the hours, after the lapse of which, I hoped to be with Thee, and to enjoy Thine ineffable glory. There were believing souls, however, who with Thy feet, and implored of Thee to spare my life. And so it seemed good to Thy mercy to add to the number of my years. Thou didst strengthen and raise me up. I was made a miracle and monument of Thine Almighty power and goodness. Thou hast showed to myself and others, that our God is the God of salvation, and that with God the Lord belongs the issues from death. What else, then, can I do, but thank Thee for Thy faithfulness! My lips and my soul, which Thou has redeemed, shall rejoice in Thee, and sing Thy praise; and to Thee this life, mercifully granted a second time, shall be henceforth consecrated. It is true, O my Father, that a worse thing afterwards befel me. One cross was made to succeed another. Thou tookest away the de-

heart, had I not thought such a name too much for mortal creature. I had received from Thee an image which I bore about in my bosom, as the visible mark of Thy favor, and loved it for the graces and virtues which Thou hadst impressed upon it. Alas, my God I well do I remember how the dear soul, when she saw my danger cast herself upon the face before Thee, and with some deep sighs and burning tears, offered her life as the ransom for mine—how she forgot herself, and had no eyes but for Thee and me—for Thee, from whom she expected consolation and help—for me, whose life, her love to Thee and myself, made her prefer to her own. And Thou wert pleased to make the exchange—leaving me among mortals to serve Thee and the church militant; but enrolling her, to Thy eternal glory, among the immortal of the church triumphant. Thou hast delivered her soul from anguish and death, her eyes from tears, and her feet from falling; above all things was she in the land of life. All things was she to me, as Thou knowest; above all things was she to me, the sun and joy of my house. What more should Thy servant say? Lord, thou seest how my heart fills at this remembrance, and how it melts me into tears. And yet why should I weep for one from whose eyes all tears have been wiped away? Why mourn for her who shall mourn no more? Why sigh for a saint who has left behind her in this world a blessed and holy memorial, and is now amid the choirs of angels, singing the new song with Thine elect, and exulting in Thy salvation? I have lost a jewel in time, but I know it is kept in heaven, and I hope to recover it there, and to lose it no more forever. It was amidst these and other crosses that the following meditations sprang up, and made their appearance, like flowers beneath a thorny hedge. If they possess any scent of life, any power of Thy Spirit, any of the honey of Thy goodness, which believing souls, like hungry bees, assiduously seek to Thee, O Father, and to the dear Cross, be all the thanks. At Thy feet, I now humbly lay this bunch of flowers of affliction, asking of Thee one only boon, which is, that Thou wilt now and forever be my gracious God and Father. For whom have I in heaven but Thee? and there is none upon earth whom I desire beside Thee. Thy servant forever, CHRISTIAN SCHRIVER. MADGEBURG, 16th Aug., 1671.

Sectarianism. CONCLUDED.

Bro. C. says, "he has told me long since wherein he believed I had erred," and I thank him, for I also have told him wherein I think he erred. We both failed to convince each other of our errors. The reprinting of Bro. C. concerning my allusion to Swedenborg, is what might be expected from his probably mistaking what the Swedish Seer claimed. For Bro. C. is not the only one who has misunderstood the mission of that wonderful man. And it would argue at least honesty in the world, if it would first ascertain the truth on that subject ere it condemns or approves. No one who holds the view of Christ in agreement with Swedenborg on that point can scarcely possibly endanger the truth on that subject. For he who has not read that Seer, concerning the character of Christ, has yet to begin at the beginning of Swedenborg's theology. For no follower of Swedenborg can possibly be guilty of denying the Supreme Deity of Christ. As the Capernian philosophy settled and solved the great question of astronomical science—Swedenborgian theology has solved, if not settled, the whole science of the Incarnation, Atonement, Redemption, Resurrection, and Future existence. Swedenborg held, that Jesus Christ was truly Deity, incarnated. God manifested in the flesh, hence that the God—man—Christ Jesus—was none other than Jehovah himself—the LORD of heaven and earth. Believing therefore as I do, that Swedenborg's view of that subject are true and scriptural, I cannot conceive how I could possibly compare the Swedish Seer with Christ. If any thing I wrote favored such a comparison, I can assure Bro. C. that it was not intended. For however heterodoxical I may be on other subjects, I maintain that I am strictly orthodox on the Divinity and Supreme Deity of Christ. And so orthodox am I upon that point, that, with some views of the communion, I should withhold fellowship lest I might be considered as in complicity with a real though unintentional "indignity offered to Christ," or with those who had lost the sight or sense of the paramount, the exclusive Divine claims of the Son of God.

If there is any one point in the Bible more clear than another, it is the great central truth of the Unity of God, and his incarnation on the earth. And while I feel under obligations to Swedenborg for his mastery and overwhelming vindication and explanation of that "mystery of godliness—God manifest in the flesh," still I learned that truth from the Bible long before I ever read a sentence from his pen, as far as my recollection now serves. I therefore repudiate all insinuations of having "my head filled with Swedenborgianisms, Bushisms," &c., as unfounded and unjust. And here I wish to say farther, that no man can lay higher claim to the plenary inspiration of Scripture, than Emanuel Swedenborg, and while all other views of plenary inspiration seem to be crumbling beneath the march of science, his only may be found to survive unhurt.

"Amid the wreck of matter and the crush of world," I would therefore earnestly recommend to all those who wish to avail themselves of the most profound commentary on the Bible ever written by man, to read the "Arcaena Celestia" of the Swedish Seer. And to all disbelievers or doubters concerning the divinity of Jesus Christ, I would recommend a work called "Yaveh," written by a gentleman from Yale College, with an introduction by Dr. Taylor, as also the "True Christian Religion," by Swedenborg. Perhaps I ought to apologize for so lengthy a notice as the above. But when so many seem to be stumbling on the dark mountains of error, or driven to skepticism and infidelity

by the confusion of tongues in theology, my soul is burdened with a desire to point them to some sources of truth, from which they are kept by a prejudice as cruel as unjust. Passing over the remainder of Bro. C's article as not necessarily demanding a review, I shall only notice a remark near the close, where Bro. C. thinks I cannot divest myself of responsibility in sitting at the Lord's table with certain others, &c. As I have several times maintained my views of the communion through the Recorder, and as it is thought by some, that the discussion of that question is a violation of covenant obligation, and would endanger the denomination, I trust Bro. C. will excuse me from examining his position. I will only say that I frankly admit, that Bro. C's practice on that subject is but the legitimate effect of his views of communion, and that in my opinion consistency would place every close communionist in a similar position, for I can see no middle ground between the extremes. While therefore I expect to fulfil my covenant obligation practically in that respect, still in my opinion, every true disciple of Christ has the right to remember his Saviour in that institution, whenever present at its celebration, and have never been capable of shouldering the responsibility of forbidding him. Those who are, may. But to conclude. Bro. C. and myself may differ about the technical definition of sectarianism. But so long as I see the body of Christ divided and subdivided, rent and torn by strife and dissension, bleeding at every pore; when I see such vast sums expended to build up a mere party in religion; and when I see this Babel building instead of the glorious temple of Christianity, I can but mourn and cry. "Spare thy people, O Lord, and give not thy heritage to reproach." Perhaps I ought to be borne with, as one weak in the faith, and who can say, but that my feeble light may guide some one out of the labyrinthian mazes of ecclesiastical error. S. S. GRISWOLD.

Kansas Emigration.

As I am frequently receiving letters of inquiry concerning any prospects for a Sabbatarian settlement in Kansas, I propose to reply in short, through the columns of the Recorder. I, in company with A. R. Jones and others, took a tour to the Territory in April and May last, and explored quite an extent of country, especially that portion lying between the Kansas and Neosho rivers, and finally pitched our tents in the Neosho valley—on a tributary stream called Dow Creek, which, in our judgments, appeared to be the spot, above all others we had seen, around which might cluster a large society of Sabbatarian-keepers, with as good land, and as healthy a location as is to be found in the territory. Since then, others have joined us, making six Sabbatarian holding claims around the same point, and all now residing upon them, except myself, and I intend to return as soon as I get my affairs settled up in this place. We have staked off a town site, and filed on the same in the land office at Leocompton, with the intention of starting a village if possible, comprised entirely of Sabbatarian-keepers, where we can have our own schools, churches, and academies, and thus insure to our people that independence so essential to the prosperity of our society. We are located one hundred miles from the Mo river, sixty-five miles southwest of Lawrence, twenty-five miles from Council City, and five miles north of Emporia, directly upon the rail route.

Emporia is situated between the Neosho and Cottonwood rivers, one and a half miles from each, and from its location must become a town of much importance. Although the first house was built in April, it now boasts of a large hotel, three stores, mechanic shops, and a printing office, where is published a newspaper called the "Kansas News." A person standing upon the site, with such a delightful country on every hand, it will require but a little stretch of the imagination, to fancy splendid mansions, thrifty orchards, fruitful vineyards, and "the cattle upon a thousand hills."

One advantage we have over other sections of Kansas, is the great abundance of timber—sufficient for all building purposes for ages to come. There are two steam saw-mills within eight miles, and two, with grist-mills attached, within four miles of us, all of which are now, or will be in a few days, in successful operation. The principle objection advanced against our locality, is the great distance from navigation; now this, I consider an advantage, from the fact that the farmers, on or near the Missouri or the Kaw rivers, will be obliged to compete with all Missouri, consequently all their grain will have to be sold at a very low price—while on the other hand, all that can possibly be raised in the Neosho valley for the next ten years, will demand the highest prices, to supply the emigration which must necessarily settle up the vast extent of country beyond us, and again we have the Great Santa Fe route near us, over which is carried the entire commerce of New Mexico, by trains of from ten to fifty wagons each. In traveling five miles on the road one day, we met a train of fifty wagons drawn by five hundred head of cattle, driven by fifty Mexicans; and we were told that scarcely a day passed without bringing with it such a train. The trains for miles in length, remind the observer of oriental practices, when immense caravans journeyed over the plains of Syria and Arabia, bearing to the cities of the Mediterranean the wealth of the Indies. These trains must all be supplied with provisions the whole distance of eight hundred miles. Here a railroad must soon be built, for a country with such rich land, with all the advantage of large quantities of timber

—building stone, lime stone, and stove coal, settled up as that is, by some of the most intelligent and enterprising men of the east, will not long be deprived of all the luxuries and conveniences of an old settled State. We have a delightful climate, with only two months of hard winter, and ever a gentle breeze in summer—with no local cause, to prevent its being a very healthy country, for there is not a swamp or lake in the whole territory. Latitude the same with Washington City. There are plenty of good prairie claims yet unoccupied, but the timber is all taken; but that will be no detriment, with so plenty near by. We can buy good rails for three dollars per hundred, shingles five dollars per thousand, lumber has been very high, on account of the scarcity of saw-mills, but will now become cheaper. As for the troubles, they are at an end, and it is sure to become a free State. Kansas is by no means exempt from the inconveniences and trials attending the settlement of every new country, but there are many hardships and privations to encounter, and the man that starts out, with barely money sufficient to carry him to his claim, will probably regret that he has ever left his native place, for every mouthful of food he uses for the first season, will have to be bought and paid for at an extravagant price. So let none go without his eyes open, let none go but the industrious, and they may be sure of ultimate success. W. B. DAVIS.

THE BRITISH MINISTER A SABBATH-KEEPER.—The Christian public will be gratified to learn that the British Minister at Washington, Lord Napier, sets a good example as to keeping the Sabbath—steadfastly refusing to receive visitors on that day. We understand that a commodore in our navy not long since called at Lord Napier's residence on the Sabbath. The servant, who came to the door, informed him that his lordship did not receive visitors on Sunday. "But I am Commodore," replied the visitor. "It makes no difference, sir," said the servant, "he will not receive you." "But go and tell him Commodore" has called." "I'll do so, sir, if you insist upon it; but I know he'll not receive you, for it is not his custom to receive visitors on Sunday." The finale was that the commodore had to depart without seeing the minister.—[Presbyterianian.] We like the firmness of Lord Napier as seen in the foregoing, in not receiving visitors on Sunday, on the supposition that he thinks Sunday is the Sabbath, but it shows that "great men are not always wise." It also shows that knowing men can be made the subjects of mere deception and superstition. How strict Lord Napier may be in respect to Sunday sanctification we are not prepared to affirm. One thing we do know however, which is, that the English Church does not, and never has admitted the sanctity and divine claims for Sunday, as being the Sabbath, which the Puritans have set up. If the British minister assumes the Presbyterian ground on that point, we think the English Church has, in his case, got more than it contracted for.

RELIGIOUS INTELLIGENCE. The Baptist church in Ticonderoga, N. Y., has had an addition twenty-four members. The Rev. Nathaniel Beach, late of Milbury, Mass., was installed June 3, over the Congregational Church of Little Compton, R. I. The Rev. James Hepburn, late of Stamford, Ct., has accepted the call to the pastorate of the Baptist church in Northville. A new mission chapel was dedicated in Albany on the 14th. This is the second mission chapel established by the Albany street Baptist church, each at a cost of about \$7000. The Rev. Dr. Magoon has asked a dismission from Oliver Street Baptist Church, N. Y. This has grown out of a division of feeling on the matter of removal up town. William Buxton of England, was ordained to the work of the gospel ministry and the care of the Baptist church in Bethany, N. Y., on the 11th ult. A Baptist church, consisting of eighteen members, was organized at Clinton, Iowa, on the 2d ult. A lot has been secured for a house of worship, on which it is proposed to erect a stone structure, 70 feet by 45. Bro. Lewis Raymond, formerly of Chicago, but more recently of Sandusky City, Ohio, has become pastor of the Baptist church recently organized in Aurora, Ill. An extensive revival is in progress among the Baptists of Williamsburg, Va. Thirty have professed conversion. Rev. E. A. Dickinson, from Charlottesville, has been assisting the pastor. At Lawrence, Mass., lately, four persons were baptized in the Merrimack, by Rev. A. D. Williams, of the Freewill Baptist church. In the afternoon nine persons received the hand of fellowship; making thirty-six received into that church within the past month. Rev. Dr. Turnbull, of Conn., baptized five candidates lately; among the number—his own son. In the afternoon he gave the hand of fellowship to 10; 5 of whom were by letter. Rev. Dr. Ives, of Suffield, baptized five not long since. There has been a gradual but genuine work of grace in progress in Suffield for some time past. The F. W. Baptist church in New Market, N. H., is enjoying a precious revival of religion. Souls have been converted, backsliders reclaimed, the hearts of saints made to rejoice in God, the rock of their salvation. And the glorious work still continues in a quiet but powerful manner. Seventeen happy souls have already united with the church by baptism, and others will go forward in the blessed ordinance soon. May the Lord multiply revivals until the earth shall be filled with his glory. Bro. John C. Wier writes to the Christian Era, under date of Lowell, June 11th, as follows:—"An interesting work of grace is now in progress at Groton Centre. It broke out very unexpectedly just before E. G. Tucker, the pastor of the church, left for his new field of labor, in Wells, Me. Every day it has been increasing in interest, and a number have been brought into the liberty of Christ. Bro. Tucker had the privilege of baptizing four young men just before leaving. Six arose for prayers, and some new cases among them, the evening before he left, and others went home promising to pray. The church seems to be conscious that God is among them, and many are anxious about their children and members of the congregation. The anniversary meetings of the Maine Baptist Convention was held at Portland, June 16. The receipts of the State missionary society have been about \$2,400; number of churches and stations aided about 30. A resolution was passed endorsing the Missionary Union, and pledging its support. The resolution on slavery, while "not ignoring human agencies as suitable instrumentalities to be employed for the removal of social evils," relies on the "glorious gospel of the blessed God," as "the only Sovereign remedy" for the wrong and sin which afflict the human family. The Connecticut Baptist Convention held its annual meeting May 9th. The report of domestic missionary operations indicated gratifying progress. The Convention has kept one missionary constantly in the field and has afforded pecuniary aid to nine churches, to the amount of \$400—the whole expenditure of the Convention for the year, \$1250. A resolution was passed bearing emphatic testimony against the legislative assumptions and judicial determinations of the Slave Power in our land, whereby men are deprived of their liberties of conscience, and of their equal civil rights. The Baptist Convention of Southern Illinois, met with Paradise Prairie church, in Perry county, June 11th and 12th. The subject of Domestic Missions occupied most of the time of the Convention. It was finally resolved to elect an Executive Committee of ten brethren, who should have entire charge of the work in the southern part of the State, and act in conjunction with the Board of the General Association, on the same basis as the Executive Committee in the northern part of the State. The plan is to be submitted to the General Association, with the request that it recognize this Committee as its Executive Committee for the southern part of the State. The sixty-second anniversary of the Osego Convention was held at Morris county, N. Y., June 17th and 18th. J. B. Pixley was chosen Moderator, and L. Bolton, Clerk. Sermons were preached during the session by J. B. Pixley, N. Ripley, J. Smith, Jr., and L. S. Livermore. A resolution was passed, recommending a consolidation of national benevolent societies. The number reported baptized during the year was 32; the Warren church and New Lisbon having the largest additions. The next session is to be held at Jordanville. The annual session of the Mohawk River Baptist Association was held at Pleasant Valley church, June 3d and 4th. D. Ingham was chosen Moderator, and Joslyn and Bennett, Clerks. Only four were reported as having been received by baptism during the year. The next session is to be held at Newport, Herkimer county. The East New Jersey Association held its sixteenth anniversary at Red Bank, June 2d and 3d. W. H. Parmy, of Jersey City was chosen Moderator, and R. D. Middleitch and T. D. Morrill, Clerks. The letters from the churches report an aggregate addition of about 320 by baptism, and a total number of 5,442 members. The following says the S. W. Baptist, is from elder A. Van Hoose, of Eufula, Alabama:—"I have just returned from Lumpkin, Ga., where I have been attending a protracted

SAILOR, N. J., June 30.

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The Agitation Going On.

The Albany Evening Journal is far enough from being a thorough and consistent anti-slavery paper, but it certainly has a clear vision of the folly of those who are regalling themselves with the idea that if Kansas, in spite of the struggles of the Border-Ruffian Democracy, shall become a Free State, the anti-slavery agitation will cease. It says:—"Mistaken souls! The contest between Liberty and Despotism is everlasting. We have now had only one phase of it. For twenty, perhaps fifty years to come, the agitation of the Slavery Question as it relates to this country is to go on increasing, in a ratio compared with which that of the past ten years is a snail-paced. We not infrequently hear some well-preserved old fogey bawling the violence of the present controversy, when, if he had but half an eye, he might foresee that what is coming will make the present agitation seem but the murmuring of an impending storm." The foregoing from the National Anti-Slavery Standard, is a species of prophecy, which, though it requires no inspiration to make known, yet, to fit men to look the darkening prospect in the face, or what is worse—to meet the rising tempest, they will need the spirit of the Prophets and Apostles, and of the martyrs also. It is time that the allusion of putting a stop to the agitation of the Slavery question was dispelled—it is time that men should know that they cannot have their election or choice in respect to this matter. They ought to know and they will know sooner or later, that whether there is a God or not, there is a law in nature—brighter and mightier than the enactment human legislators.

THE BETTER LAND.—OUR relatives in eternity outnumber our relatives in time. The catalogue of the living we love becomes less, and in anticipation we see the perpetual lengthening train of the departed; and by their flight our affections grow gradually less glued to earth, and more allied to heaven. It is not in vain that the images of our departed children, and near and dear ones, are laid up in memory, as a picture gallery, from which the ceaseless surge of this world's cares cannot obliterate them. They wait there for the light of the resurrection day, to stand forth holy, beautiful and happy—our fellow-worshipper forever.

APPLAUDING PREACHERS.—In the fourth century the preachers were applauded during the delivery of their discourses after the manner of popular lectures and political assemblies in modern times. Indeed the frequent cries of "Orthodox," and the clapping of the hands and the stamping of the feet in the churches, were as common at this period as similar proceedings now at the opera. It is related that Chrysostom, the celebrated preacher, was applauded in the great church at Constantinople by the people waving their plumes, their handkerchiefs, and their garments, and by others laying their hands on their hearts and exclaiming, "Thou art worthy of the Priesthood."

General Intelligence.

meeting: The good Lord was present and poured out a blessing that there was not room enough to contain. There were 33 baptized and 3 lying over for baptism.

It is stated by the Wesleyan, that the Protestant Methodists have in thirty years reached 70,000 members, with more than 1,600 ministers, stationed and unstationed, and one thousand houses of worship, worth more than a million of dollars, besides the other denominational appendages.

Thomas H. Stockton, in a late number of his Bible Times, says: "It is not in bitterness, but with sorrow that I look upon the church, in too many instances, as a people not called out from the world, but with the world called in."

The Report of Foreign Mission Board of the Southern Baptist Convention, which we find in the Western Watchman, concludes with the following recapitulation: It will be seen that the Board have five missions, twenty-four stations, fifty-seven missionaries, twenty-two day schools with about 700 scholars, a number of Sunday schools, with a good attendance of scholars. Baptized since the last Convention 200 or more.

General William Walker left New York for the South on Wednesday of last week. He departed with somewhat less ostentation even than he came, and managed during his stay, to disabuse the minds of most of those who had before thought him a man of mark.

The family of Mr. Edward Gill, of Chesterfield Co., Va., have been continually ill for some time past, and two children have died. A recent investigation shows that the cook and two other slaves have been in the habit of putting carbonate and sugar of lead in their food, to kill them by degrees.

Alfred Highland Water-Cure. This establishment, for the cure of Chronic Diseases, is conducted by H. P. Burdick, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Diseases, Bronchitis, Incontinent Consumption, &c., are not excelled in any establishment.

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Miscellaneous.

Let Me Weep.

When'er the ills of life befall, And threatening storm-clouds do assail, One solace, still, my soul would keep, Which never fails—and that—to weep.

The Wedding Spectre.

I see the gorgeous bridal train Sweep down the aisle, the organ strain Warbles its welcome overhead, In chime with love's ecstatic tread;

The Dollar.

The sketch below was written by George Lippard. It is nervous and startling, and portrays a scene which, alas! has too many a counterpart.

Some Reminiscences of England's last War with China.

Some 20,000 or 25,000 Chinese were supposed to have been killed, while only thirty-nine of the British fell; facts that show what a sheer butchery it was. We quote some specimens:—

What is the Hardest Death?

To be shot dead is one of the easiest modes of terminating life; yet, rapid as it is, the body has leisure to feel and reflect. On the first attempt by one of the frantic adherents of Spain to assassinate William, Prince of Orange, who took the lead in the revolt of the Netherlands, the ball passed through the bones of the face and brought him to the ground.

AGRICULTURAL.

Hay Making. Cut your hay at the right time. Philosophy and practice seldom agree. When is the right time?—is the question for solution. Our neighbor—one of them—cut his hay a week in advance of most of his brother farmers—cut it very soon after the seed had commenced to fall, frequently before the bloom had disappeared—cured it in the sun partially—not at all together. No one had better hay. His crop was secured before any of it had become wood.

Origin of the Neshannock or Mercer Potato.

The following interesting piece of information is contributed to the Prairie Farmer by R. Buchanan, Esq., of Cin. We hope that those who read Mr. Buchanan's article, will hereafter call this valuable potato by its right name:—

Rate of Advertising.

For a square of 10 lines or less, first insertion, 50 cents; second, 25 cents; third, 12 1/2 cents; four and subsequent insertions, 6 1/4 cents. For each additional square, two-thirds the above rates.

Publications of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y.: No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp. No. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pp. No. 4.—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp. No. 5.—A Christian Catech. 4 pp. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp. No. 7.—Thirty-six Plain Questions, presenting the main points in the Sabbath Controversy: A Dialogue between a Minister of the Gospel and a Sabbatharian; Counterfeit Coin. 8 pp. No. 8.—The Sabbath Question: The True Issue. 4 pp. No. 9.—The Fourth Commandment: False Exposition. 4 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pp. (In English, French, and German.) No. 11.—Religious Liberty Endangered by Legal Restrictions. 40 pp. No. 12.—Misage of the Term "Sabbath." 8 pp. No. 13.—The Bible Sabbath. 24 pp. No. 14.—Delaying Obedience. 4 pp. No. 15.—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Convention. 40 pp. The Society has also published the following works, to which attention is invited: A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1734; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp. The Royal Law Contended for. By Edward Stehney. First printed in London in 1855; 64 pp. Vindication of the True Sabbath. By W. Morton, late Missionary of the Reformed Presbyterian Church in Scotland. 64 pp. Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1.00 per hundred. The series of fifteen tracts, together with Edward Stehney's "Royal Law Contended for," and J. W. Morton's Vindication of the True Sabbath," may be had in a bound volume. The tracts of the above series will be furnished to those wishing them for distribution or sale, at the rate of 1500 pages for one dollar. Persons desiring them may have them forwarded by mail, or otherwise, by sending their address, with a remittance, to H. BAKER, General Agent of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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