

# The Sabbath Recorder.

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### The Martyrdom of John James.

The following account of the martyrdom of a Pastor of one of the Seventh-Day Baptist Churches in London, is from the "State Trials," a large work in vols. folio, which was bought for the purpose of securing the Denominational Memorials of English history, and as there may not be another copy in this country, we republish it entire that it may be preserved for such Denominational uses as may hereafter be required, at the same time it is recommended to the readers of the Recorder for their meditation, in the hope that the contrast between the circumstances of our brethren two hundred years ago, and the present may suggest some good resolution:

**The Trial of JOHN JAMES, at the King's Bench, for High-Treason, November 14, 1662.**

Being carried in a coach to Westminster by the Under-Sheriff, and brought to the King's Bench bar, Chief-Justice Forster, Justice Mallet, Justice Twisden, and Justice Windham, being Judges upon the Bench; he was commanded, according to custom, to hold up his hand: and he did so, and told them he did hold up his hand to signify he was there to answer to what should be laid to his charge. But he held up his hand with his glove on, which some were offended at, and told him he must pull it off. John James answered it was all one to him, to hold up his hand with it off or on; and then he did pull off his glove, and held up his hand, and then his charge was read.

### THE SUBSTANCE OF THE INDICTMENT.

He stood indicted by the name of John James:

"1. For compassing and imagining the death of the King.

"2. For endeavouring to levy War against the King.

"3. For endeavouring a change of the Government. And in this his compassing, imagining and contriving the King's death, he had maliciously, traitorously, and by instigation of the devil, not having the fear of God before his eyes, declared these words. (1.) That the King was a bloody tyrant, a blood-sucker, and blood-thirsty man, and his nobles the same. (2.) That the King and his nobles had shed the blood of the saints at Charing-Cross, and the blood of the Covenanters in Scotland. (3.) That the King was brought in to this end, to fill up the measure of his iniquity; and that the King's cup of iniquity had filled more within this last year than in many years before. (4.) That he did bemoan that they had not improved their opportunity when he had power in their hands; and that he did say it would not be long before they had power again, and then they would improve it better; and that he did bewail the apostasy of the people of God, and say, they had not fought the Lord's battles thoroughly; but when the Lord should give power to them again, and give his work into their hands, they would do it better. (5.) That the death and destruction of the King drew very near."

The indictment being read, the clerk called upon John James to answer to his charge, and pleaded guilty, or not guilty.

John James desired, before they did proceed, that he might have a copy of his charge, and time to consider of it.

The Lord Chief Justice answered, that a copy of the charge was not allowed in cases of High-Treason; and he told him he must plead guilty, or not guilty, or else a worse thing would follow.

John James answered, he humbly conceived it was his privilege as an Englishman; and till he had that, he was not free to plead one way or the other. He alleged that Chief Justice Coke had declared it good law; and that Judge Heath had declared it, also good law; and that he did at Oxford give John Lilburne a copy of his charge, being arraigned there for High-Treason.

Then one of the King's counsel told him, that the law would not grant him a copy of his charge in case of felony, much less in case of High-Treason; and told him, if he would not plead, they would proceed against him as a person contemning the court, and look upon him as a mute.

John James made answer, seeing he was overruled, he pleaded not guilty, neither in form nor matter.

The clerk asked him how he would be tried?

He answered, by the law of God. At which the lawyers gave a great hiss.

And it was answered thus, to this effect: It was not a place or time to talk of the laws of God. But John James was willing to urge it again, that seeing the judge did sit there as judge of the law; and of God's law; as they thought, it was meet they should give him liberty to appeal to God's law.

Whereupon the judge told him he must proceed according to their law, or else a worse thing would follow; and say, by God and the country.

John James answered, he was ignorant of their law, and knew not what more there might be in it, never having been at any bar before; and therefore desired that he would open the terms; what they meant by God, and what they meant by the country.

The judge answered, God forbid, but he should open the terms; By God (says he) is meant your first demand, to wit, the law of God.

John James asked him, why then his first demand was not granted?

The judge said, God forbid, but that you should so be tried; but you must use the form of the court.

John James said, if it were so, he was satisfied.

And by the country (saith the judge), twelve Middlesex men, men of truth, that would judge impartially between the King and him.

John James said, if that be the meaning, he put himself upon the trial of God; and the country, if that be the meaning, he put himself upon the trial of the King's Bench; and there, continued till the 19th day of November, and then was brought

again to the King's-Bench bar at Westminster, to his further trial.

In this interval betwixt the commitment and trial, upon the first day of the week, being the 18th of November, John James received a letter from a person of note, to advertise him that there was such a jury of life and death impanelled to proceed upon him, as had not been for many years before, being all pick'd men, and most of them knights and gentlemen; and that if he did not except against them, or most of the chief of them, he was a dead man.

### THE SECOND DAY.

Upon the 19th of November he appeared the second time at the King's-Bench bar, according to the order of the court, where were present,

### THE JUDGES.

Sir Robert Forster, Chief Justice. Sir Mallet, Justice. Sir Thomas Twisden, Justice. Sir Wadhams Windham, Justice. Sir Jeffrey Palmer, Attorney-General. Sir Henage Finch, Solicitor-General.

### THE KING'S COUNSEL.

Serjeant Maynard. Serjeant Wilde. Serjeant Glyne. Serjeant Keeling.

THE WITNESSES NAMES APPEARING IN THE COURT. Ald. Chard. John Tipler. Bernard Osburn. The fourth witness name not yet known.

### THE NAMES OF THE JURY.

Charles Pitfield. Humphry Higgens. Ralph Halsay. Thomas Snow. Thomas Egglefield. William Cole. Daniel Charlwood. Thomas Uinel. Ambrose Hanborough. Gilbert Mose. Anthony Hall. William Blunt.

The witnesses and jury being called into the court, John James having excepted against divers knights and gentlemen pick'd for his jury, and the afore-named standing for his jury, the clerk bid John James hold up his hand as before. He did so; and again told them it was to signify he was there; and then they laughed, and the judge said, O ho, are you come?

Afterwards, the indictment being read again, the clerk proceeded to tell the Court for what he was indicted and arraigned; and that he pleaded not guilty, and had put himself upon God and the country for trial, and therefore told the jury they were to judge between the King and him in that matter.

### SERJEANT KEELING'S SPEECH.

Hereupon Serjeant Keeling, one of the King's counsel, stepped up and said, my Lord, and you gentlemen of the jury, John James, prisoner at the bar, stands indicted for High-Treason; for that he, with other disaffected persons, enemies unto the Government of the King, being assembled at Bulstake-Alley in White-Chappel, not having God before his eyes, but being moved by the instigation of the devil, spoke and published these words, viz.: That King Charles was a blood-thirsty tyrannical King; and that the nobles of England were blood-thirsty and tyrannical men; and that the cup of their iniquity was begun to be filled by the shedding of the blood of the Covenanters in Scotland; and that it was almost filled by the shedding of the blood of the Saints this time twelve-month; and that the time of their destruction was near at hand: And did condole the neglect of the opportunity and price they had put into their hands; and that if ever the like occasion were administered unto them again, they would fight the Lord's battle more effectually than they had done before. And (said he) if we prove that these words were spoken by John James, you are to find him guilty of High-Treason; (and so lieat down.) Then stood up Sir Jeffrey Palmer, Attorney-General.

### SUBSTANCE OF SIR JEFFREY PALMER'S SPEECH.

First, he spoke of the antiquity of monarchy, and did fully assert the present Government. Then, by way of reflection, he reviewed the twenty years troubles that had passed over our heads in these nations; and that the vessel of this commonwealth had been beaten and blown upon the waves and billows of a tempestuous raging sea, being almost broken to pieces, and like utterly to be lost, unless God by a miraculous Providence had restored his Majesty Charles the Second to his crown and dignity; for which (he said) ever blessed be his name. Then he observed that the beginning of our sorrows was by the seditious preaching of some discontented ministers in this nation, and about this city. Then he told them how much care the law had taken for the preservation of his Majesty's person and Government; and that it was as much treason in heart, as in the act, *Mens rea facit reum* 13 Car. 2. c. 1. Then he did recant upon the words of the indictment, and opened them, and told the jury, that according to the law of England they were treason, for which we ought to die, and then sat down.

Then the court called John Tipler, the first witness, the judge bidding him look upon the prisoner. Serjeant Glyne asked him, what he could say concerning the words spoken by John James? Who said, at the time the indictment-alleged, (which was on Saturday) he was at a house near adjoining unto the place where they usually did meet; and that about two of the clock in the afternoon, he stood at a window in a yard, next adjoining to the meeting-place; and saw John James, the person at the bar, preaching, (as they call it, said he) and repeated the words that were opened by Serjeant Keeling exactly; only further, that he did wonderfully adore Oliver Cromwell, saying, that every finger of his was a champion; and that when they had power again, they should do the work more thoroughly. And said, that thereupon he told it presently to a justice, and afterwards to a neighbor of his, who was in an extreme fright and horror, and so they both went together to Alderman Chard, justice, who then came immediately, and surprised, and seized upon them; the women only they let go, but the men they did commit to prison that would not take the oath of allegiance: that they seized John James in the pulpit, where he was preaching, when they came in. The court asked him, what time of the day it was? And he said it was about two of the clock in the afternoon. And they asked him, where he stood? And he said he stood directly opposite in a window in a yard next adjoining to the meeting-place; and that he could easily discern him. Demanding of him some other questions, that might induce the jury to believe the evidence given was neither with thought of malice to the prisoner, nor hope of reward; then the court gave the prisoner leave to ask Tipler what questions he pleased.

The exception that John James took unto the witness, was, that it was a hard thing for him to swear that he was the person that was then preaching, he being without the window, which might intercept his sight. To which he answered, that he knew him very well; and that he was not deceived.

Another witness was Alderman Chard, the justice; who said, he could say nothing as to the words that were spoken; but so soon as John Tipler came to him, and informed him of the words spoken by John James, he inquired the place where it was, and immediately he and his clerk and the constable hastened thither, where they found John James preaching, and about thirty or forty assembled there to hear him. And said, he then seized John James, and pulled him out of the pulpit where he was preaching; and all those men that would not take the oath of allegiance, he committed, but the women he let go. So the court asked him, if it were at the time alleged in the indictment? And he said, Yes.

### THE SUBSTANCE OF SIR HENAGE FINCH'S SPEECH.

My Lord, and you gentlemen of the jury, be it known unto you, and to all that hear me this day, that the prisoner at the bar is not arraigned for his conscience or religion, but for treason and rebellion, for horrid treason and rebellion, for spurning against the meekest King in the earth. His Majesty to the great and inexpressible grief of his heart, did not think there was a person so unworthy lifted up his hand against him, after twenty years of his Majesty and his royal father; and having also conferred his grace upon us, to reduce us to a state of innocence, he could not think there was any gall left in our hearts, or any guile to be found in our mouths.

He then press'd his treason upon the consciences of the jury, who, as he told them, would afflict their consciences with his innocency. And told them, how that the punishment of this offender might afflict the like offenders for the future: And said, that there were a people, that under the pretence of religion had the liberty of conscience allow'd by the King for a time, till they were better informed; but this man, and those of his mind, are none of those men; but they endeavour not only to destroy the monarch, but monarchy itself; not only in England, but all the world over. This is the principle that they are of, therefore I desire the jury to take notice, what may be their duty upon that account. And that when the prisoner was preaching that pernicious sermon, he press'd it with the peril of their salvation, and now would afflict you upon the account of innocent blood: but you shall find, if his blood be rightly and swiftly pursued, it may be a means of preventing the shedding of the blood of thousands, for the time to come. And withal did desire them to consider further, That the great trouble this nation had undergone for these twenty years and last past, sprung from pulpits, conventicles, and seditious preaching; and therefore if these causes were taken away, it might prevent such evil effects for the future. And said, That as to the evidence he had produced, it had been well spoke to by the two serjeants that spoke last: And as to that evidence by the women, he said they had no reason to tell what was said by John James, for thereby they would make themselves guilty of misprision of treason; which is to be punished with perpetual imprisonment, confiscation of goods, and the loss of profits of lands during life.

That's well observed, said my Lord to the Solicitor.

The Judge Forster endeavour'd further to inform the jury, and to incense them against his principle, telling them, that he was of the same spirit with those that did endeavour heretofore to put all the nation in a flame, and to set every one against each other; and said, *No treason* was comparable to that *Treason* that was covered with a pretence of religion.

This being done, and the jury ready to go forth, John James desired the court to favour him with one word to the jury.

They told him he had a great deal of liberty, and time to speak; but now he should speak no more.

Then John James repli'd, That if they would not suffer him to speak to his jury, they had as good have hang'd him at Bull-stake-Alley gate, before he came there, and not brought him thither to cover over the matter with the pretence of law.

This being spoken, the judge gave him a sore rebuke, and told him he was not to judge in the case.

Then my Lord and the judges laid their heads and confer'd together, whereupon my Lord said thus to the jury, or to this effect: You have heard the evidence, you are to find the matter of fact as it is laid before you, whereof you are the proper judges; and I pray God direct you.

Then the King's counsel and the jury departed from the bar; and at the return of the jury, being about a quarter of an hour, the attorney and solicitor-general came back into the court with them.

Whereupon the oryer called them all by name, and the clerk asked them if they were all agreed, and they answered, Yes.

Then the clerk of the crown commanded the prisoner to hold up his hand, and asked the jury, how say you, is John James, who hath been arraign'd and try'd, guilty of the treason alleged in the indictment, or not guilty?

And the foreman, which was Charles Pitfield, said, guilty according to the indictment.

Then the attorney-general pray'd judgment for the King. To that the court answered, Never the same day he is arraign'd, but appoint what day the prisoner shall be brought, and it shall be granted. Then the attorney and solicitor confer'd together, and the attorney said, On Friday next. Till which time he

was remanded to the King's-Bench prison in Southwark.

HIS WIFE'S APPLICATION TO THE KING, AFTER HER HUSBAND WAS CAST.

In the interval, betwixt his casting and condemnation, upon the fourth-day of the week in the evening, his wife, by advice of some friends, endeavour'd to make address to the King, to acquaint him with her husband's innocency, and the condition of those loose persons who had falsely accused him; which she put in writing, lest she might either want an opportunity, or not have courage enough to speak to him. And with some difficulty at last she met with the King as he came out of the park, going into the gallery; where she presented him with the paper, which on the back-side was endorsed, *the humble request of Elizabeth James: acquainting him also by word who she was to whom he held up his finger, and said, Oh Mr. James, he is a sweet gentleman! But following him for some further answer, the door was shut against her; which was all she could obtain at that time. The next morning she came again to the same place, where she had not long been, but the King came out of the gallery to go into the park, whom she followed down the stairs, imploring his answer to her request, who then replied, That he was a rogue and should be hang'd. One of the lords attending him, asked her of whom she spoke; whereunto the King answered, of John James, that rogue: he shall be hang'd, yea he shall be hang'd. And so she came away, satisfied in her conscience, that what she had done was but her duty.*

THE THIRD DAY, NOVEMBER 22.

Being this day brought to the bar, according to former order, the clerk proceeded according to their manner, and told the court, that John James had been arraign'd and try'd, &c. and had committed himself to God and the country for trial, and by the country was found guilty of the crimes and treasons alleged against him in the indictment. And then it was demanded of John James, what he had to say for himself why sentence of death should not be pass'd upon him according to the law? To which John James answered, That he had not much to say, only two or three scriptures he would leave with them. The first scripture was Jer. xxvi. 14. 15. As for me, do as seemeth good unto you; but know ye for certain, that if ye put me to death, you shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof.

The second scripture was Psal. cxvi. 15. Precious in the sight of the Lord is the death of his saints. He also minded that good word of the Lord, He that toucheth the Lord's people, toucheth the apple of his eye. He told them he had not more to say himself, only one word for the Lord, and so he had done: That Jesus Christ the Son of God was King of England, Scotland, and Ireland, and of all the kingdoms of this world. Which being spoken, they silenced him, and the Court proceeded to sentence, and the judge pronounced sentence according to the law, and said thus:

"John James, thou hast been here indicted, arraign'd, and tried as a false traitor to his Majesty, his crown and dignity, and hast put thyself upon the trial of God and the country, and the country have found thee guilty; and therefore, John James, thou art to be carried from hence to prison, and from thence to the place of execution, and there to be hang'd by the neck, and being yet alive, to be cut down, and thy bowels to be taken out, (a fire being prepar'd) and to be burnt before thy face; and thy head to be severed from thy body, and thy body to be quartered, and thy head and body to be disposed according to the King's pleasure."

This being done, John James had only time to say, Blessed be God; whom men hath condemn'd, God hath justified. He was executed in pursuance of the sentence, November 26.

A little before his going forth, seeing some of his friends come in who had particularly desired to accompany him to the place of execution, he said, Here come my bride-men, embracing them with much joy. But said he, must not the sacrifice be bound? One answered, Yes, it must be bound with cords: He rejoicing, said, so he had heard.

Soon after the keeper came into the room, and calling him down to deliver him to the sheriff, he told him he was a welcome messenger, he had waited long for him; and so he came with joy after the keeper, from his chamber into the press-yard, where hearing the noise of the multitude without, said to a friend, There would be by-and-by as many hallooings, as shouting of the people without; and there they bound him about the back with a new cord, and so had him in the street; and being placed upon the sled, drawn by a team of horses, attended by the sheriff's men, and a company of foot-soldiers was drawn along to Tyburn; the way out of the town being very foul, he was drawn thro' very much water and dirt, besides the very much slapping of the horses that went beside him.

Being come to the place of execution, he ask'd Mr. Sterling, the sheriff, whether he might not have liberty to speak to the people? He told him he might, if he would not speak seditiously, (or words to that purpose.) Then John James address'd himself to speak as follows:

"First of all, that which I have to say before I go out of this world, is, to remove that which hath been thrown upon me by way of aspersion, as if I were a Jesuit." Here at this place, at this time, are some that knew me from my childhood, and can clear me in this particular; and therefore I shall only say this to it, That I am an Englishman, never was out of the nation in all my life; never had any knowledge of any other tongue but the English tongue, therefore altogether incapable of such work and employment as Jesuits are usually put upon, they being commonly men of great parts and learning, which I am not. I shall only speak this in respect of my parentage and name.

"This indictment was occasion'd by the coming of a courier, (and, as some said, one of the bed-chamber,) two or three nights before he suffer'd, to know if he was not a Jesuit, and if he had not been beyond the seas.

education; I came of a very mean family; I may truly say, as once Gideon did, My family is the least in all Manasseh, and I am the least in the family. And in truth, I may justly say, my family, the family that I came of, it was a very mean family, the meanest among all the families of the people of the Lord at that day, as I knew of; and for my parents, they were people fearing God, those that durst not for their lives, I say, they were those that durst not for their lives stain their consciences in respect of idolatry and superstition that was up at that day.

I shall not need to speak any more to that, I came not here to boast of my parentage; I declare I came of a mean family, only my parents were people fearing God, and did to their utmost endeavour what they could to bring me up in the nurture and admonition of the Lord; and I hope my father at his death had not ought to be charged with by way of blame. And my mother is yet alive, and attained to a good old age, and I trust so she is. But I shall not trouble you more about this matter; for I only speak this, to take off that which was cast upon me, wherein I judg'd the name of God would have suffered, had I not cleared myself.

Another witness was a Yorkshire man, whose name we know not; who coming into the court, was commanded to look upon the prisoner at the bar, and declare what he heard him say. Who answered, he was at Tipler's house, and heard very loud speaking, which caused him to come out, and hearken, and he heard very dangerous words. The judge asked him, what these dangerous words were? He said, he could remember no more than this, that one said, that the Lord had a great work to do for his people; and that they were the people that must do it. The judge asked him, if he heard nothing concerning the King's cup of iniquity? To which he answered, no. And they bid him look upon the prisoner at the bar, and asked if that were the man? He answered, he could not say that he was the man.

Whereupon John James desired the judge to ask him, if he was the man? And he turned his face towards John James, as if he directed his speech to him, and said, he could not say he was the man.

Another was Bernard Osburn, whom the judge commanded to look upon the prisoner at the bar, and tell the court what he heard him say concerning the King, and the powers that were now in being.

Hereupon John James told Osburn, he hoped he was a man of some conscience and integrity, and that he feared wrongfully to take away the life of a man; and how great a sin it was, especially to shed the blood of them that feared the Lord.

Then the court asked the witness where he was when the words were spoken? He said he was in the meeting-place; and he said he heard John James say, that King Charles was a blood-thirsty tyrannical King; and that the nobles of England were blood-thirsty; that he had drank pretty deep of the blood of the saints already, in that he had shed their blood twelve months ago at Charing-Cross, and the blood of the Covenanters in Scotland; and that God had brought him in to that end, to fill up the measure of his iniquity, and he had filled it up more in twelve months, than in many years before. They asked him if he heard nothing concerning the Lord's battels? And he told them (as though he had forgot it) that he heard him say, that they should have power in their hands; and that they should fight the Lord's battels more thoroughly. And they asked him if he heard any thing concerning the ruin of the King? He answered, yes, he heard him say, that the ruin of the King was very near. Then they asked him if those were the words? He said he could not say they were the same words, but to the same substance.

Having done this, the judge told John James he had liberty to speak for himself.

Whereupon he desired the favor of the court, to those witnesses he had attending the court, in respect of Bernard Osburn. Whereupon four witnesses were called into the court, that gave evidence that this Bernard Osburn confessed to them he had sworn against John James he knew not what. One of them declared further and more largely, (that was near marriage to Bernard Osburn,) that he had told her he did not only swear he knew not what, but that he was affrighted into what he swore. He did say, that what he swore to, was first sworn to by another man, and then brought to him in writing. The former witnesses declared, that moreover they desired to know of Bernard what he had sworn against John James; and he told them, he could not tell, except he heard the words repeated. (Though Bernard Osburn denied in the face of the court that ever he said any such things.) John James then told the court, he had several witnesses attending the court, that were free, if they pleased, to prove that the words charged upon him were not spoken. The judge told him he might call in as many witnesses as he would. Whereupon John James called in four witnesses more; all which did testify in the face of the court, that the words charged upon him were not spoken. And the court did, as before, give them the hearing.

Then the judge bid the jury take notice what had been spoke by the King's witnesses and his. And then the court told John James that now he had free leave to speak for himself, as much and as long as he pleased, if he had called all his witnesses; and told him, that when the King's counsel had concluded, he could speak no more; but now he might say as much as he pleased. Then he spoke with much liberty and freedom, the court, and all perfect giving attention to what he said, which was to this purpose:

JOHN JAMES' DEFENSIVE SPEECH.

He said he had somewhat to say, first, as to the form of the charge, viz. that he had maliciously, wickedly, traitorously, and by the instigation of the devil, not having the fear of God before his eyes, &c. He told them, that in the fear of God he did deny it; and told them he had not a malicious thought against the person of the King, but desired the salvation of his soul; as of his own; that he had not dealt maliciously against the King, neither

was instigated thereto by the devil; and that by the goodness of the Lord, what he had done, he had done it in the fear of God. Neither could he be judged, as he told them, as a malicious person against the King, in regard he never had any malicious thought against the nation, either against this King in being, or his father, being a man of no account in the world, having not worn a sword thirteen years; and therefore desired, they would in their understanding clear him from this charge, as a person malicious against the King. And further he said, he was a person that could not be supposed to have in his eye any thing of advantage in the world in so acting against the King. And as to the matter of the charge, whereas it runs, that I John James had compassed, imagined, and contrived the death of the King; John James told the court he did not well understand what they meant by compassing the death of the King, as compassing and imagining is ordinarily taken: he had not, neither was he capable of endeavoring the King's death, nor the change of the Government; being a mean inconsiderable person, a man that had lived upon his calling. And as to those particulars lastly charged upon him, he said he was not guilty of them: he did not say the King was a bloody tyrant, a blood-sucker, a blood-thirsty man, that in the fear of the Lord he did utterly deny; neither did he say any thing tending thereto. He further said, he did not say the King had shed the blood of the saints at Charing-Cross this time twelve month; he did not say they, when they had power in their hands, would improve it more thoroughly for God; and that we did not fight the Lord's battels thoroughly. And whereas he was charged for contending for Cromwell; and that power, (that God used so eminently wiped off from the stage) he said he did declare against that power; and was averse to it, and did suffer under it in his measure; and told them he did not stand there as Cromwell's advocate. Then did he endeavour to speak more particularly to the jury, letting them know that in a secondary way his life was in their hands; and it was, in the eye of reason, in their power to save or destroy him, and wished them to have a care of shedding innocent blood: and told them, because of innocent blood the land did mourn, to wit, for the blood shed in Queen Mary's days, and King Henry the Eighth's; and if there were any innocent blood shed since, he desired no more may be added to it. He told them he did desire they would set conscientiously, and not be over-awed by any man. He told them they were his judges in law or matter of fact, and desired them to be tender of his blood. He said, he should say very little more for himself, but one word for the Lord, and therefore desired he might have his fear before him; and although he was the poorest and meanest for such a work, yet he was called forth, and did declare, that the Lord Jesus Christ was King of nations as well as King of saints; and that the Government of kingdoms did of right belong to him. And he quoted Rev. xi. 15. And the seventh angel sounded, and there were great voices in Heaven, saying, the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

And when he had so spoke, the Lord Chief Justice Forster interrupted him, saying, hold, sirrah; sirrah, you think you are in the Conventicle in White-chappel, preaching. And thereupon commanded the clerk to read the act of Parliament, entitled, an act for the preservation of the Kings person and government; wherein was express'd to this purpose, that whosoever shall contrive or endeavour to levy war against the King or Government, &c. or endeavour to compass or contrive the death of the King, his wound or maim; or that by printing, preaching, writing, or other speaking, endeavour the same; then every such person or persons shall be looked upon as traitors to the King, and shall be proceeded against as in the case of High-Treason, &c. Which when the clerk had read.

John James desired liberty to speak, desiring the court to produce a statute that would reach his case, for that did not, but the case of such as had endeavour'd to levy war against the King, or had compassed or contrived his death or maim: But he had not contrived or compassed the death of the King, or the change of the government within or without his dominions; and therefore desired a statute might be produced that might reach his case, for he conceived that was short.

The judge told him it fully reach'd his case. And one of the King's counsel made answer, that it reach'd him in every case.

And another of the counsel said, treason was the first conception and the first evil thought in the heart; and treason was made visible by preaching, or printing, or speaking; &c. which was a manifestation of the things that were in the heart.

This being spoken, the judge asked him if he had any more to say for himself; and told him, if he did not speak now, the King's counsel would enter upon their plea, and then he must speak no more for himself.

He told them he had one word to the jury, which he desired to lay before them; it was a Scripture written in the 29th of Isaiah, ver. 21. That make a man an offender for a word, and lay a snare for him that reproveth in the gate.

Whereupon the judge told him it was not to be borne; for he did invade against the Parliament.

Though he said, he had not the least thought of the Parliament; but he spoke it to let the jury know, that if he were guilty of those words, there was no law of God to take away a man's life for words.

Hereupon the King's counsel spoke several one after another.

First Serjeant Glyne stood up, and said, brother Maynard, shall we not answer something to what the prisoner hath objected? So Glyne began.

THE SUBSTANCE OF SERJEANT GLYNE'S SPEECH.

He told the jury, that if they proved the words alleged in the indictment upon any ally, though it were not adequate, there was in every little and iota, yet it was sufficient to deal maliciously against the King, neither

was instigated thereto by the devil; and that by the goodness of the Lord, what he had done, he had done it in the fear of God. Neither could he be judged, as he told them, as a malicious person against the King, in regard he never had any malicious thought against the nation, either against this King in being, or his father, being a man of no account in the world, having not worn a sword thirteen years; and therefore desired, they would in their understanding clear him from this charge, as a person malicious against the King. And further he said, he was a person that could not be supposed to have in his eye any thing of advantage in the world in so acting against the King. And as to the matter of the charge, whereas it runs, that I John James had compassed, imagined, and contrived the death of the King; John James told the court he did not well understand what they meant by compassing the death of the King, as compassing and imagining is ordinarily taken: he had not, neither was he capable of endeavoring the King's death, nor the change of the Government; being a mean inconsiderable person, a man that had lived upon his calling. And as to those particulars lastly charged upon him, he said he was not guilty of them: he did not say the King was a bloody tyrant, a blood-sucker, a blood-thirsty man, that in the fear of the Lord he did utterly deny; neither did he say any thing tending thereto. He further said, he did not say the King had shed the blood of the saints at Charing-Cross this time twelve month; he did not say they, when they had power in their hands, would improve it more thoroughly for God; and that we did not fight the Lord's battels thoroughly. And whereas he was charged for contending for Cromwell; and that power, (that God used so eminently wiped off from the stage) he said he did declare against that power; and was averse to it, and did suffer under it in his measure; and told them he did not stand there as Cromwell's advocate. Then did he endeavour to speak more particularly to the jury, letting them know that in a secondary way his life was in their hands; and it was, in the eye of reason, in their power to save or destroy him, and wished them to have a care of shedding innocent blood: and told them, because of innocent blood the land did mourn, to wit, for the blood shed in Queen Mary's days, and King Henry the Eighth's; and if there were any innocent blood shed since, he desired no more may be added to it. He told them he did desire they would set conscientiously, and not be over-awed by any man. He told them they were his judges in law or matter of

The Sabbath Recorder.

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EDITED BY A COMMITTEE OF THE BOARD.

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Laying on Hands.

Whoever studies the history of the Seventh-day Baptist churches closely, will find, that they never assumed that the laying on of hands (though individuals may have so understood it) was an Ordinance of the church.

Three things favor the laying on of hands, namely, it is the language both of natural and Christian feeling and the holiest of persons have practiced it. That the laying of the hands upon the head was originally employed as the language of nature by which to express some strong emotion, or earnest solicitude in favor of or against, but mostly in favor of the individual upon whom they were laid, we think will not be disputed.

Laying on hands stands on precisely the same grounds as kneeling in prayer does, namely, the nature and fitness of things, and, done understandingly, more of each would be an improvement.

Pride.

Webster's spelling-book used to contain, if we remember right, the following definition of pride: "Pride consists in a lofty, high-minded disposition." But we have been led to think that this definition is somewhat faulty though we used to think it must be about perfect.

1st. It is redundant in its two-fold signification of the upward tendency of pride. 2d. It does not signify the downward tendency of this contemptible vice. To supply the lack, and avoid the redundancy of this definition, we propose the following in its stead, as suiting our fancy better, namely, Pride consists in a high loomed disposition.

Now we hope, will think we wish them to admit the authority of our Dictionary. We only ask the privilege to express ourselves in our own way when we can't do it any other way effectually. It is sometimes a great privilege to do so, and particularly when the subject under consideration is of such a nature as to require it, as we think it is in this case.

There is just that incongruity in pride, that may be expressed by the words, a high loomed disposition. Pride always disposes those under its control, really to act on very low principles if any, and to claim at the same time, credit for very high aims and fine qualities.

One of the forms in which pride shows itself is finery in dress and equipage. This, though bad—bad enough, is not the only or the worst form it takes. Pride prevents persons from appearing what they are and from being what they might be. It also disposes them to lower others that they may not suffer from a sense of their own inferiority.

The Paternal Care of God.

How wonderful and various are the ways and forms in which the paternal care of God for his creatures is manifested! How grand—how minute, are the workings of his power by which He provides for and protects them.

day, the night, the summer, the winter, the sun-shine, the showers, the green-clad earth blooming with flowers of every hue, and above all, the rich and abundant fruits of the field adapted to gratify every taste and support every organization, these express a parent's affections, or father's love. These are the earnings of our good father, brought home to us his children—to enjoy.

The pleasing prospect of an abundant harvest both at home and in foreign countries, suggests thoughts like these and fill the mind with grateful emotions towards the Father of us all.

Treason in a Slave State!

A few days ago, a convention was held at Newport, in the slaveholding State of Kentucky, for the purpose of nominating a candidate for Congress. The place of the meeting, was the city, where Mr. Joliffe was mobbed not long ago. The spirit of that meeting was of the right kind, liberal, freedom-loving and patriotic. It is a counter-part of the bold stand taken by anti-slavery men in Missouri, some months ago. The Kentuckians and Missourians, separated from free States, by a mere geographical line, are looking with envy at the comparative results of free and slave labor.

Whether the gentlemen of that convention will be tried for "constructive treason," remains to be seen. If they should happen to come under the jurisdiction of the infamous Lecomp, or a vigilance committee of South Carolina nullifiers and fire-eaters, who have dissolved the Union, a number of times, within the last twenty-five years, they might tremble for their safety. As the matter rests we think that they will go untried, for six months at least. Read the resolutions:

Resolved, That it is to the paramount interest of Kentucky if she would keep pace with the growth and onward career of her sister States of the West, to foster and encourage free white labor, and that all her white citizens should be free men, free to think, free to speak and free to vote.

Resolved, That the existence of Slavery in Kentucky is deeply to be regretted, and that however much differences of opinion may exist in regard to the propriety of abolishing it now, still, were we free from it, we would unanimously oppose its introduction here; and while entertaining these principles, if application at home.

Resolved, That we heartily adopt the principles of the great American Republican party, namely: "non-interference (on the part of Congress or the free States) in regard to slavery in the sovereign States where it now exists, and non-extension of slavery over territory now free."

Resolved, That we hold, with Chief Justice Marshall, that sovereignty is inherited in the people, and not in property. The preceding article from the Marshall Statesman, shows that there are men in Kentucky who have ideas above the low plane of Slavery. Nor is it strange that they should have. Men are slow indeed to apprehend moral principles and apply them practically when they think they will operate against their interests. But when it is seen that wrongs are unprofitable, the force of argument against them becomes greatly increased.

How many thousands of our citizens failed to see, or at least to acknowledge the wrong of Slaveholding, though it was clearly set before them as a conclusion dictated by every principle in morals, who, when they saw they were likely to lose a rich and extensive territory by it, were filled with horror at so great an evil—so great a sin.

We are glad there is one argument that men can feel the force of. The impoverishing effect of Slavery certainly constitutes a weighty argument against the system, and may yet abolish it, whether men will or not; and we do not wonder at hearing of the rise and spread of views in favor of free labor in several of the Slave States, for if men have eyes, they must see that there can be no permanent and satisfactory progress and prosperity without it. To act efficiently men must act freely under the influence of motive.

Sabbath Controversy.

The Council of Nice was composed of three hundred and eighteen Bishops, beside a host of professors and others, all "packed" by the Emperor Constantine, for the purpose of establishing his authority and giving weight to his "Act of Uniformity." And to make the weight as great as possible, he exerted himself personally among the members, urging the argument of the majority upon the "dissenters" and "protestant" among them, so that a perfect agreement should be secured in their verdict. For, what the Council decreed was to be forced upon the People as the decree of the ALMIGHTY. There were a few "impracticables," however, among them, and they had to yield by the power of the "Rack" to the Emperor, and the majority. Alas! for religious liberty! We will extract from the rather bad English of "Hammer's" translation, some passages of the epistles of the Council containing the decrees, &c., as issued at the conclusion of the sessions—

"The Council of Nice to the Church of Alexandria and the Brethren throughout Egypt, &c. WHEREAS, By the grace of God and the commandment of the most virtuous Emperor, Constantine, who gathered us together from divers cities and provinces, as the Great and Sacred Council of Nice, it seemed expedient that letters from the whole sacred Assembly should be sent unto you, &c. First. The question concerning the impious and perverse opinions of Arius and his accomplices were fully handled in the presence of the most Godly Emperor, Constantine, whereupon it pleased the Council to pronounce this wicked opinion accursed, as well as the execra-

ble words and blasphemous sentences he used," &c., &c.

Then, after various denunciations and directions, by which the clergy are made to understand their duty in regard to the "Catholic and Apostolic Church," is the following: PROGRESS OF ROMANISM.

"We send you glad tidings of the uniform consent and agreement in regard to the celebration of the most sacred Feast of Easter, for, by means of your prayers, the strife raised in that behalf has greatly disappeared. So that all the brethren which inhabit the East observing heretofore the manner of the Jews, now write UNIFORM CONSENT TO FOLLOW THE ROMANS and us. Wherefore, again, partly because of their prosperous affairs and partly for the peace and uniform agreement of all, and partly also that all heresies are abandoned and plucked up by the roots.

CONSTANTINE, also, in a letter to the Church of Alexandria, says of the authority of this Council, for that which seemed good unto the three hundred Bishops is no otherwise to be considered than as the sentence of God, especially as the Holy Ghost was resident in the minds of such worthy men, inspiring them with the divine will of God himself. Wherefore, let none of you stagger at the matter, let none of you delay, but all jointly, with willing mind, return to the most perfect way of truth."

The determination of Constantine to exterminate every doctrine not agreeable to the Roman preëminence, is evident, from his proclamation against Arius, whose doctrines had been condemned by the Council.

"Moreover, we thought good that if there can be found extant any work or book compiled by Arius, the same should be burned to ashes, so that not only his damnable doctrine may thereby be wholly rooted up, but also, that no relic thereof may remain unto posterity. This, therefore, we command, that if any man be found to hide or conceal any book made by Arius, and not immediately bring forth the same and deliver it up to be burned, that the said offender for so doing shall die. For as soon as he is taken, our pleasure is, that his head be stricken off from his shoulders. God keep you in his tuition."

We have before quoted Constantine to show his venomous spite against the Jews, but it would require too much space to extract all out of Socrates exhibiting this feeling of his as a motive for abolishing every practice of the Church, which was held in common with them.

"Let us withdraw ourselves," says he, "from that despicable nation. For in very deed it is the greatest absurdity that can be, for them arrogantly to vaunt over us, that we can in no wise observe these things without the aid and help of their discipline. It is a most Godly purpose for all men jointly, with one heart and voice, to desire that established which reason requireth to be done, which also hath no fellowship with the damnable perjury of the despicable Jews.

What is it whereof they are able to do right? Who after they had put the Lord Jesus to death, and having removed the right sense of their mind out of its quiet seat, were carried, not with the weight of reason, but with an intolerable willfulness of rash enterprises, whithersoever the frenzy and madness that was engrained in their minds did lead them. What cause then shall move us to imitate these men whom we see thus manifestly infected with the grievous malady of error.

One festival day of purchased freedom, to wit, of the most blessed passion and blood-shedding, hath our Saviour commended unto us. One Catholic Church he would also have collected, whose members, though many and dispersed in sundry places under heaven, do yet knit close in one spirit.

I would that of your wisdom and holiness you would deeply weigh with yourselves how disorderly and indecent a thing it is upon the self-same days for some religiously to fast and for some riotously to feast.—Wherefore this is to be reformed and reduced into one manner and custom, this is the pleasure of God himself. And, inasmuch as the same is so to be ordered that we have nothing in common with murderers of fathers and such as have put their Lord and Master to death; and also, that it is a most Godly purpose for all men jointly, with one heart and voice, to desire that established, which right reason requireth to be done, which also hath no fellowship with the damnable perjury of the despicable Jews.

In a few words, it seemeth good, by common ascent of the whole Assembly, that the most sacred feast of Easter should be celebrated upon one and the self-same day."

THE NEW YORK INEBRIATE ASYLUM.—This institution is now being organized. Benjamin F. Butler, Esq., is chosen President, and William E. Dodge, Esq., Treasurer. It was chartered in 1855, but the present charter was granted in 1857. \$32,000 have been subscribed to its funds, needing \$18,000 more to complete the sum required by the charter. The State Medical Society, and more than 1,300 physicians have expressed themselves favorably toward it. Seven hundred physicians have subscribed \$10,000. Dr. Turner says: "I have conversed with more than seventeen hundred physicians, in this country and in Europe, on the morbid anatomy and pathology of inebriety, its constitutional and hereditary character and tendencies, and the great result which would follow the establishment of an Asylum for Inebriates. Of this large number I have met with only ten who differed with me in opinion.

"We place this Asylum on the same basis upon which all medical and moral institutions are founded, applying physical and moral treatment for this physical and moral malady. We propose by this institution to use all human means which a wise and good Creator has given us to combat the most painful malady which the human family is heir to—a disease producing fifty-five per cent. of all our insanity, and sixty per cent. of all our idiocy, entailing upon posterity morbid appetites, weak constitutions, and shattered intellects."

Missionary Department.

Extracts from Correspondence.

Under date of Jerusalem, June 8th, Bro. Jones writes:

"I am thankful to say my health is a little better, than when I last wrote you, and the physician encourages me to hope for my usual strength and activity. Previous to this illness, I enjoyed better health than when in the States. Seven months' vacancy in my studies has not only been so much lost time in study, but much has been lost in forgetfulness, yet for a month past, I have begun to read the Arabic and Hebrew. This month I have commenced Hebrew study along with daily readings, and speak Arabic. I have but few opportunities for speaking to the people of the great salvation. A spell seems resting on them. They are really dry bones, and naught but the spirit and the word can wake them from the slumber of spiritual death. This, I find to be a general complaint among the missionaries. I still believe the promises, and do not feel discouraged. Just in proportion as the field is a hard one, so must we labor hard and diligently in season and out of season. The Jews are very set in their way, and but little progress is apparent, but God knows their fears and troubles, and doubts, and will eventually manifest them.

During the past winter and spring, Jerusalem has been visited by twelve thousand pilgrims and travelers. Sir M. Montefiore has just left after a visit of some three weeks. The last I heard from Jaffa, the brethren were well. We have abundant harvests, yet prices are high. The country is quiet, so far as I can learn.

Eld. L. A. Davis, employed as a missionary in Clinton Co., Iowa, writes under date of July 1st, as follows: "I commenced labors on the 26th of April. Since that time, I have preached fourteen discourses. I attend and conduct two prayer-meetings each week. I also have appointments for prayer and religious conversation with individual families, every day, when my time is not filled up in public duties; and on some days I attend two or three such appointments. These labors are not confined to our people; but I extend them to first-day people, to irreligious and unconverted, and thus far I have been received with kindness, and in no instance have I left, without evidence, that good impressions were made, as witnessed by the heaving sigh and the falling tear; and in some instances, in a general weeping through the whole family.

Oh! how I wished to have some of our Sabbath publications to leave with these dear people. Certainly this is a rare opportunity to present the claims of God's holy Sabbath. Cannot something be done to furnish me with a supply soon?"

Our missionary, H. W. Babcock, at Coloma, Waushara Co., Wisconsin, in his last quarterly report gave us an account of the formation of a church at that place, as follows:

"On Sixth-day, May 29, commenced a quarterly meeting at this place. About twenty warm-hearted brethren were present from Berlin and Dacotah, among whom were Elds. J. M. Todd and G. C. Babcock. A part of the exercises on the Sabbath consisted in giving resident Sabbath-keepers an opportunity to express their views, with regard to the propriety of forming a church at this place. Several expressed themselves in favor of the enterprise, and wished to see it go forward; but were not ready to participate in it. Seventeen however were found ready to go forward in the organization of a church. Our brethren from other places advised us to proceed with the organization. In accordance with this advice, a committee was appointed to draft a covenant and expose of faith. On First-day, that committee made a report, which was unanimously adopted. A discourse was preached by Eld. J. M. Todd, setting forth the scriptural view of churches—their obligations and advantages. The covenant and expose of faith was adopted. Prayer was offered by G. C. Babcock, and the right hand of fellowship was given by Elds. Todd and Babcock, accompanied by an appropriate address by the latter in which he bid the church welcome to the trials and privileges of the Christian church. A hymn adapted to the occasion was sung, and the benediction was pronounced. The interest, which not only the brethren and sisters thus joined in Christian covenant, felt, in these exercises, but also the congregation in general, was exhibited in a flow of tears. May the blessing of the great head of the church rest upon this vine, which I trust is of his own right hand planting."

Such reports as these, from the west, give the Board great satisfaction, and are a confirmation of the wisdom that projected and established these missions.

The following letter from sister Gardner, in answer to our request for information with regard to her labors in China, will be read with interest, she will furnish other letters for our Missionary Department as her health will enable her to write.

First Impressions from Seeing Heathen.

One day we were startled by the strange voices of a boat-load of Manilla men, who had come a long way out from Angier to meet our ship and bring us a Pilot. They also desired the privilege of supplying us with water and fruit. A friend called, "come up on deck and see the heathens!" This sentence caused me to tremble violently. I could not go for some time. Finally, I put on a large bonnet, that convenient shade to a troubled face, and ventured out. But the sight of those heathen, caused such a tide of overwhelming pity to rush through my mind, that I hastened back to my room to indulge in a flood of tears. My friends missed me and called again. When I went

up "William Tell," our Pilot, as he styled himself, had boarded the ship. He was a very small man, his long, coarse, black hair was twisted with a red and yellow turban and wound around his head. His face, yellow and greasy, was set off with small, lively black eyes, and two rows of teeth that had been filed very short and well blacked by the constant use of the beetle nut. He was dressed with calico shirt and pants, of a gay pattern; and it was amusing to see his vigorous efforts to wear them as other folks did. His naked feet were very small. His lame efforts in English phrases and his bombastic bearing toward his own boatmen afforded much amusement for our company. I watched an opportunity to see him alone and inquired if he would like a book. He replied, "yes, I save one book, all same, can write wood, water, fruit, I save." "But have you such books as good men give, and do you know about God?" "I no save that. I save some men very bad, no pay; some men good, I sell you Java sparrow, Sumatra bird, goose, fowl, good fruit, mangusteen, banana, cocoanut, fine shell, all sell you?" "But do you save God, great God, who made you? You live, don't you? well who makes you live?" "No save, I no got God, Chinaman got God up in Jos house, I no got." He joined others and began to talk of ships that had of late passed, homeward bound. By this time two of his friends had got on board. They were timid and this gave me an opportunity to see them without a crowd. I found it exceedingly difficult to make them understand, for their stock of English words was small indeed. But by explaining and motioning I thought they caught the idea that I was trying to suggest that there was a great Being who wholly knew them and whom they must fear. But monitor said, your zeal is far beyond your knowledge, this is imprudent, and again I sought a place to weep alone. The next day we went ashore. I was advised to remain in a Chinese store while our company took a long walk. As soon as he left alone with the Chinaman, I inquired if he could read, and if he had heard about God. He politely handed me some French novels; and then I attempted to communicate with him by means of French words, but he knew nothing of this save the price of the books. Soon some of our own sailors came in, they had been drinking, and their indecent conduct toward the China people made me ashamed, I reproached myself thinking if we Christians had exerted ourselves as we ought to have done to instill right principles in the minds of these sailors, they would not after three months acquaintance with us, have appeared equal to the heathen in degradation.

Kwah you know was only as a scholar to me, he could not be called a heathen when we first saw him, for he had received religious instruction from the Rev. Mr. Doty. After we reached our destination all of our neighbors seemed like children, to be treated with patience and forbearance, I loved them all, and soon made friends of their children hoping to have a school as soon as the language was sufficiently mastered to allow me to converse with them. O how I long to cast myself among them, to live and die wholly for them.

Communications.

For the Sabbath Recorder.

Your editor of the date of July 16th, is a good beginning upon a subject of pressing importance to our denominational interests. I respond to it with all my heart. For ten years past, I have felt a strong desire to see some efficient denominational movement on the subject. Nine years ago, I prepared an article with a view to calling the attention of the denomination to that matter, and laid it before the Missionary Board, in whose custody it still sleeps. Since then I have become personally acquainted with hundreds of persons lost to our denomination for want of well concerted efforts to bring them into Christian Sabbath-keeping communities. What the progressive results would have been had such efforts been then adopted I cannot say. Perhaps it would not be wise to say, regrets cannot retrieve losses; they avail only to induce wiser measures for the future.

Permit me to offer a few thoughts on what is now wanting.

1st. We should have an organized movement under the direction of judicious brethren in whose integrity and capacity the denomination can rely.

2d. It should be undertaken, prosecuted, and presented to the denomination as a purely religious movement; having for its object the preservation and gathering of observers of the Sabbath of Jehovah in Sabbath-keeping communities.

3d. The movements of the society should not be directed to any one State, or to any specific latitude exclusively; the tastes, constitutional requirements and habits of the denomination should be considered.

4th. All industrial honorable pursuits should be encouraged, and as far as practicable, provided for.

5th. Steady and persevering efforts should be made to enlist all our churches and ministers in the matter.

[I wish all our denominational teachers would inculcate it as a sacred duty to maintain none but denominational alliances. We cannot, nor is it desirable, wholly to withdraw and isolate ourselves from our fellow men of other creeds or of no creed; but all alliances and settlements that withdraw us from the dwelling places and assemblies of the Sabbath-keeping children of God should be scrupulously shunned as blighting to our piety and faith.]

6th. All who are now situated where they cannot enjoy these privileges should be exhorted and encouraged to change their locations to places more congenial to their religious and everlasting welfare. Such as are poor and unable to do it of themselves should be aided either by the churches to which they belong, or by an organization like the one we are now advocating.

I am well aware that to carry out these principles we must be a self-denying people; but that is not just what Christ our Master requires of us, and what would be to our everlasting welfare, to practice. To inculcate

these things may seem to fall hard upon some who have contracted alliances they cannot change, and who are in situations they cannot leave of themselves;—it should always be remembered and inculcated that the righteousness which exalteth a people is always from necessity thus compromising; and the troubles of such peoples are found only on forbidden grounds. Old giant despair may have scouts and doubting castles for such people; but Bunyan's Pilgrims found a Key and deliverance after they had been shut up, to prayer upon the matter. The same Almighty arm rules at this day as at that, and quite as accessible. There is hope for all but the wilfully disobedient.

If keeping the commandments of God is worth maintaining amid difficulties and self-denial. If it be our duty to maintain it in our own families and persons it is in like manner our duty to inculcate it upon our friends and neighbors.

For the Sabbath Recorder.

Sabbath-School Celebration at Rock River.

The Sabbath Schools connected with the Churches of Christians, Albion, Rock River and Milton, Wis., held their annual celebration in a fine grove on the west bank of the Rock River, near the foot of Lake Koshkonong, July 20th, 1857. The occasion called out a large number of people, both old and young, besides those immediately connected with the Sabbath Schools. The day was fine and the temperature comfortable though the weather the week previous had been excessively hot. The dust, accumulated in the streets every where, during weeks that had passed without a shower sufficient to "lay" it, rising in clouds about every moving vehicle, constituted about the only "draw back" upon the outward comforts of the occasion.

The exercises consisted, mainly of examination of classes, and essays, biographies of persons mentioned in the Scriptures, and orations by the scholars. These productions were mostly original, and furnished gratifying evidence to the observing listener, of the power of Sabbath School instruction to mould the principles and character of the young. Many of them would do honor to scholars of riper age. But, perhaps, the most affecting scene in the whole exercises was the appeal of the representative of the Sabbath-School Visitor in the person of a little girl. This, though appearing without the earnest utterance and impressive manner of its author may suffer some loss, and a number of other productions would not be unfitting contribution to that paper; and if copies can be procured will be forwarded for that purpose.

The forenoon was occupied by the Schools from Christians and Albion, after which the procession was conducted by Dea. A. C. Bardick to a very long table spread in another part of the grove and invitingly furnished by the people of the localities represented. The afternoon was occupied by the Schools from Rock River and Milton, followed by short addresses by Eld. Geo. B. Uter of New York, and Prof. Kenyon of Alfred, N. Y.

It was a day of rich enjoyment to the children, and one of promise to parents, teachers, superintendents and pastors.

E. M. Crandall, J. A. Potter, B. F. Rogers and W. C. Whitford were appointed a committee, to determine the character and order of the exercises for the next celebration, and the time and place of holding it.

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National Traitors.

Some men would have Gov. Robinson of Kansas hung as a traitor. Had these men lived in the days of the American revolution, they would perhaps have been hanging such traitors as Washington, Adams, Jefferson, and others. For in a moral point of view, they were governed by precisely the same sentiments that prompt the free State men of Kansas. They protested against the efforts of men in power, to legalize unjust enactments; and risked their lives and property in defense of the principles they professed.

Men who are so ready to give the free State men of Kansas, the appellation of traitors, ought to remember that the great and lofty principles, which moralize and enlighten mankind, have had to make their way into the world, in opposition to cruel and oppressive legislation; and that banishment, tortures and death, were inflicted in vain to stop their progress.

Had the British government succeeded in subduing the American Colonies, history would perhaps now tell us of a Washington, an Adams, or a Jefferson, not as Presidents of the United States, but as subjects of Great Britain, who had committed high treason, and were tried and condemned to death as traitors.

In the course of human events, and the rise and fall of nations glorious, patriotism becomes high treason, and high treason glorious patriotism, just by the same conduct being oppositely represented; and in view of determining between right and wrong, the terms signify nothing, for it is self evident, that individuals can be desperately wicked, and so can human governments.

The whole question then devolves upon this one point, whether the free State men of Kansas, shall be crushed as traitors, or survive as noble patriots.

Babylon.

I shall not enter into a controversy on this subject with Bro. Clarke. All the argument he uses to sustain his position is, that it is pressed in the present tense, therefore it is made a thing which existed at that time. If this be so, then other things thus expressed

must stand in the same relation—thus, "Every Island fled away, and the mountains were not found."—"And the seventh angel sounded."

A LOVER OF TRUTH.

For the Sabbath Recorder. Ministerial Conference. The Ministerial Conference of the Seventh-day Baptist Central Association will convene with the Church at DeRuyter, on the Sixth day before the last Sabbath in August, 28th day of the month.

On the first anniversary of the Central Association, the ministers of the Association met for the purpose of organizing themselves into a Ministerial Conference.

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THE GREAT EASTERN.—At a meeting of the Eastern Steamship Company, held July 1, it was announced that the vessel may be launched in September, but that the trial trip to Portland, Maine, will be deferred till the April following. Her total cost will amount, including all contingencies, to \$597,195, of which

October, when the main question shall be decided. The Democratic party do not endorse slavery. They declare in Convention that a man shall sustain good standing in the party, whether he votes for or against it. Many strong Democrats said they would leave the party if it was endorsed. This firm course threw it out of the Convention, to be left to the whole people.

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THE NEW ORLEANS DELTA estimates the number of slaves at the south at over three and a half millions, and their aggregate value, at present prices, at fully sixteen hundred millions of dollars. The cotton plantation in the South it estimates at about eighty thousand, and the aggregate value of their annual product, at the present prices of cotton, is fully one hundred and twenty-five million of dollars. There are over fifteen thousand tobacco plantations, and their annual products may be valued at four hundred millions of dollars. There are two thousand six hundred sugar plantations, the products of which average annually more than twelve millions. There are five hundred and fifty-one rice plantations, which yield an annual revenue of four millions of dollars.

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THE annual election takes place in August in the following States: North Carolina, Kentucky, Tennessee, Alabama, Arkansas, Missouri, and Iowa. Louisiana once held its election at the same season, but wisely changed it to a cooler season of the year, when the voters are more generally at home. To add the heat of an exciting election to such weather as this, must produce a temperature that a salamander could not endure.

A terrible tragedy was enacted on Saturday morning shortly after daylight at the Sea View House, Neversink, Albert S. Moses, a young man who was temporarily in charge of the bar, being murdered by the hood-keeper of the establishment, James P. Donnelly. The Coroner's Jury found that the deed was committed by Donnelly, and he was accordingly committed to the jail at Freehold to await his trial, which will come off during the ensuing month.

A young man named Theodore L. Tompkins, about twenty-three years of age, a resident of Hoboken, was so badly beaten in a vile drinking den in Mulberry street, N. Y., on Saturday night last that he died early on Sunday morning. An inquest was held in Hoboken yesterday, and several arrests were made in this city last night on suspicion of the parties being connected with the transaction.

A copper kettle has been found several feet below surface, at Ottawa, Ill., where it was firmly embedded in a coal vein, with coal above and below it, without any thing to fill the vacant space. The surface of the coal over it had the same appearance as in other places. It is thoroughly corroded by age, and its iron ball crumbled to pieces.

THE crops in Ohio are estimated this season as follows: oats 20,000,000 bushels, rye, 1,000,000, barley 500,000, potatoes 6,500,000, making an aggregate of 28,000,000 bushels, and being an average of 40 per cent. increase on the crop of 1856. The hay crop, it is estimated, is three times that of 1856.

THE Lebanon (Ohio) Star records the death of four men from drinking whiskey with strychnine in it. It also says that tens of thousands of fish in the stream below the distillery have died. Two tons of dead fish have been taken out, a mill-race being literally choked with them.

THE New York ship-owners have indignantly backed out of their stand against advance wages to sailors; and the same result of the much-mooted reform is likely to happen here and throughout New England, also. The land-sharks are too much for the close pockets and short-sighted policy of the merchants.

Judge Nelson, of the New York Supreme Court, has delivered a long and able written opinion, on the application of R. C. Stillman, of Troy, restraining the Hudson River Bridge Company from erecting their bridge at Albany, according to the act of 1856, and holding strong ground against the constitutionality of the charter.

Late advices from Mexico report the result of the elections, as far as heard from, as favorable to Comonfort. In the election for Deputies in the city of Mexico, the Liberals were triumphant. A war with Spain was regarded as inevitable, and preparations were making for the issue. Jalappa is pushing the fortunes of Santa Anna again, while the crafty politician is laying off in Cuba.

OREGON Territory being about to make application for admission into the Union as a State—a strong effort is being made to engrave in the Constitution a clause recognizing slavery. So say advices by the Western Coast to the 20th May. It is not believed that the effort will be successful.

FREDERICA Bush, a German woman, has been arrested at Philadelphia, charged with starving to death two children who had been placed in her care by their parents. One of them died on Sunday week, and the other on Tuesday, and the police are investigating the matter.

THE Trustees, grateful for the liberal patronage hitherto enjoyed, respectfully solicit a continuance of the same. For further information, address D. Kayser in situ, Madison Co., N. Y.

JOHN MAXSON, President. JASON B. WELLS, Secretary.

ALFRED ACADEMY.

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Boarding for the term, of 14 weeks \$24 50  
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This Seminary is confidently recommended to the public as a first class Institution. It is provided with two departments of instruction, having a sole and experienced instructor at the head of each, thus giving such a division of labor as is furnished in no other institution, and which secures the highest ability in conducting each department. Gentlemen and Ladies can here complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common Schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. The Department in Instrumental Music is furnished with the most complete apparatus, and the Academic Buildings consist of large and commodious Class-rooms, North Hall, occupied by gentlemen, under the supervision of one of the Professors—South Hall, occupied by ladies, under the supervision of the preceptress—and Music Hall, used for boarding, and residence of Professors. By this arrangement, for boarding and rooming, students are placed under the immediate care of those who watch over their moral, manners, and health, with paternal solicitude. Each room for the accommodation of students is designed for two individuals, and is furnished with stove, bed and bedding, chairs, table, and wash basin. An additional furniture required, students provide for themselves.

The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New York and Erie Railroad, is romantic, retired, free from the usual temptations to vice, and one of the healthiest in the world. Circulars, &c., gratis, on application to the Principal, to E. A. GREEN, agent, or to the undersigned, at Alfred Center, Allegany Co., N. Y. Rev. N. W. HULL, Pres. of Trustees, D. FORD, Secretary.

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NEW YORK AND ERIE RAILROAD. On and after Monday, May 25, 1857, and

The Martyrdom of John James.

[Continued from the First Page.]
satisfy their consciences, and to find the prisoner guilty of High Treason.

First, he began with the exception taken into the first witness, that he stood without the window, and therefore could not easily discern the visage and physiognomy of the prisoner that was there preaching. He told them he had sworn expressly it was the same person; and that as he came into the yard he was there preaching, and as he went away to the justice of peace he saw him; and the justice did seize the same person, and find him preaching when he came; and therefore it must be him, and no other. And told them, that the witness could have no end in discovering of it; for if he had kept silence, he had consented, and so been guilty of misprision of treason.

Then said he, as to the exception taken against the fourth witness, that he said he swore he knew not what, and could not tell what he had sworn to:

He said, this was no cause to reject this evidence; for peradventure he could not well call to mind the several words that were spoken; or peradventure he would not tell them, because he might suppose that they were sent to ensnare him in his evidence, that they might make it void.

Then as to the witnesses that were brought on the part of the prisoner, to testify that no such words were spoken; he said, as to that he must refer it unto the consciences of the jury. But he said, he conceived that it was altogether immaterial; for the question is not, what he did not say, but what he did say. They say that he did not say these words, but they do not say what he did.

Then step up Sergeant Maynard, and said, that as to the evidence of those three persons, his brother Glynn had spoken so much, and so well, that he could add no more, or very little: And urged the same things that Sergeant Glynn did. And further said, that the prisoner spoke much of his integrity and innocence; I believe (saith he) gentlemen of the jury, never was there any offender, or the vilest miscreant in the world, that would ever have received the reward of his doings, if his own excuse and protestation might have saved him.

Then he said, as for the blood of the Saints that was spilt this time twelvemonth, he said they were sad saints, such saints (said he) as would have cut all our throats.

Then John James desired to be heard one word, that gentleman had untruly alleged against him; but the Court refused to allow him the liberty.

Then stood up Sir Henage Finch, Solicitor-General.

The second thing that I shall say, is, what I am in my principles, what I am in respect of my religion and judgment, and I shall be brief as to that. I do own the title of a baptized believer, I do own the ordinances and appointments of Jesus Christ, I do own all the principles in Heb. vi. 1, 2, about the doctrine of faith towards God, and repentance from dead works, the doctrine of baptism, and laying on of hands, the resurrection of the dead, and eternal judgment. These are principles that I desire to own, and have in some weak measure been found walking in: I do not only own the principles and doctrines declared in the sixth of the Hebrews, but I do own the commandments of God, the ten commandments, as they are expressed in the 20th of Exodus. I do here, as before the Lord, testify, I distrust not, I distrust not willingly break the least of those commandments to save my life; I do declare that the rather, because I would inform persons that I do own the Lord's holy Sabbath, the Seventh-day of the week to be the Lord's Sabbath; you know the commandment, Remember that thou keep holy the Seventh day. I shall forbear to speak any more to that.

Again, further, in respect of my principle (as that for which I judge I am here this day to suffer) that I do own the Kingdom of our Lord Jesus Christ, (to wit) the visible Kingdom of Jesus Christ here on earth, and I do desire to declare it humbly and in the fear of the Lord, that Jesus Christ the Son of God is King of all the nations in the world, according to that in Rev. xi. 15, upon the sounding of the seventh trumpet there was a great voice in heaven. The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. There needs no more to be said, tho' many more Scriptures might be brought to prove that it is so. It cannot be a spiritual kingdom, the text cannot be allegorical; for the text saith expressly; The Kingdoms of this world, &c. I shall endeavor not to tire you with many words; I do not come here (the Lord knows) to sow sedition, I have it not upon my heart, it hath not been my practice, tho' this be the pretended cause of bringing me hither; but the Lord knows, before whom I stand, and with whom I shall shortly be, that whatever I am accused of, as to matters of fact, I am free from it; I desire you may hear it, and take notice of it, the things charged upon me are notoriously false, I speak it as my last words, the Lord that knows all hearts, and one day will call all men to an account, knows I speak true, both in respect to the manner of the thing charged upon me, and in respect to the matter, notwithstanding that several witnesses took the boldness to swear it in court. I do in the fear of the Lord also tell you, that I bless the Lord I have not the least hard thought of them that swore against me, I have not the least hard thought upon that account, nor the least rising of spirit against either judge, or jury, or witnesses, or any other, the Lord knows it, but have sought their pardon upon my bended knees, and I hope further shall do it, if God permit. I have one word to say to the people of God, and that is this; I would entreat you not to think ever the worse of the ways of God, because you see such a poor worm as I brought hither to suffer upon that account. Let not the assembling of yourselves together, be any way a burden to you: know that word, forsake not the assembling of yourselves together, as the manner of some is, but be instructing one another so much the more as you see the day approaching. Heb. x. 25, and let not any of the ways of God, any of the ordinances of God, any of the commandments of God be ever the worse in your eyes, because a poor worm that has professed them, and has in some poor measure tasted in them of the love of God, brought hither, do not think the words and commandments of God are the worse for that; and I would entreat you that you would stick close to them, whatever dispensation may be at the door, which no man here knows one on either. But I say, whatever the ways and dispensations of God may be, though you may expect to suffer more and more, yet know that was the way that our Lord did go, the captain of our salvation was made perfect through

sufferings; and the Apostles and holy Christians of old counted it great joy, they accounted it great joy to be filling up the measure of Christ's sufferings that are behind. And now, my dear friends, for Jesus Christ's sake, be exhorted in the fear of God, not only to stick to those ordinances and commandments of God, wherein you are enlightened, but take that good Word of God, in 1 Chron. xxviii. 8, it was David's advice to Solomon, the words are, Solomon my son, keep and seek for all, &c. do not content yourselves with what you do already know, but endeavour, in the fear of the Lord, to be seeking after more. I would further charge every one of the people of the Lord, to have a care of defiling themselves with any idolatry, with any superstition, by treading in by-paths that may not suit the mind of God, however it may be accepted in the land.

I shall not trouble you with much more, only a word to those that have not yet an interest in Jesus, that cannot call God Father, I beseech such to consider, it may be that God hath a mind, by the words of a dying man, to do their souls good, and I would add a word; I beseech you consider, though you may not go the same way I go, you do not know how soon God may call for you by death; and therefore I speak to them that are young ones in the first place, That they remember their Creator in the days of their youth, before the evil day is come, and the days wherein they themselves shall say, they have no pleasure in them. And to those that are ancient, that have spent the greatest part of their time here, in sporting in their own lusts, I would only say this of 'em, There is a day of grace, To-day if you will hear his voice. Jesus Christ is held forth in the Gospel freely; He holds forth his blood freely; for the worst of sinners are not too old, nor too wicked, nor too great, they are not too unclean for Jesus Christ to pity; and therefore, friends, consider in the fear of the Lord whereabouts you are, and how the case stands with your poor souls. I have said what I have to say, only I would desire that I might have liberty to wait upon God, to commit my soul, and the concerns of each other to the Lord in prayer. Then he addressed himself to the Lord in prayer.

His prayer being ended, he said he could not speak more, being very much tired, and his body brought very low. The hangman said, The Lord receive your soul. He replied, I thank you. Then another said, This is a happy day. He said, I bless the Lord, it is so. The other said, The Lord make your passage easy. He said, I trust he will so. One asked if he had any thing to say to the sheriff? He said, No, but only thank him for his civility. Then the hangman having prepared him for his death, drew away the cart, John James said aloud, (lifting up his hands) father, into thy hands I commit my spirit, and so finished his course.

The sheriff and hangman were so civil to him in his execution, as to suffer him to be taken before he was cut down; the hangman taking out his heart, and burning his members and entrails, returned his head and quarters back to Newgate, put in a basket in a cart, and from thence were disposed by the King, viz, his quarters to the gates of the city, and his head first upon the bridge, but afterwards (by appointment) taken down thence, and put upon a pole in White-Chappel, over against the passage to the meeting-place, where he and his company were apprehended.

The repeated judicial decision in our country which sets aside, or interprets law as a helpless thing, brings forcibly to mind the words of the prophet Micah.—That they may do evil with both hands earnestly, the prince seeketh for a reward; and the great man uttereth his mischiefous desire; so they warp (snarl) it up. [Evangelist.]

My Artificial Stone House.

I wish to say some words to your readers upon the best and cheapest material for building houses, and the model of use. I like the material used and recommended by Fowler and others—artificial stone walls, made of lime, sand, and stones—that is, cobble stones, fragments of brick, coal cinders, &c. But I object to the usual method of using it in what are called "grout" houses, cement houses, &c. It is sloppy and annoying work to build it up in troughs, as is usually done. The fluid runs down over the walls, and each layer does not harden fast enough to build on, as if often wanted.

Miscellaneous.

A Mother Lost.

BY SPENCER W. COX.
Never more to hear her saying,
'Darling! are you ill or well?'
Gently on her forehead laying
Hands that like a blessing fell.
Oh! my mother, never more!
Never more to wonder, sighing,
When the busy day will close,
So with heart to heart replying,
We may tell its joys and woes.
Oh! my mother, never more.
Never more to hear her gliding
By the bed her prayers had blest,
With her hand the candle hiding,
Lest it should disturb our rest.
Oh! my mother, never more!
Never more to know she's keeping
Watch on all we say or do;
Fondly anxious, waking, sleeping,
With a care forever new.
Oh! my mother, never more!
Other hands may gently tend us,
Other hearts be real and true,
Other loves their treasures lend us—
But they cannot love like you.
Oh! my mother, never more!

The Little Ones.

A child, when asked why a certain tree grew crooked, replied, "Somebody trod upon it, I suppose, when it was little."
"Who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a grievous moral wrong.
Give it play, and never fear it,
Active life is no defect,
Never, never break its spirit;
Curb it only to direct.
Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow forever;
Better teach it where to go.

The Drunkard's Funeral.

There is no funeral more sad than that of the drunkard. There is associated with it more than the guilt of the suicide who destroys his life in a fit of insanity. The drunkard's death is a self-murder by degrees; the infliction of premeditated and continued sin against the body; but a more killing sin against the soul. The enemies of probation ought in justice to preach the funeral sermon of the drunkard, and bury their own dead, the wretched illustration of their principles. Free or licensed drinking are the tree—drunkenness the fruit, and Maine-law the principle—drunkenness the poverty, disgrace, crime and death, the practice. I was called not long since to attend the funeral of a drunkard. He was a young man of fine native talent. He had a young wife and child dependent upon him for support. He was a faithful and affectionate husband and father. His early habits of dissipation, were restrained long enough to deceive a confiding girl into marriage, with the hope of permanent reformation. Soon after, the habit of drinking was resumed and his downward career was rapid. By exposure in a drunken debauch, he took a

violent cold and in a few days was numbered with the dead. His father had filled a drunkard's grave before him. His mother had also sunk to an early tomb; a life shortened by sorrow over an erring family.

At the funeral, there attended as mourners two temperate uncles, and three temperate brothers. These constituted the entire number of the male members of that mourning circle. These ruined men shed no tears over their fallen kindred. Their sympathies were burned out with liquid fire. The young widow was the only apparent mourner. Of those who carried the corpse from the church to the grave, three were very temperate, and the fourth a tippler. The grave was dug by a drunkard, and when the grave was ready to lower the coffin, the drunken sexton came near falling into the open grave—and would have done so but for the rescue of others. In less than six months five of those engaged in the same debauch with the one dead, were sleeping in the grave-yard. The funeral of four out of the six fell to my lot, at each of whom I endeavored to preach the gospel by reasoning of "righteousness, temperance, and judgment to come." These were the victims of that flood which has swept over our State from the bench of the supreme court. To arrest or stop the deluge of iniquity is by judicial decision, "unconstitutional." Instead of being content or satisfied to annul one single provision of that law of mercy and of hope, the judges have broken down every obstruction to the desolating flood. In viewing that decision in the light of facts or fruits, I have not been able to exclude from my mind a deep motive in it. Such a sense of unmingled drunkenness as above described, I have never before seen gathered around the grave. And yet this is "constitutional." The legislation is overthrown by a court decision! Who is responsible for this work of death—this wide-spread ruin—this doom of souls? We can but ask with painful anxiety, respecting the fate of future legislation upon the vice of drunkenness. What hope have we that any enactment, however wise, may not be the mere foot ball of judicial caprice! Such have been my reflections over one of the saddest scenes of my ministry. Such mournful burials are becoming fearfully numerous all over the State. The widow's wail, and the orphan's cry are heard on every hand! Will not their cry reach to the place of tribulation?

The repeated judicial decision in our country which sets aside, or interprets law as a helpless thing, brings forcibly to mind the words of the prophet Micah.—That they may do evil with both hands earnestly, the prince seeketh for a reward; and the great man uttereth his mischiefous desire; so they warp (snarl) it up. [Evangelist.]

Disclosures of a Liquor Dealer.

Mr. Delavan, President of the New York State Temperance Society, in his recent address at the capitol in Albany, dwelt mainly on the now prevalent, adulteration of liquors. "Within a few weeks," he said, "it has come to my knowledge, that a person, whose conscience revolted at his employment in a large liquor establishment left it for a more innocent and credible business. He stated that it now only took ten, some say four gallons of pure whiskey to make a barrel of whiskey for commerce. To these are added rainwater, camphine and arsenic, and the latter to restore the head destroyed by the water. He stated also that brandy made to imitate real French brandy, and of the most poisonous character, was sold at \$4 a gallon, costing 22 cents. That all kinds of wines were imitated so closely that the best judges could not discriminate, costing but a trifle, and sold at prices to suit customers. The higher the standing of the customer, and the more particular as to his wines, the higher the price to satisfy him as to quality. The most celebrated brands were made use of and the names of the most celebrated European dealers given as the source of supply; and European dealers, be it known, are not much behind the American traders in their adulterations.

Influence of Song.

Most of us have experienced the luxury of tears when listening to an old ballad. We know of an old man who, having led a long career of vice and crime, was at length banished from the country; and who, while undergoing his period of banishment amidst the wilds and jungles of a distant land, heard in the summer evening a sweet voice, singing in his own language the very song which had lulled him to his infant slumber, when he knew crime by name, and knew it only abhor. It has been sung, too, by the cradle of an infant sister, one who had died young, and was now in heaven; the mother, too, was no more. But the song—the old song had not lost its influence over him yet. Back came trooping upon him the old memories which had so long slumbered down there in the unconsumed depths of his heart; the mother and the father; the household gathering; the old books; the old school-house; the time-worn church, half hidden by the old yew-trees, where he had first heard the Bible read, all came back upon him as fresh as if it were yesterday; and, overpowered by his feelings, he gave vent to them in a flood of tears. And then the old man grew calm, and his latter days were his best days; and when the term of his punishment had expired, he came back to his father's land, and there in that old village graveyard, amid whose grassy hillocks he had played and gambled, and where the mother and her little ones were sleeping he lay down; his weary limbs, and sank peacefully away into a common grave.—[Eliza Cook's Journal.]

God Seen Through Faith.

If it were a divine thing which we might be allowed to imagine, that the Divine Being were to manifest himself in some striking manner to the senses, as by some remarkable appearance at the midnight hour, or by rekindling on an elevated mountain the long extinguished fires of Sinai, and uttering voices from those fires, would not compel from you an attention which you would refuse? Yes, you will say, he would then seize the mind with irresistible force, and religion would become its most absolute sentiment; but he only presents himself to faith. Well, and is it a worthy reason for disregarding him, that you only believe him to be present and infinitely glorious? Is it the office of faith to veil or annihilate its object? Cannot you reflect that the grandest representation of a spiritual and divine being, to the senses would bear not only no proportion to his glory, but no relation to his nature, and could be adapted only to an inferior dispensation of religion; and to a people who, with the exception of a most extremely small number of men, had been totally untaught to carry their thoughts beyond the objects of sense? Are you not aware that such a representation would considerably tend to restrict you in your contemplation to a defined image, and therefore most inadequate and unbecomingly to the senses would bear not only no proportion to his glory, but no relation to his nature, and could be adapted only to an inferior dispensation of religion; and to a people who, with the exception of a most extremely small number of men, had been totally untaught to carry their thoughts beyond the objects of sense? 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