to them for information and assistance—out full assurance that—

you to work. Society will say to you, "Select tention. You must be continually reaching out tion or discouraging prospects,' resting in the

PUBLISHED BY THE SEVENTH DAY BAPTIST PUBLISHING SOCIETY.

BY A COMMITTEE OF THE BOARD.

VOL. XIV.---- NO. 45.

ACT SOUTHY ch are for mit

C.S.A.

ALL CALLER AND ALL SE PROVINCE OF

The state of the

Googel and Sab The Subline Con-The Possible Con-lu. The Sablest English. Phench by Endbangered by 12.7 Misser of the

the following weeks

in a wat

ply to Ward on the

orge, Carlow, First printed at Stomagton, sylsed form; 186 pp.

By Edward Stennet, 64 pp. 11-1 11-1

By J. W. Morton, Presbyterian Church;

to, The Sabbath Vindi

oget her, with ward d for," and J. W. Mor-

Sabbath,"-may be had

ill be furnished t

n or sale, at the rate

dersiring them can have erwise, on sending their H² H² Banns, General Truct Society, No.9 Sprace

his with not some

Society's Publications

Recorder,

BELY.

UNCEN ADVANCE.

d to the exposition and vements of the Seventh-sims to promote vital action, at the same time

the commandments of

columns are open to

measures which seem

f society, diffuse know-

id enfranchise the en-

elligence Departments,

adapted to the wants

enders. As a Religious rended that the *Recorder*

OL VISITOR.

RIABLY IN ADVANCE.

Plant and

Read Line 7 1

tol: an void and

Music and Hymns, for

Religions Meetings, and CRANDALL. 128 pp. oct.

Hymns adapted to all pecial occasions as the

inniversaries, Ac. A

cial and public worship.

e songs; are included in s and 150 hymus.

s for the above should be Sabbath Recorder, No. 9

in the Anthrophy and

abbath Becorder.

Rune PATERIA

Contrainers That I

Hiram P. Burdick.

Berlin. John Whitford. Geres Geo. S. Crandall. DaRuyler B.C.Stillman.

Gowands. D. C. Burdick. redence J. P. Livermore. Lincklein D.C. Burdick.

Portoille A B. Orandall. Boklairgh I.B.;Cottrell. Wellsbille L.R. Babgock.

Watson_D. P. Williams

Sephentour JiBiMamon,

Wilson-D. Davis

ondon-P. L. Berry

forth.

lithic ai denation

Benjamin Stelle.

Al northit to sayour

B. Run W. F. Rendolph

Store Zebulon Bee.

Forsythe.

West, Crandall. R. Crandall. Mitlord, A. C. Burdlek.

a this section of a

计内线。自由规则

Hogers

Bonnil dageorg To Bonnille, Io meroaultates Bure crantingu

Publiching Boddy,

New York! 1111

Name Jorki Number in stivance. Sub-tradie the year, will be also coming the second states of the second states of

A THE ALL AND A THE ART

A THE PROPERTY OF

Aki PERDODICALA Son to whom, period visually if the receives the base has never interpreter the once the base of the once and base to notify the son to a son your or the payment of the or of the payment of the received of the once the payment of the pathibust of the pathibust of the pathibust of the the payment of the pathibust of the

UN TAT 200

· Etall

6.1.1.1

ulcap a 7

的 网络巴马

A lautha

CUT.

riswold.

M. Clarke.

Epicer. Crandall.

lman. Andall.

lawson.

inham.

Nue E. R. Clark.

dress,

25

2.00 '3.00

1.00

- 4 00

S 6 00

NEW YORK, FIFTH-DAY, APRIL 15, 1858.

The Sabbath Recorder.

PUBLISHED WEEKLY Ry the Seventh-day Baptist Publishing Society. At No. 9 Spruce Street, New York.

TERMS-\$2 00 per year payable in advance. Subcontions not paid till the close of the year, will be table to an additional charge of 50 cents. The Subbath Recorder is devoted to the exposition and you are to pass from preparation to action. vindication of the views and movements of the Seventhday Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same ine that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society; diffuse knowledge, reclaim the inebriate, and enfranchise the life. enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Reizious and Family Newspaper, it is intended that the look back upon your preparatory period, as a Recorder shall rank among the best.

merer Payments received will be acknowledged in the paper so as to indicate the time to which they reach. mer No paper discontinued until all arrearages are paid, except at the discretion of the Committee.

RATES OF ADVERTISING. For a square of 16 lines or less—one insertion, \$ 75 each subsequent insertion, 50 six months. 6 00 10 00 one year, For each additional square two-thirds the above rates. 73 Communications, orders, and remittances, should he directed (post paid,) to the Editors of the Sabbath Recorder, No. 9 Spruce-st., New-York.

> For the Sabbath Recorder. Jerusalem.

BY MRS. SARAH S. SOCWELL.

Jerusalem! Jerusalem! Thou City of our God! Long hast thou groaned in wretchedness Beneath th' oppressor's rod. A long night, sad and dreary Hath shrouded thee in gloom, And all thy glory and thy power Lie buried in the tomb.

Long have thy mourning children Been scattered o'er the earth-

1, 1857, by J. Allen. GRADUATES :- A parting word with you and our work is done. The period has arrived in the lives of many. if not most of you, when The days of exclusive study are now ended. Henceforth comes the toil of active business life. There is no longer room for prospecting, for youthful dreaming of future activities. Now and henceforward or never must you act -act out what has been acquired in school-

Professional or Life-Labor.

Address to the Graduating Class of Alfred Academy, July

It is well, if, standing thus on the dividing line between preparation and action, you can period bright with improved opportunities, rich with garnered treasures of knowledge; then you can look to a future, bright with the prospects of usefulness, rich with the rewards of success. If the past has been carefully husbanded, as the seed-time of life, the future will. doubtless, present to the reapings of age an abundant harvest. He who has consecrated all to God, resolving to make the most of the pow-

ers and privileges which has been given him, and has improved the past accordingly, will enter upon the future with the brightest promises of religion cheering him on, and, at the close of life, lifting the veil that hides the spiritland and revealing the joys of eternity. Industry, intelligence and religion will ever be his companions. Although the more formal period of preparation is past, yet, with such motives and resolves you will continue to improve-do and learn-learn by doing. Submitting your-

selves to the guidance of an over-ruling Providence, you will ever strive to labor in harmony with Deity-being ever iguided by His laws and inspired by His Spirit.

Granting that religion is the all pervading, into the world at large, bringing its advancelife-giving principle of your lives—granting ment and improvement to bear upon your prothat you are consecrated to the glory of God fession, knowledge and help, and encourage. Do nothing without high motives and a clear and the highest well-being of humanity: yet ment must be drawn from every thing around conscience. Spare not your lives for yourselves: the choice of a profession through which this to perfect you in your chosen pursuit. Give is to be accomplished, is one of the most difficult | also a portion of your time and talents to genand imperative decisions of life. Important is al pursuits, to society, to the calls of couninterests and consequences cluster around such | try and humanity, to the pleadings of benevodecisions-not only physical, but spiritual, not only to the individual, but to society. This choice has, to be made by the inexperienced youth, assisted it may be, by the counsel and for every noble experience will leave its eternal impress.

your place and your work."

caution of friends; yet with all the aids possible, the determination may be but the casting of lots in respect to a dim uncertain fatality. Adaptability is a consideration of primal sibilities resting upon you as educated men and importance in determining what is your particing law of nature. With a few simple elements, the Deity works out the world's wonderous variety of utility and loveliness. It buds | triple guards of the individual-the triple founand waves in plant and tree-smiles and frowus in sky and cloud-feels, moves and palpitates | tion. No State is secure without knowledge in the animal. The uniformity of genus varies and religion to uphold its liberties. The church in species-species in individuals. In the is not safe without the largest liberty of congenerals, quite unlike in the particulars.

Thus also, it is in the spiritual world. Each of spiritual worth in civilization, has grown out ace and people, tribe, and sect, party, and in- of the free and harmonious blending of these of a common humanity as the ground-work, They have a generic commonality: yet divided one civilization. and sub-divided into classes and species, and

ranging off into individual peculiarities, so that there is scarcely an individual who may not

The Lord is my streath and song, said David. What power can bercome the souls who has God's fellowship. Why robes whatdiadems of glory, can equal the who are

WINLE NO. 919.

ew York, April 15,]

THRMS-TWO' DEARS' FEBTANNUMAIN' ADTEND

"Truth crushed to earth shall rise again, The eternal years of God are hers." clothed with their house from on hehalt who

put on salvation as a garment? " Application. How can the church be show but give your lives and services freely for the while she is so divided that she cannot eat and good of others. Be for aids to the defenceless drink at the same table, nor wcrship on the -supporters to the lowly. comforters to the same day ? How can she appear, beautiful. sorrowing, liberators to the oppressed. Live guileless before God and man Be loyal to while parents are in one kingdom, and their children and property are in another?

Recordendage

your country, hold for the right, true to duty. Conclusion. This brings us to the subject Determine deliberately, resolutely, solemnly and by Divine assistance to make the very of a religious settlement, which we have in contemplation. A settlement, where all shall best of your time and talents. be of one mind, and where parents and child-Remember that in doing this, in toiling and

serving and striving, you are achieving for ren shall all be of the same kingdom, with all vourselves, as well as doing good to others, their effects: Now let us all wake up to this subject; es-

pecially those of us who have been brought to see what day of the week is the Sabbath. To us the call seems to be to begin the work, for how can we and our children enjoy all the sacred stillness of the holy Sabbath, while all kinds of worldly business is going on before our door? In no other way can the strength and

glory of the church be seen and known. Reader-dear reader, please, to panse and think of this idea. It is so, or it is not. Can we, or can we not hope to see the church in her strength and glory, without shaping and planing society so as to have it suited to the claims of the holy spirits. Let us now compare the church to husbandry, as the Scriptures often do. Could the power of vegetation be known by fields unfurrowed and untilled ? We rived from the gross feedings of sin, the whole untilled? The word has been sown. and the

lence, to the demands of religion-or rather. religion should permeate, control, direct the whole. Gain thus new and high experiences. But whatever may be your particular pur-

suit in life, there are certain important responwomen, beyond the duties of those who have you are building up for yourselves characters ular life-labor. Variety amid uniformity is not enjoyed equal privileges with yourselves. glorious and lasting-educating yourselves for enstamped upon every thing. It is a lead- You are called emphatically as educated youth cternity. Education is the healthful growth, to be the conservators and promulgators of the harmonious perfecting of the whole being. Character is the subjective result, the embodiliberty, learning and religion. These are the ment of all the activities and habitudes of our dation of the State-the clements of civilizabeing-the fruit of a life-long education in the great school of the world. It is the great business of life, as it terminates on ones self. to form character. Character is made

physical world things may be quite alike in the science, and the clear light of knowledge to out of -is the fruitage of life. All events, guide its activities. All that is of moral and thoughts, sights, sounds, pains, pleasures, toils, are taken into the labratory of our spiritual being and converted into character. You are dividual, has distinguished charateristics and three primal elements. The proper blending thus to weave for yourselves out of the warp tendencies. With the general characteristics and industrious use of these elements, gives the and woof of life and labor, a robe which shall pure white light of progress. No individual clothe your spirits forever. Yes, something newness and variety in the outgrowth and man- ignoring either of these great principles, will more than a garment-it is a kind of spiritual ifestation, in the finishings and furnishings of fulfill his entire mission of life. No nation that body, furnished by the school of life, with all say no. And what have been our churches each. So likewise in pursuits or professions, ignores them can ever develop a full and glori- spiritual nutriment and blood, by which, if de- as a general thing, but fields unfurrowed and The scholar's relations to these great powers spiritual being will become polluted and leprous blade has sprung up, but where is the ripe

are most intimate and important. To the ig- - if from heavenly manna and the wells of corn? Beasts of prey have devoured it. And salvation, it will be pure and lifesome. Let so it must be, while the business and education

Long hath been hushed the voice of joy Unheard the song of mirth. Of old, the holy prophets Foretold thy fearful doom,

The poverty and wretchedness Which fill thy streets with gloom.

And then, in strains of gladness They struck the sounding lyre, And echoed promises of good. Burning with holy fire. And now the light is dawning Upon thy hills at last. Oppression's long and dreary reign O'er thee is almost past. Arise! Arise! O Zion!

Put on thy robes of light, - For lo! the glory of our God Is beaming through the night.

Rise, in thy strength and beauty-Shake off thy gloomy fear-Lift up thy voice in prayer and praise, For God, the Lord is near ! Shout I for the day of gladness Is dawning on thy sight; Sing ! desolate and mourning one. Behold the morning light! La Prairie Centre, Marshall Co., Ill.

God is Love. ed-that work too one-sided. One calling is Yes. God is love ! This we see written on too superficial or frivolous-another too mateall his works in a language not to be misunderstood. Although man may refuse to bow rial and groveling. Some are too objective, the stiff neck, and acknowledge him the given others to subjective. Now the bad effects of all he possesses, the source from whence all trouble me-the morality of the pursuit, at blessings flow, still he forsakes him not; but least its high spiritual tendency is questionable. causes the sun to shine, and rain to descend Again the means are too limited for the object equally on the just and unjust, and even permits him to indulge in seeming evil, as in the sought to be accomplished-the foundation too case of Joseph. whom his brethren sold into small for the superstructure. Give me a work Egypt that he might show his exceeding love for which I am prepared-adapted to my nain making him the instrument by which their lives were afterwards preserved. And greater ture, and for which it longs-give a great work, love than even this, did God manifest towards a good work, a genial, and a soul satisfying a sinful world when "he gave his only Son to work, and I am content. Such are the quesdie as a ransom for our sins. that we through tionings and longings of every soul earnestly him might live," and enjoy the bliss of neverending eternity. That was love without par- seeking its life-labor.

allel. Through all life's varied scenes we can trace the wisdom, mercy and love of the great Ordainer. Life may have its dark and gloomy hours: the waves of adversity may beat sternly against our frail barks, but how often does the medium of connection between the individthe dark cloud conceal the bow of promise. which ever reminds us of God's great and forgiving love towards us. And the great commercial revulsion by which the world has so recently been visited, seems to be blessed as a to the Saviour: and while the cry is going forth, repent "while it is yet called to-day," and the Master is standing at the door of every heart knocking for admission, let me entreat you, fellow traveler to eternity-thou who hast never given thy heart to God and hast no higher object of adoration than the mammon and pleasures of this world, to ask thyself these questions: From whence dost thou receive all thy enjoyments? Who is the giver of thy manifold blessing? And what return dost thou make unto thy great Benfactor? Echo, will answer. what? The little dew-drops sparkling in the morning sun, and the tiny songsters warble

Though such 'should be the motive power find among the group of the allied or kindred and guiding principle of each of your lives. pursuits to which his genius tends, some one though you must all have a common centre. adapted to his individualism, insomuch that and draw your inspirations from a common although each twinkle of a star heralds the source; yet in the details of your various purcoming, to this world, of a human spirit and suits or professions, there may and doubtless the departure of another, yet there is room and ought to be a wide and varied range. It shall be our purpose, then, in the few remaining words we speak to you, to consider some ques son finding thus his work. can work it better tions appertaining to your professional calling than any other. or life-labor.

It is the mission of some to rush and thun-My life-work-what is it? Am I to vegder over the earth like the storm-cloud-of etate like the vegetable-to feed and grow like some to warm and inspire like a tropical sun- fluences extend to him especial invitations. an animal;-or to work, and think, and love of others to shed their influence like a gentla and live like a man? Work, evidently, is one refreshing rain-of others to distil life and of my high prerogatives. If so, what kind shall heauty like the dew of a mid-summer night. it be? Shall it be good and great-great be Now and then, one like the palm, stands solicause good ? Was work-power given me withtary and majesus in his far off desert-home. out a work? Evidently not. To what partireaching out his hand over wide wastes of cular work, then, shall my life-power be dedisand to his brother palms. cated. Hitherward and thitherward I look.

A few, like the gracefully singing pine or vet am unsatisfied. This sphere is too contractthe sturdy mountain oak are disciplined and cultured by a thousand storms. Some stand in the melancholy dreaminess of the weeping willow: others thrill with the sensitiveness of the trembling poplar. Some are meek violets ever looking confidingly towards heaven-some are creeping, trailing vines, ever clinging to something stronger for support; --- others are fully studied the great, the leading thoughts of delicate anemones, ever shedding around them- the past on the same subject. You are, howselves an ethereal loveliness---others are sweet eglantines, ever whispering to the world of quiet home-scenes and rural happiness. No amount of culture can ever make the vine to stand in majesty and strength like the oak or palm. It must ever continue to perform its humble office-so with each species-so with human

The profession or pursuit of an individual is spirits. Again every profession or pursuit, which the footing, the place whereon he stands and for the good of society-for the development helps move the world. By it he obtains his and progress of humanity, is useful, is necesstand point, starting-point in society. It forms sary, is honorable; yet in respect to the inherual and the public. It gives the principal ent nobleness or dignity of pursuits, there are means of support, and also a means by which very different degrees.

he may work outward, serving and blessing, Those which, keeping in check the lower ap petites and propensities, tend to draw out and thereby humanity. No one is fully prepared means by which multitudes are being brought to take his position in society till he has a work give culture to the higher powers of man, to and a place where that work is to be perform- call into activity those high spiritual influences ed. Until then he will be vacillating, discon- that control and guide and elevate humanity, are the nobler pursuits of life. They are to be tented,-longing for a place and a work-complaining, fault-finding; but give a work genial coveted as the better gifts. Yet capability is humanity. and adapted, and he generally becomes conten- the limit to advancement. Better be below ted, industrious, energetic, persevering, and your powers than above it. Better have retherefore successful. A person without a trade served powers than to work beyond your power. or calling is pitiable indeed. His life is object- Many a lower station has been deprived of less. His aimless endeavors are spasmodic. good occupant, to supply a poor one for a high-He is tossed hither and thither, in the eddyings er station. Be not so anxious about the height and surgings, in the winds and tempests of life. of your sphere, as that it may be well and Seldom, likewise, can one be a person of all faithfully filled. Beg not for place. Let place forth their mellow notes, the swelling bud and bursting flowers, in short, all inanimate na- trades. The old adage, "Good at none," is as beg for you. Better to be asked to come up ture as it performs its numerous though silent truthful as old. It is rare, indeed, that one higher than go down lower. An humble fought, bled, and died. You are called upon possesses that many-sidedness of mind, that well done is better than a lofty one ill done. changes, speaks more audibly its great Creaby the past, present, and future-by all the Having carefully, wisely chosen your profestor's praise, and more truly adores the God of many-sidedness of power, which will enable poor and oppressed-by all those struggling the universe than thou ! Oh ! fellow mortal him to work well and successfully at many or sion, you are, by it, to supply your necessities, after light and liberty-to lend a helping hand -pause, I entreat thee-pause for a moment, diverse or trades. It is seldom that even Yan- secure spiritual growth, and benefit others. A in delivering this land from intemperance, opand consider what has been done for thee, bekee versatility or tact can win riches or re- profession thus chosen is to be your medium of pression, and all error and sin-in scattering fore it be everlastingly too late. Think of the nown by driving many trades harnessed abreast. labor. To it are to be devoted your chief the fog and mist hanging over the minds of ransom that has been given, the price that has This tendency is the prolific source of quacks hours and efforts. In it you are to find most men-in raising bleeding virtue from the dust been paid, that thou mayest enjoy the neverthe few fleeting joys of earth. Raise thy voice and quackery. One calling well filled, with of your cares and your struggles with life. and enthroning her in the hearts of men-in occasional offshooting labors for its own im- Your failures or successes are here to have their agitating the mighty ocean of mind, which by in prayer, perhaps for the first time ask God provment or reaching out into the common chief root. its convulsions, may be purified from the dark to show thee thy true condition, and to give In order that success may crown your prothee faith to lay hold of eternal life. Then field of humanity, where every one is called to streams of vice which have so long flowed into both. lend a helping hand, is generally, all for which fessional labors, your professional knowledge shalt thou know and realize for thyself that it. And when you drop from time into eternity the time and talent of any individual is suffi- must be accurate and extensive. Theory and Christian Messenger. may your fall start encircling expanding waves, God is love. practice must go hand in hand. You must be the impress of which the remotest shores of Religion is like the firmament; the more it cient. Life is too short and powers too feeble is examined, the greater the number of stars to warrant leisurely ranging among many or at home in your particular calling; but your time shall gladly receive. knowledge and labor, should not, however, be which will be discovered : like the sea-the diverse pursuits. You are now to go forth from these halls to confined exclusively to it. Kindred or related more it is observed, the more it appears to be seek such a work. The busy world will call to pursuits will claim a share of your time and at- and for noble purposes, regardless of opposi- heaven, which eclipses earth. immense; like fine gold-the more it is tried in the furnace, the greater will be its lustre.

norant these treasures of knowledge are closed. the lines which you are writing upon the un- of the church are with the world. Why did He has not the high vantage ground of the written pages of your spirits by the pen of life, God call forth his Israel and forbid their marscholar from which to labor. He may be inbe such as you will not blush to read through rying with other nations but to teach us this pired by high and holy motives-he may be the endless ages of eternity.

desirous of doing good; but he has not the Happy, indeed, are you, if, with all your ample field of the scholar for labor. He cannot studyings and preparatory labors, you have give a definite mould and lasting power to learned heavenly wisdom as well as earthly work for all-a work just adapted to the thought. To the scholar the prospect is far ability and tendency of each worker. A per- different. The fields of knowledge are his. heaven by the golden chain of faith, if you The hope and inspirations of religion are as have determined to do with your might whatfreely offered to him as to the rest of humanity. ever you find to do. if you have awakened the Liberty invitingly waves her banners for him. latent, inward power that looks confidently on-All of the great avocations and duties and inward and upward to perfection, glory, and immortality. If so, you will grasp each goldet. As scholars you are to be the body-guard of moment as it flies and exchange it for its learning. Education depends upon you for equivalent in good done, influence exerted. support and progress. Thinking, manufacturcharacter established. You will make winds, ing thought is to be one of your leading obwaves, storms, and sunshine, sickness and jects in life. Thought, deep, comprehensive, health, joy and sorrow. adversity and prosenduring thought, is to be wrought out by you. perity, friends and foes, labor and leisure. The world brings materials to you to be everything produce the "fruits of the spiritwrought into thought. You are to take these materials and apply the test for truth, and if love, joy, peace, long-suffering, gentleness, it stands the trial, the evolved thought is again goodness, faith, meekness, temperance." Let industry, punctuality, and perseverance be passed over to the world to be 'inwrought into all the relations of society. No individual is manifested in all of your undertakings. Let fully prepared to give definite mould and shape the self-searching power of the soul. Keep to thought for the future, save, perhaps, in the awake the self-forming power. Restrain the region of fancy and fiction, until he has faithundue development of the passions. Cherish intercourse and communion with the wise and good of all ages in their richest and choicest ever, to make all past knowledge the basis. thoughts. Let the Bible be your especial and not the limit, of research and progress. It is constant light, guide, and companion. It matyour duty to revise the thoughts of the past, ters not so much about the lowliness of your adapting them to the present, and adding such lot, as the spirit with which you live and work new ones as Providence and man have evolved. It is one of your duties also to prepare thoughts | in that sphere. The lowlier the lot the brightfor the future. It is not essential that these er may appear the day-star of perfection. However humble your sphere or calling-however thoughts be written or spoken. They are often better acter revealed to the world through limited your influence-whatever may be your career, all along your pathway you will begreat deeds. Deeds fit for history are nobler

than the writing. Yes, it is the high, noble, earnest endeavor that is greatly needed.

Be not grumblers or croakers, whining about the hardness of your lot, or the injustice of man, complaining that hatred, strategies, training. treasons, machinations, hallowness, treacheries. and "all ruinous discords," are howling around you and hissing you on to the grave; but "put a cheerful courage on" with a "heart ready for any fate." Be not drones in the busy hive of

You are called upon by every consideration to labor with such purposes and motives. Voices call to you from the lowly graves of the fathers of this Republic, imploring you as their children to preserve those institutions for the founding of which they labored and suffered. The blood of liberty's martyrs cries to you from many a battle field beseeching you not to prove recreant to the cause for which they

lesson? When the ten tribes revolted, why did hundreds of families remove to Judea, but to avoid their contagion, and to show us an example? Why did our pilgrim fathers leave knowledge, if you have secured a hold on their own and come to this then savage country, but for the same purpose? And why do the Scripture of both Testaments speak to us in peals of thunder, saying. Come out from then and be separate? They do not mean that we should leave the world, but that we should come out from that worldly manner in which they educate their children, and conduct their business; and set forth a society-a church which shall exemplify the religion of Jesus Christ in all its variety; and give a practical evidence of its power-that will be as clearly seen as a city on a hill may be seen. Now, dear reader, we ask you again to stop and consider—Have you nothing to do in this work? Consider, I pray you again-You

teach your children the ways of wisdom at home, you pray for them, and you back up religion speak forth in every action. Develop your teachings with all the fearful responsibilities of endless joy or woe, and then send them to school, work-shops, and fields of labor, where religion is the last thing thought of, if thought of at all: and especially as children are formed for society, and must be crippled or stupified without it, send, or permit them to go into a street education for social intercourse l What can be more inconsistent and cruel than such treatment? Our children have no nowers to forecast, so as to avoid these evils. but their parents are to do it for them. How important then-O how important that we should provide a suitable birth-place for our children, that they should not be born children of wrath but of mercy. Not where God's wrath showers down "Still achieving, still pursuing," laboring and waiting for the unfoldings of upon the wickedness of the people, but where eternity to reveal the full fruits of your labors.

it may be said. God's tabernacle is with men. You will truly feel that the whole of life is Now, among all the many different orders. one continued school-a state of probation, of no one has so pressing a call as the Seventhday Baptist, to begin this work; and I think May you now go forth from these halls to no order feels so much the importance of it.

your respective fields of labor, receiving the As there must be a beginning to all combinmantles of the great and good as they ascend ed efforts, I will, as one born out of due time. one by one, to their rewards on high, and so venture to make an appointment for a starting acquitting yourselves of your several life-tasks, noint.

Let next Fourth July, which comes on Sunthat when we all shall meet again at that day, be the time, and with our sister church great and last examination day-the judgment -we, one and all, shall be found there with in New York City the place, for all who feel an diplomas, whereon shall be written in lines of interest in the work to meet; and let the time living light, "Well done good and faithful of day be at 2 o'clock, P. M. with the month

Our object shall be to proclaim a religious pupils. Ye have been faithful in your earthly and preparatory school, enter ye into your independence from all which conflicts with the religion of Jesus, Christ, as it is clearly revealheavenly and eternal home school." ed in the Bible. We will unite our efforts to That such may be your career and final destiny is the sincere and earnest prayer of seek a good way for ourselves, our children. your teachers as they bid you a sorrowful and our property. Our sister church will early express her approbation or disapprobafarewell. tion of the proposal, as far as she is concerned. For the Sabbath Recorder. I will agree, for one, to be there at the time Short Sermon. proposed, if eleven others from out of the city TEXT-Isaiah lii. 1.-Awake! awake! Put on thy will agree to be there, or as many more as will strength O Zion, Put on thy beautiful garments, O agree to meet. Those who will meet will ferusalem, the holy city. 1. The doctrine of this text appears to be please give notice in the Recorder. We will organize a Society that shall be lefor the Church of God to wake up. While asleep we are insensible both of our help and gal to hold property by investments; gifts. or bequests, and appoint officers to transact business. of our danger. But awake, we can see them In the meantime we will all be looking out for the most eligible spot to make a beginning 2. It is a call for her to put on her strength And we hope that those who have property, one and glory. The joy of the Lord is said to be or more, will hold it in readiness to selly rent our strength. The soul that is happy in God or give to settlers. The public are dopking. waiting, and watching, for such a movement. can level mountains. The victory that over-Let our Sabbath Recorder be our organ of in-You are to live and act with high resolves comes the world is our faith. By faith we view tercourse; by means of which, let us converse to south the chinas of Vice. B. Utter, and pur Ision.

THE SABBATH RECORDER, APRIL 15, 1858.

Sabbuth MITUTDET. Eh:

182

ed andal

New York, April 15, 1858.

for the other Boards.

into consideration.

of the week. It is probably induced by some

suggestions by a correspondent of the Sabbath

Recorder, in a former number, calling in ques-

tion the correctness of the rendering of these

commend the article to the consideration of

such of our readers as have taken the subject

We wish, however, to correct a mistake

for the denomination of which the Sabbath

turn in a measure upon it." (meaning the ren-

dering of these words.) "This makes it a

subject for all the more careful examination.

and he is worse who so translates it for com-

in this matter from other parts of the word of

God. So that whether these words be correct-

keep the Scripture Sabbath are in no way af

fected by it.

EDITED BY A COMMITTEE OF TY BOARD.

Meeting of the Executive Fard of the Sev enth-day Baptist Edration Society.

The Executive Bord of the Seventh-day Beptist Education ociety met pursuant adjournment at Psinfield, N. J., on the 7th of April, 1857.

The following members were present: T. B Greek words in King James' version. W STILLMAN, President, and Wm. C. Kenyon, David yunn, James Bailey, Wm. B. Maxson. John D. Titsworth, A. D. Titsworth, H. H. Brer, Wm. Dunn, Lucius Crandall, Geo. B. Utter, A. B. Burdick, P. L. Berry, and D. E. the writer, if he design this preliminary remark Maxson, L. C. Rogers.

A communication was read from the trus- Recorder is the organ, viz., "I understand that tees of the Alfred University, asking advice the denominational views of some Christians concerning the erection of a new building for the use of the University; whereupon the following resolutions were passed by the Board:

1. Resolved. That this Board sympathizes No one is guiltless even in ignorance, who in with the trustees of the Alfred University, in terprets the Bible so as to promote a party the loss they have recently sustained by fire, and recommends them to take up subscriptions for the phrpose of re-building, and commends the effort to the confidence and liberality of no Christians whose views do not turn upon a the denomination.

2. Resolved. That the only means of aiding the enterprise of building, which this Board has at its command, is the income from the endowment fund, which so far as the Constitution of the Society allows, will cheerfully be glish New Testament contained them, many appropriated to the use of the Alfred Univer- Christians regarded the seventh day of the sity, after the indebtedness of the Society, shall have been paid, and the basis of action between the University and Alfred Academy. and also between the Board of the University and this Board shall have been definitely and ly translated or not, the views of those who -satisfactorily arranged.

3. Resolved. That Wm. C. Kenyon, the General Agent of this Society be authorized to receive interest on endowment notes due the Society or the principle on said notes, and pay over the same to Clarke Rogers, Esq., the observations upon it. We think there Treasurer of the Society, whenever received.

D. E. MAXSON, Sec'y, pro tem.

Proceedings of the Publishing Board.

The quarterly meeting of the Board of Managers of the Seventh-day Baptist Publishpresent views of the popular rendering of the ish Society took place in Plainfield, N. J. words in question. April 8th, 1858. Present W. B. Maxson, President, and a quorum of the members. Minutes of the last meeting were read and in question, the first day of the week, we would approved.

with such security as will be satisfactory. The Board then adjourned to meet in the same place in July next at the time appointed the Hebrew, it is from the word signifying seven

and not Sabbath. The only authority for this We have inserted an article from H. R. L upon mia ton Sabhaton, the Greek phrase renbeen so-translated. dered in our English New Testament, first day

5. There is no satisfactory reason assigned | WE TOO ARE CHRISTIANS ! for rendering mia, which signifies, one, by first. The sacred writers undoubtedly knew how to

use both the cardinal and ordinal numerals in their proper sense, as they have unquestionably done. In a single place only can the cardinal one in Hebrew be used for first, and this is to. signify the first day of the month. Gessenius does not except Gen. i. 5, & ii. 11, and says in these places its sense as a cardinal should be retained. The literal sense of Gen. i. 5, is this, "The evening was, and the morning was one day," that is, the evening as the beginning or head of the night, and the morning the head of the day, constituted one entire, or whole

day. The Hebrew use of one can therefore afford no authority for rendering one in Greek by first in English in those places in the New ed the first day of the week.

mon use." Now we cannot say that there are H. R. L. in remarking upon the looseness of the phrase as used by some of the evangelists, rendering of these words, probably there are admits that to make use of one for first, is admany who would not have, observed the first missible only where a *second* is mentioned, as in day of the week if these words were not found Tit. iii. 10, (and this should be rendered, in the New Testament. But before the En-'after one, or a second admonition, reject.") But even this rule cannot be applied to the case in hand, for a second day is not mentioned. week as the Sabbath. They learned their duty

He thinks he finds in Mark xvi. 9, a remedy for this looseness: "Arising early on the first of Sabbath, he appeared first," &c. It appears ter much, nor make the time of the resurrec-

tion more definite, if it be rendered according Without going into a minute critical review to its true import. Anastas, which he renders of the article, at present, we would make a few rising, being a participle in the 2 aorist tense.

puts it in past time indefinite, and to make considerable said that is irrelevant to the subgood sense of the passage, it should be renderject, having no direct bearing upon the subject, ed thus: "Having risen, early on the first part with such as aim at making the Scriptures the or hour of (the) Sabbath, he appeared first to rule of their practice. It is evident that the Mary Magdalene." It requires this renderwriter feels a deep interest in establishing his

kuch balance as may be due him, by the Presi-dent's draft on the Treasurer of the Society Sabbath from either the Hebrew or Greek it might perhaps be found soon afterward that 4. We have no authority for using the word that all could come together on one platform; Scriptures in the sense of week. Wherever the the question, why we are not all Christians ? word week occurs in our English version of could be answered by the wonderful announcement, we are all Christians !!

And the Jews also when they should find same as saying it signifies week, because it has up their popish and heathen festivals and holidays, coming upon the same platform, say also.

> So let it be, thy will be done on earth, as in Heaven, ALL ONE.

Missionary Department.

The following letter from Mrs. L. M. Car enter, Missionary in China, to Mrs. J. Bailey, of Plainfield, N. J., was put into our hand with the privilege of publishing it. Though not written for publication, we feel assurred that it will be perused with much interest by all who feel an interest in the conversion of the heathen in China to the religion of Jesus:

nuch from time to time your former occasional I observe at once that the words are not ornotes, enclosed with your husband's business dinary Greek; and farther that they are not Testament, where mia ton Sabbaton is render. letters. But I still cherish your last, I may classical when taken together, at all. Sabbasay your best, although your shortest. Its kind tón is a Hebrew word in a Greek dress. words have cheered me, many a time, amid I have to go to the Hebrew for its original the strange loneliness of our late life. No import, and to the Bible for its conventional doubt this discipline has been a healthful one. usage. Taken separately they are plain enough. on the whole, although like most medicines, To express "one of the Sabbaths," hen, henos, unpalatable, for the time being; so let us be heni, would be used for one, according to its thankful for all. Indeed we are thankful and case, before Sabbatén, and ton Sabbatén, and happy, and truly feel, that the last two years not mias mias or mian. The word hemera of our missionary life, have been our best. It day, is undoubtedly to be supplied but that has seemed as if our kind Heavenly Father does not help the solecism. Secondly we may had stooped to regard us with special favor in add a subordinate kind of criticism. which our loneliness. For the two taken away he should however always be watched narrowly; has given us six, shall we not, then rejoice? because it is apt to base its assumptions on yea, and we do rejoice, while we feel ourselves ignorance or prejudice. That, is that each of

more and more drawn to the people of our the four evangelists, when you should expect to us that this passage does not help the mat- adoption. The Lord has done great things them to be very accurate, in showing the prefor us, whereof we are glad. You will have cise time of the Saviour's rising from death. heard all this, and I will not rehearse particu- with their attention fully awake to his prediclars, but go on to tell you some things, which tion of it-all should use so loose an expressvon will not find in Mr Carpenter's letters to ion as "one [day] of the Sabbaths;" or as Mark. "wery early of the one [day] of the Sabthe Board. He has indeed, said much in favor of our baths:" and that too, when they all tell us that

first female convert, all which, and more, you the Sabbath had just ended. will learn from Bro. Wardner, in person, for In reply to this last, it is said that at the he knew and esteemed her very highly. Never | Passover festival two other days were so called can we forget her baptismal season, her calm, Sabbaths. But there is no evidence produced sweet manner in passing through a rite, which for that. The Sabbatical years are alone so ing and punctuation to make the passage in- she had never seen administered. Several of called besides; for there were not only Sabour missionary friends and others were present, bath days, but Sabbath years. And then after and all seemed affected, especially at a little seven such revolutions came the jubilee or shmittah. But this does not help us much. If we furn to the Biblical critics, we find parts of the Bible so as to promote a party, frightened, and cried, and when the mother them unanimous in translating the words in quespaused, to quiet her, the scene was touching. tion, the first day of the week. But then the She rose from the water, with the same calm very best scholars are apt to run in ruts, if I unruffled face, and stood beside it, while Mr. may so express it. They are exceedingly lia-C. made a short prayer, with the imposition of ble to read the sense of many passages in hands. When the "amen" was said, Mr. Greek or Hebrew through the translation they are most familiar with. &c., but there was scarcely a voice to join him. We must follow them up, to find the grounds of their decision. In the first place, how do they come to render the first word by first instead of one? Firstly. It is a usage, which is classical both soon after her baptism, we commenced having in Greek and Latin, to say one for first, when female praver-meetings together. At our first a second follows; as "the one woe."-(Rev. interview. while still kneeling, her (future) ix. 12,) but "the second," in ch. xi. so "a first daughter-in-law, a little girl of fourteen years and second admonition."---(Tit. iii. 10.) But old. broke out in prayer-and on rising, I this need not detain us; for the second at least said to her, "have you also learned to pray? and the succeeding numbers must be mention-How is it that you unite with us? Don't you | ed to mark this usage. worship idols?" Without replying to my I have said the expression is remarkably questions, she lifted up her hands, and raising loose; but on looking more closely. I see it is her eyes upward said, "The Saviour Jesus is not so loose as represented. I find in each inmy Lord." and then I enquired more fully into stance of the phrase, with the exception of what indeed I had partially known before, Mat. xxviii. 1, where the expression was evithat she had become a hopeful seeker after dently supposed to be made sufficiently definite truth. This was sometime before Bro. W. by the context, the definite article is always left, so that he was also acquainted with her, used "the one." This makes the expression but she was not baptized until after his de- still more absurd to the Greek ear, upon the parture. She was named "Lydia," having baldly literal interpretation. Secondly. We have a clue in Mark xvi., in-They both cheerfully engaged in vocal pray- stead of "very early of one of the Sabbaths." er. not only at our female prayer meetings, on in verse 2, we have in verse 9, the interpretation by the repetition "arising early on first of Sabbath. he appeared first," etc. It should be Anna's confidence in prayer is striking. I | carefully noted that the singular and plural, recollect last summer, a widow lady, of our oftener the plural, (by the Greek but not by the Hebrew usage,) for the last word of the phrase we are examining, are used for the singular, indifferently in regard to sense. This peculiarity three successive days in prayer for her, and it is not important to explain just now. We are not to guess at the solution of the difficulty, nor twist the phrase to please our-At one time her little daughter was ill. and selves. It would have presented itself without when she grew better, I asked if they employ- the last passage, but that points to it distinctly. ed a physician, or gave her medicine she said, It is a Hebrew form of expression; and so far as the numeral is concerned, leads us directly Another time, a Mandarin and his wife with to the settlement of that. Let me give an ilwhom we were acquainted, attended a Sabbath lustration of what follows. When railroads meeting, on occasion of a baptism, and before were introduced into France, at first they took we separated. Anna requested Mr C. to lay the English name, railroad into their language: hands on the lady, and pray for her. (She afterwards they adopted a native name, chebeing in a decline,) seeming confident that his min de fer, road of iron, or iron road. If rail-Churchman and the Dissenter, the Pedo-Bap- prayer would avail for her recovery, not yet roads had begun in France, it is very probable understanding, the necessity of faith, on the we should have called them iron roads; taking the name from the French along with the thing. part of the sufferer, in order to claim a bless-And when we now meet with the name in a French book, it would be a spurious interprethat amid all her pain, nothing relieved her tation to understand by it an iron pavement, like the hearing of the word of God. Her or any thing else than a railroad, according to the existing usage of the French. At the time of the New Testament history. Roman boys were taught Greek, even before they learned the structure of their own tougue; goodness in giving us the special reviving inflaat least those who possessed wealth or rank. It was the language of the highest mental culture. But I must tell you of my other two sisters But into Palestine, Greek was introduced as in the church, of a different grade in Society. the language of the government, after the conings, back to the fold of Christ. yet not the less deserving of your kindly notice. quest by Alexander, and under the rule of the The elder of the two, my children's nurse, has Antiochi, and the language was understood and been with us during all our care for them, spoken by the Jews. We find in consequence, Church at Shiloh. Bro. P. Crandall, the pas-

home on that day while the brethren are in the stead of the first, the sccond. the third; using city. Sometimes others are present at our the ordinals for the months only. But the little meetings, but no cne excuses herself on Jews were otherwise constantly using one for first; and we find the custom followed in that account.

aller bornh menit

gregati parent enquiri Yestari I baptis

desth,

sin and lowly fo

religion joice his

inform ed in di

Lord #i

been ho

every e

meeting

Church,

for a few

to the Se

have con

brethren

faithfully

assisted a

both de

blessing (

of profess

of there a

Christ,

have been

taketh av

ed be the

ly numbe

forty-five

fested the

his exam

when he

stream; i

risen to n

rejoicing,

the way t

Brethren,

still progr

brought to

Jesus Chr

lege of v

brace of

weeks, an

Our meet

the evening

the year,

have the

the inter

the two

ed before.

The Form

It is w

school ha

beneficent

the Four

their mea

and Chri

creatures.

est labor

ences ; an

course of

Not mo

dred little

the city,

known to

the direct

appeal to

suaded the

the school

need. At

ed now to

mer and a

It shoul

trial Scho

arily, of t

supported

marked #

All do

Ohildren's

In Ho

Israel as

telling of

sheep, his

were wa gave him

refreshing weary, tra

lips are n

rested on

faction a

juicy gray Dr. L

Engage

They h

The la

After all that I have said, do you wonder the Greek translation of the Old Testament that we call these our best days in China? Do used by the Apostles. The Syriac language you think we would willingly leave our dear adopted the cardinal constantly for the ordinal rendering is the translation itself, which is the that Christians were honest and willing to give little "flock in the wilderness?" Just now I in regard to time, while the noun in the phrase we are examining, namely, shaboth is always have only room to say. given in the singular in the passages where it

Ever Your's, L. M. CARPENTER.

Cammunications.

Mia ton Sabbaton.

In turning over my Greek Testament, sup- tion. It even has not the form of an appella. pose that my eye is arrested by these words : or supposing that I were engaged in translating the New Testament, and the question comes thy God." From this the name was, of course up to me, how shall I render them ? I under- fixed on the day. In three of these repetistand that the denominational views of some Christians turn in a measure upon it. This makes it a subject for all the more careful examination. No one is guiltless even in igno- these other days, the trumpet festival, and the rance, who interprets the Bible so as to promote | two great days of the festival of booths, (Levit

a party; and he is worse who so translates it [xxiii. 24.) "Let there be a resting," shabathon so in v. 39, as it is there translated in the Greek.

anapausis. These were not called Sabbaths. Of the day of atonement, however the phrase is, "It is a rest of resting," shabath shabathon. 'from evening to evening ye shall rest your rest." shabath-chem. And the Greek takes the Hebrew words-sabbata, sabbatón and sabbateite ta sabbata humon, (v. 32.) There is no article in either of the instances, I have referred to, to make the words definite names. But in Exod. xx. 8, and Levit xxiii, 38, "The Sabbath day," "the Sabbaths of Jehovah." But "the one day of the Sabbath," or Sabpaths, or "the first day of the Sabbath." do not either of them make any grammatical sense vet : especially when a Sabbath is carefully noted as immediately preceding, by each of the evangelists.

occurs: "On the first [day] in the Sabbath "

answering precisely to the Latin of the vulgate.

"In primà sabbathi." Both adopt the last

The word Sabbath is Hebrew, and has the

form of Shabbath, and signifies rest or cessa.

tive in the Fourth Commandment in Exodus

xx. and the four repetitions. It reads, "six

days &c., and the seventh a rest of Jehovah

tions it has the emphatic form, shabbath, shab-

báthon, "On the seventh day is a rest of rest-

ing."-Exod. xxxi. 15; xvi. 23; Levit. xxiii

3: "or let there be," Exod. xxxv. 2. But for

word in the singular.

But when we know that the Jews also called week a Sabbath in counting the days of it. as well as in counting by weeks, we have the question solved, and no other solution will satisy it-because it must arise out of the words themselves, and must satisfy the context.

As to the origin of it, we find it in Levit. xxiii. 15.: "Ye shall count for yourselves from the next day after the Sabbath, after the

day, &c., seven Sabbaths shall be entire. until the next day after the seventh Sabbath." Here the one meaning slides into the other xxy. 8: "Thou shalt count for thyself seven Sabbaths of years, seven years seven times; and there will be to thee the days of seven Sabbaths of The usual name for a week in He brew is "a seven," just as we say a fortnight." and before us they used to say "a sennight." And this Hebrew would apply as well to years as to days : and the rest is plain enough for the the origin of the usage we are in search of. But just as we are obliged to search other authors, and the language generally for the meaning of words that occur but once in the New Testament. and even the related languages for the like in the old, so we have to examine the other Hebrew documents for this usage. We have no designation for the days of the week in either Hebrew or Greek in the Bible, except two: Friday and Saturday. The former was called "Preparation." But now we shall find them all in the Talmudists. I shall only add one remark as a reason why in Hebrew the Jews would have an objection to using the ordinal for "first" for the day of the week. "First" is not properly a numeral in any language, but rather a superlative adjective, in regard to its origin. In the languages of Europe it expresses priority in time as its primary meaning, of rank as its secondary one -beforemost, erst, earliest; but in Hebrew, priority of rank is suggested (headmost) as the primary one; and chief would not do so well for the first day of the week. The examples which we require are given in-Lightfoot on the Mat. xxviii. First from the Babylonian Talmud. "Two witnesses come and say on the first day of the week (Bahad bashaba, on the one in the week) that man stole, &c. ; and on the second of the week (bathri bashaba, on the second in the week) his judgment (or punishment) is completed." Again : "A maiden is married on the fourth of the week, (bashabbath,) for they prepare for the feast on the first of the week, (ahad, the one,) the second of the week, and the third of the week." The Jerusalem Megilloth says: "Ezra appointed the reading of the law for the second and the fifth of the week, &c. He ap pointed the session of the judges in the cities on the second and the fifth of the week." In all these instances the word is bashabbath The sixth day was called the eve of the Sabbath -ereb bashabbath, says Lightfoot. The Je rusalem Talinud belongs to the second century. The Passover day, when the sacrifices were offered, was therefore the day preceding the resurrection of our Lord, and the resurrection was on the day of presenting the first fruits. Finally, as an additional reason to account for the usage thus clearly shown, the resemblance to the more appropriate word for a week or seven should be noticed. H. R. L. For the Sabbath Recorder. Shiloh, N. J., April 4, 1858. The manifestations of God's goodness to us, calls upon us for devout gratitude and thanksgiving, for we have been the partakers of his loving kindness in the late manifestations of his ences of his grace and mercy, in reviving his Church, in converting sinners, and in reclaiming many miserable backsliders from their wander-

Shanghae, Jan. 6, 1858. My DEAR FRIEND:-I have missed verv for common use.

REPORTS. The Treasurer's report was presented and accepted.

The Publishing Committee made their quarterly report which was read and accepted as follows:

The Committee of the Board having charge of the publications of the Society, respectfully report that the Sabbath Recorder and Sab**bath-School Visitor** have been regularly issued, with a list of subscribers about the same as last reported. No material change has taken place in other respects affecting the condition and prospects of the publishing department of the Society.

There was at the last quarterly report of the Treasurer, due him for cash advanced to ders mias Sabbaton by, on the morrow after the establishment. \$589 63

Expences of the quarter ending on the 4th of March last, were

Total. Receipts of the quarter, were

Due Treasurer on the 4th of March, \$757 66 ment, until we come down to the Genevan as will appear in the Treasurer's Report. The subscriptions now due for the present ing contended for by H. R. L. Besides those. volume, amount to \$1738 00.

there are many scholars of our own time who The Committee most cheerfully devote their are well versed in biblical criticism who demu time gratuitously to the interests of the Board, at the truthfulness of the rendering of these for the sake of the important instrumentality words in our common version.

680 15

\$1269 78

which the Society wields for the good of the truth 2. The writer of the article says that the it desires to advocate: but the Board should be weekly Sabbath and the Sabbatic year, are informed of one fact which greatly militates alone called Sabbaths. But we find other

against the pleasure of the Committee in this days so called in the Scriptures. Lev. xxiii regard. It is that they should be required to 24, "In the seventh month, in the first day of advance so large a sum of money to secure the the month, shall ye have a Sabbath." So also continuance of the Societies operations, while in Lev. xvi. 29, 31, the day of atonement is so many withhold the small sums which if paid called "a Sabbath of rest." Cruden, under into the treasury would not only relieve the the word Sabbath, says, after noticing the Committee of this burden, but would leave a weekly Sabbath, and the Sabbatic year, Sabsurplus which would enable the Society to bath is likewise taken for all the Jewish festimake some head way in substantial improve- vals indifferently (Lev. xix. 3, 30,) "keep my

ments.

No. 9 Spruce street, and have hired an office that Christ was put to death on the preparaat No. 100 Nassau street, to which they will tion day, and in John xix. 14, it is called the remove on the 1st of May next.

floors of the present location. The rent is the same as before.

> Respectfully submitted, WM. B. MAXSON, T. B. STILLMAN, L. CRANDALL

In reviewing this subject, it does not appear As to what is said of Biblical critics-that difficult to determine who has interpreted some they are unanimous in translating the words and who has done this for common use. remark that it cannot be said in truth that

Before the days of the Puritans, when it WILLIAM TYNDALE, the translator of the first was claimed that the church was authorized to New Testament, ever put in an English dress. bind and loose the conscience of men in religiwas inferior in his biblical discernment to any of our modern biblical critics. He is repreous duties, it was a matter of little consequence whether there was any Scripture authority to sented by his biographer as being superior in guide her in her decisions. But when the avthis respect to most of those who have follow

thority of the church in such matters was deed him in the translation of the Scriptures into nied, and the reformers sought for some Scrip-English, and especially King James' translature authority for their practice of substituting tors. He must be admitted to be an excepthe first day of the week for the seventh, which tion: and he translated mian Sabbaton. Matt God had instituted in the beginning, and which xxviii. 1. The morrow after the Sabbath had been observed through all the preceding Luke xxiv. 1. He translated te de mia ton dispensations. It was necessary to keep them Sabbaton by, the morrow after the Sabbath in countenance if no more, to find the phrase The same words in John xx. 1 and 19, he in the New Testament : and they put it there. translated in like manner. Mark xvi. 2, where

By interpreting words contrary to their legitihe speaks of the visit to the sepulchre, he ren mate signification to promote a party, and a practice that they were in, and did so for the the Sabbath. The words as they occur in common use of all who in after generations Acts xx. 7, are rendered, on a Sabbath-day, should speak and read the English Bible. Put and in 1 Cor. xvi. 2, he renders kata mian the words in question into their proper signifi-Sabbaton by, in some Sabbath-day. The 512 12 same exception we make to all the early trans cation wherever they occur in the New Testament, and those who contend for the observalators and revisers of the English New Testation of the first day of the week, would have

not even a shadow of evidence more than the traditions of an apostate church, that the first

day of the week had ever been treated with any religious distinction. And even with the perversion here noticed, if the phrase mia ton Sabbaton be considered in the various connections where it occurs, it could afford no just pretext for giving to the day a religious couse-

Enquiry Meeting.

One of the most remarkab signs of the times is the spirit of enquiry existing in regard to differences between different sects of Christians. In former times a Trinitarian and Unitarian would not meet with any forbearance in each others presence, and so of the tist and Baptist. They could denounce one Sabbaths, that is, my feasts, as the passover,

another as heretical, but never enquire of each The Committee have given up the rooms at the feast of tabernacles. &c." It is well known other the cause of the differences. To think now of a meeting of all heretics

quence.

preparation of the passover, that is, the day and others, (if there be any not heretical,) to The rooms are not so large, but will better before the passover. In the 19th verse, the enquire of each other, why am I thus? Is it accommodate the publishing interest, and be apostle says, "for that Sabbath was a high not strange?

more easily accessible to customers. being on (gr. great) day." It is, therefore. a very the second floor, instead of the third and fifth doubtful matter whether this Sabbath was at all connected with the arrangement of the ministers of six different denominations:

version, which is the first that has the render-

week. The Sabbaths mentioned in Col. ii. 16. 1st. Wm. R. Clark, Why am I a Methoin connection with meat, drink, feasts, and new dist?

2d. Thomas B. Thayer, Why am I a Unimoons, evidently referred to the festival Sabbaths, and to these only. versalist?

occurrence, as she went down into the water. Her little daughter of three years old was Wardner sang, "Amen, amen my soul replies,"

thus dispersed.

A pervading sensation of the Divine presence. seemed to hush every sound, and the assembly

She was named "Anna" at her request, and

like her mother, no Chinese name

Wednesdays, but also on the Sabbath, in presence of all the Church members.

acquaintauce was ill, and we visited her, once or twice in company, and when her sickness afterwards became very severe, Anna spent seemed not to have a doubt, that her prayers were answered in her restoration to health.

"no I prayed for her."

Once when she herself was ill, she told me,

husband would read to her, from the New Testament, and Christ's words, especially the sermon on the mount, was like health to her body In Boston the other day, we noticed an ad- as well as her spirit. When he had read these vertisement of Pitts street Chapel Lectures by to her. she would think of them, and grow quiet and be able to get refreshing sleep.

At the commencement of the work in the

E. LYON,	3. The Hebrew word Shabbat, is a proper		is a pattern of uprightness, and gives evidence	many words and phrases adopted by the Jews	tor of the Church at Marlborough was absent
P. L. BERRY	name for the seventh day, and I think is not	4th Dr. Adams, Why am I a Congrega-	of a real work of grace on her heart We con- tinue to call her, as we ever did, "Poo boo,"	into their own Aramean tongue; even such as	on a visit to western New York; and Eld. D.
	used in the Bible to signify rest simply, but is	1	the Chinese term for "old woman," she being		
The Special Agent made his report which c	conjoined with a religious celebration. It sig-		the linner tarm ter " old momen " the here		
			young woman of twenty-two, the wife of our	the same cause. The little nerticles even are	measure with the alunation western Virginia.
The Corresponding Secretary reported no	the says this intensive and similar a must	Cth Dr Down TITT . T TT	young woman of twenty-two, the wile of our		1 · · · · · · · · · · · · · · · · · · ·
correspondence during the quarter.	the says is incensive, and signifies a great	oth. Dr. Dewey, Why am I a Unitarian?	washerman, himself having been a member	But what we would more reasonably expect	The Marlborough people became much inter-
· · · · · · · · · · · · · · · · · · ·	Sabbath, holy, solemn." When used in con-	There was another lecture by Thomas Starr	of our Church, for a couple of years past. The change in her is peculiarly striking.		
The opecial Committee appointed to settle n	nection with shabbat, it signifies a holy cele-	King, who was supposed to hold no doctrine,	The change in her is peculiarly striking.	Bible has borrowed as the stranger language.	as they could conveniently, attended with us.
balance of \$552 96, which they supposed to be u	used this word in its proper Hebrew sanse and	will be added a lew more lectures, for while	hearer, during a few months that she occupied	taken by some for Hebraisms; but now they	joined that Church Bro Crandall returned to
balance of \$552 96, which they supposed to be due him on the 6th day of January last. But the as the arrangement made by the Committee for	hat they designed to signify he it and a	we are about it, we may as well ask a few	the Chapel rooms, and her husband must also	are all probably known, in the thoronganess of	find the ripoping of the grain he had scattered
as the arrangement made by the Committee for	estivel Sabbaths on one of the ult	more questions, for instance, Why am I a Sab-	the Chapel rooms, and her husband must also have been active in imparting to her, his own	recent criticisms of the type restament fail-	broad-cast and last Sabbath week ago, he
as the arrangement made by the Committee fe	al darg as the series				
was subject to conditions not authorized by the ve	al days, as the words most properly signify.	ing settled the answers to these, all might en-	fully do they prove themselves to have stored	and twentieth, are the same in form: while the	bapuzed eleven happy converts; with the on
Board, nor deemed consistent with the safety A	and this is the more probable as the first ap-	quire. Why are we Christians? or why are we	the treasures thus gained. With these last two sisters, our weekly female prayer meeting	words which represent first. and die are as	two, making thirteen who have thus put of
ou ou publishing inveresis, the report was laid i be	eerance of our Lord often his second at		I LAO BISICIS, OUL WEEKLY ICHIAIC PLAYER MCCOM-BI	The ag in Unglish on (Least on I din Det	Unrist, and two of that number were have
	Artainly on one of the dama of the manual	not Christians ? Should the different denominations find out	is made up. it comes on we concludy, and occar	the Jews just as moderns do if nouns would say	daughters. Bro. Crandall has labored much
Resolved. That the Treasurer he onthonized fee			Stollarly Detween which, for they are need	"the one day." "the two." "the three." in	many embarrassments from feeble health since
to settle the claims of Geo. B. Utter, and pay sid	OD	by enquiry, that they are all wrong in some things, and thereupon remove those errors, so	from attending Chapel on Sabbath, we meet at	giving the day of the month, or the year, in-	he has been among that people, often not being
and hay low		minks, and mereupon remove mose cirors, so	the manual on the or beauting to make the		a zana kata kuta jara aka jara ing manang ata kata jaran na kata kata ing kata kata kata kata kata ing kata ka Na kata kata kata kata kata kata kata ka

THE SABBATH RECORDER, APRIL 15, 1858.

"The Times."

able to preach, but I trust his labors have not heen in vain in the Lord. The Lord is still manifesting his favors to us at Sniloh; oar congregations are large, a deep interest is yet ap narent among the people, and some yet are enquiring_" What shall we do to be saved ? Yesterday we again visited our Jordan, where I haptized seven, in the likeness of our Saviour's death, burial and resurrection. We hope for a continuance of this work

until many with us who have grown grey in sin and rebellion, may become the meek and lowly followers of our Lord Jesus Christ. W. B. GILLETTE.

> For the Sabbath Recorder. Hopkinton, April 5, 1858.

Believing that a knowledge of the revival of religion in any part of God's vineyard, will reinice his children. I take this opportunity to inform our brethren and sisters who are scattered in different parts of the country what the Lord is doing for us in this city. We have heen holding a series of union meetings almost every evening for the last two months. The meeting commenced at the First-day Baptist tv. Church, and we met with the brethren there for a few weeks, then the meeting was removed to the Seventh-day Baptist Church, where they brethren Whitman and Beebe have preached faithfully both to professors and unprofessors. assisted occasionally by ministering brethren of both denominations, and the result by the blessing of God has been the general reviving of professors, and awakening sinners to a sense two denominations. It follows, then, that of there need of salvation through the blood of these, although they differ essentially on some Christ, and while under deep conviction, they have been pointed to the Lamb of God, which taketh away the sin of the world. And bless- wish to get to heaven are expected to enter ed be the name of God, we have heard a good- into their gates, and pay toll as they pass ly number rejoice in redeeming love, while some forty-five or more willing converts, have manifested their love for their Saviour by following his example. which he set for his followers. when he went down into old Jordan's rolling stream; in like manner have they, and have risen to newness of life, and are on their way the way to Zion with their faces thitherward.

The following article is taken from a New York daily paper, and speaks a "word to the wise" as to the tendency of things under the powerful influence of the "great awakening." God looks down earthly dignitaries, that he may exalt the poor in all the earth, and there is nothing more apparent than the popular uprising of the present crisis in regard to ecclesiastical matters. HURCH OPPOSITION TO REVIVALS-REASON-PLEA IN THEIR BEHALF.

It is noticed that a portion of our religious community has set its face against the present revivals. Thus we find the presses representing the High Church Episcopalians and the strictly Roman Catholics finding fault with these prayer meetings-pronouncing them irreligious, mischievous and blasphemous. Most

of the clergy of these two denominations entertain similar opinions. There are some exceptions in the Episcopal Church, but not many. The philosophy of this conduct lies pretty near the surface, and is explained without much difficulty. The Anglican and Romish

churches claim antiquity, regular descent, orders and a legitimate ecclesiastical authori Their professed systems not only go back to the head of the church, but are attempted to be sustained by the actual and continuous succession of priests armed with powers as

valid as His own. Of course, beyond such a be no salvation. If any be saved, say these jans when they are not. high churchmen, out of our communion. they will be only "by the uncovenanted mercies of

expressed from our pulpits, and in the discussions undertaken by the dogmatists of these points of doctrine, do not as regards the validi-

ty of their descent, nor the character nor efficacy of their respective sacraments. All who through. Their modes of preaching and praying. their interpretation of the Scriptures, and

no other, their supervision of church member- tion. ship and discipline through life, and the final charge of the body in their consecrated ceme teries, are insisted on as the way, the truth and the triumph. Thousands, hundreds of thousands-yes, millions of persons willingly yield assent, and hand over their souls to the care rejoicing, while others are anxiously enquiring and management of the priesthood. Kings, peoples, nations have come under the yoke Brethren, pray for us that this good work may and have upheld the power of these great still progress, until every soul in this vicinity is church establishments. History is compelled

2. Evidence of piety is not so much to be sought in high emotions of any kind as in real humility, self-distrust, hungering and thirsting

after righteousness, sorrow for sin, and a con tinual effort, in every day life, to regulate our thoughts, feelings and conduct, by the Word of God. It is the nature, and not the degree of our affections which is to be regarded in the examination of our evidences. points of interest

3. Do not expect to find in your own case, every thing you have heard or read of in the experience of others.

4. Do not suppose that religion is a princi ple of such self-preserving energy, that when once implanted in the soul it will continue to

thrive and increase without effort. God will not sustain and bring to maturity the work of the emancipation of the serfs. Many large grace, without your own voluntary concurrence in the diligent use of means, more than H will cause the harvest to whiten in the field of the sluggard.

5. Do not expect to be made happy by religion unless you become eminent Christians. The Christian may be the happiest man on earth, but he must be a faithful, active, and devoted Christian.

6. Do not make the practice and example of other Christians the standard of piety at which you aim. But look into your Bible and see how Christians ought to live. See how the Bible says those who are Christians must live, and then if you find your Christian friends

living in a different way, instead of having cause for feeling that you must do so too, you have continued ever since. During which time, pale as theirs there can, it is often asserted, themselves with the belief that they are Christ-

7. Remember. that your evidence of possess ing ceases when any thing else has the first God" These opinions have been frequently place in your thoughts and interest. Religion should not lesson our love for our friends, or o'clock Saturday morning. His death had still in confinement. our enjoyment of rational pleasures; but the been expected for some days, and hence the desire to please God in all our ways, should be public were prepared for the event. the prevailing feeling of the mind.

8 Never for one day omit to read the Bible. with prayer. This is a most important direc only for mind, capacity, learning and statestion. It is of the utmost importance that you should never, for once, break through this and firmness. What he attempted to do was habit. Prayer and the Bible are your anchor and your shield, they will hold you firmly in the path of duty, and protect you from tempta-

9. Attempt by your efforts and example, to in that profession, was elected to the Legislaraise the standard of piety and activity. 10. Be active in promoting all benevolent devotional duties. At this period, when praver moved to Missouri, and soon secured a comand effort must unite in hastening the great manding influence in the politics of that State. day of the Lord, let every Christian learn to He was elected to Congress, and in the Senate guide the devotions of others, as well as to lift was the chief supporter of Gen. Jackson He up his own private supplications.

brought to a knowledge of the truth, as it is in share of its materials; and every spire that Christian, as it respects others is to excite obnoxious to his political opponents, raised him them to the immediate performance of their still higher in the confidence and admiration

religious duty. There is no Christian but can of his political friends.

unto the voice of thy cry; when He shall hear the cld veterans are passing away.

in 1844, of paralysis.

distinction, to European commerce:

Christian Secretary.

12. Lastly, do not be discouraged because position.

strength shall be made perfect in weakness."

it. He will answer thee." Remember, also,

the conflict is short: the race will speedily be

The First Step in Religion.

A great king has told us his religious experi-

He began by soberly reflecting upon his

principle, its everlasting destiny; "I thought

ing the world in its various forms, in all things

seeking mainly his own gratification, he felt

Scriptures; I "turned my feet unto thy testi-

can never become truly pions. "I felt." said

one. respecting the great crisis, the turning

accomplished.

upon my ways!"

monies."

General Intelligence.

Foreign News.

By the America, at Halifax, we have Liverpool dates to the 27th of March, three days later. The advices, however, furnish but few tolerably apparent that no man's life could be

endered secure in the national capital without Parliamentary proceedings had been unimhe special aid so earnestly demanded. portant. The appointment of Gen. Pellisier as A brave woman showed her spirit at Water-Ambassador from France gave general satistown, in this State, on Sunday morning last,

faction in England A party of prisoners at the jail there managed to get the jailor, Mr. Baker, in their power, In Russia, great excitement prevailed in con-

sequence of the opposition of the nobility to bound him, robbed him of his money and the keys of the jail, and prepared to leave. His proprietors had fled to St. Petersbusg in apprewife met them with a loaded revolver, and in spite of their threats against herself and hushension of their lives.

Dispatches from Madrid state that the go- they were secured. vernment has presented a project for the abo-A diabolical attempt was made to kill Pryor

lition of slavery in the colonies of Spain. Nothing of moment from France, save that dry, on Friday morning last. An infernal ma-

the Minister of the Interior had ordered all the artillery in the several towns of France to hug him horribly, but not probably inflicting be dismounted and deposited in the arsenals. The plea was that they were in an unfit condi- the perpetrators of the fiendish outrage, nor to tion for use, but the impression prevailed that the motive which induced it. the guns were to be removed so as not to fall

into the hands of the people in case of an insurrection.

Tuesday elicited nothing save what Smithson From India we have nothing later than the had been heard to threaten against Samuels advices by the Indian, but an official dispatch a year or two ago. The coroner was notified have only cause to fear that they are, deceiving confirms the impression that an important en- by Inspector Weed that he had information of gagement had taken place at Lucknow on the evidence of an important character, and wished 27th of February. for further time to make it available. The in-

quest was then adjourned till to-morrow (Mon-DEATH OF COL. BENTON. - Thomas Hart day.) Smithson has been admitted to bail in Benton died at Washington at half-past seven the sum of \$2,000. Curtis, the oyster man, is

The deceased was a distinguished man in every sense of the word. Distinguished not manship, but for energy, will, determination, generally accomplished.

He was born near Hilsborough, in Orange county, N. C., on the 14th of March, 1782 He studied law, and after rising to eminence under protest

Mrs. Swisshelm's Press. published at St. ture. He next became the aid-de-camp of Paul, Minnesota, was destroyed by a mob on Gen. Jackson, with the rank of Colonel, the 26th ult. Some of the citizens, indignant objects. Make it an object to prepare to lead whence he derived the title by which he was at this attempt to stifle "free speech," held a with propriety, when necessary, in all social designated through life. He shortly after re- meeting and passed resolutions denouncing the act. The charge against Mrs. S. is, that she is too strongly impregnated with abolitionism. Advices from the Utah expedition to the

1st of March have been received. The troops was the author of the "expanging" resolution. continued to be in fine health. The general

A bill has recented passed the U.S. Senate. The Massachusetts Legislature has followed up the removal of Judge Loring by voting the providing for the enrolment of one hundred men to act as a night police for the city of sum of \$3,300 to William H: Ela, as an in-Washington-the President to make the ap- demnity for injuries suffered by a charge upon pointments. The sum of \$10,000 is allowed him by a portion of the Boston Brigade, at for secret service money. The bill elicited a the time of the rendition of Anthony Burns. debate of four hours, during which it was made

Business is beginning to revive in the manufacturing districts. Many factories have been reopened and others will soon follow. With their resumptions will date the returning prosperity of the country.

No less than twenty-seven persons have died of sickness contracted last year at the National Hotel, Washington. Out of a total of three hundred sufferers, at least one-half continue in a state of decrepitude.

Messrs. Little, Brown & Co., publishers in band, held them at bay until help came and Boston, lost \$80,000 worth of plates by a fire in their printing establishment in Cambridge, Mass. They were insured for \$74,000.

An Italian in Chicago, worth upwards of \$20.000 who owns five houses on Milwaukee avenue, has seven or eight girls in his employ. begging and stealing.

MARRIAGES.

At Dodge Center, Min., Dec. 16, 1857, by I. R. Lam bert, Esq., Mr. DANIEL STIVERS, formerly of Ohio, and Mrs. Sophia W. CRANDALL, formerly of Westerly, R. I. In Coudersport, Potter Co., Pa., Feb. 20th, by Eld. J. M. Blake, Mr. WILLIAM R. GREENMAN, of Hebron, Pa., and Miss HARRIET E. LENT, of Enlalia, Pa.

DEATHS.

In Hebron, Pa., March 13th, of palsey, Mrs. BRITTY STILLMAN, wife of George Stillman, in the sixty-sixth year of her age. In early life, sister Stillman united with the 1st Church in Alfred, from which she removed to Hebron; there she united with that church when it was first organized. She was a devoted Christian, and died as she lived, being the first member of The Kansas Constitutional Convention adthat little flock that the church has ever buried for iourned at Leavenworth on the night of the 3d more than twenty years since its constitution. J. K. inst. The section allowing negroes to vote on In Almond, N. Y., March 23, Lois Saunders, relict the Constitution was debated at great length. of Christopher Saunders, in the eighty-eighth year of her age. She was a member of the 1st Seventh-day and caused a great deal of excitement, but it Baptist Church of Alfred, and died in the full conf was finally adopted, as was also the section aldence of a blessed immortality. lowing foreigners to vote upon declaring their N. V. H. At Rockville, R. I., April 1st, after a very brief and intention to become naturalized. Several mempainful illness, Mr. ALBERT WELLS, in the forty-fourth bers of the Convention signed the Constitution year of his age. He embraced religion some years since. and became a member of the 2d Seventh-day Baptist Church of Hopkinton, R. I., of which he was

a member at his death. He leaves a family to mourn his loss

Alfred Academy. A First Class Mathematical. and Scientific Classical Seminary.

BOARD OF INSTRUCTION

W. C.-KENYON, A.M., Prof. of Mathematics and English Literature.

D. D. PICKETT, A. M., Prof. of Modern Languages. Rev. D. E., Maxson, A.M., Prof. of Natural Historyand impression was that no attack would be made J. ALLEN, A. M., Prof. of History and Metaphysics

The First Term opens the 3d Wednesday of August

The Second Term opens the 1st Wednesday of De-

The Third Term opens the 4th Wednesday of March

Each term continues fourteen weeks from the day it

Expenses per Term. All bills must be arranged in advance. Ten per

\$26 50

2 00

2 00

1 00

2 00

5 00

10.00

5.00

10 00

6 50

cent. will be added where payment is deferred till the

The Anniversary Exercises June 30, 1858.

Providing Wood for Boarders, and care

Board by the term, of 14 weeks

Fuel, Spring and Fall Terms

of Gentlemen's Rooms

Tuition and Incidental, \$5 50 to

Agricultural Chemistry, Tuition

Fuel. Winter Term

Cultivation of the Voice

Music on Piano

OilPainting

Painting and Penciling.

ery, &c.

cember, 1857.

close of the term.

Washing

Room Rent

183-/

ly as well to years plain enough for e are in search of. d to search other generally for the ur but once in the the related lanold, so we have to documents for this ation for the days wor Greek in the nd Saturday. The ration." But now he Talmudists. I as a reason why in ave an objection to for the day of the erly a numeral in superlative adjec-In the languages

he third; using

by. But the

using one for followed in

Old Testament,

Syriac language inforcthe ordinal four in the phrase wabdth is is laways

pussinges where it in the Sabbath,"

n of the yulgate,

adopt the last

ew, and has the

es rest or ceesa.

m of an appella. ment in Exodias

It reads, "Bix rest of Jehovah

me was, of course

of these repeti-

is a rest of rest-

28; Lovit. Triii:

xxxv. 2. But for

t festival, and the

of booths, (Levit.

sting," shabathon

ated in the Greek

alled Sabbaths. Of

ver the phrase is.

bath shabathon.

shall rest your

the Greek takes

ta: sabbaton and h. (v. 32.) There

instances, I Have

ds definite names.

t xxiii. 38. "The

Sabbath," or Sab

the Sabbath." do

grammatical sense

bath is carefully

ng, by each of the

e Jews also called

g the days of it.

eeks, we have the

solution will satis-

out of the words

we find it in Levit.

it for yourselves

Sabbath, after the

all be entire, until

th Sabbath." Here

the other xxv. 8:

if seven. Sabbaths

times; and there

seven Sabbaths of

r a week in He-

say a fortnight,"

say "a sennight."

the context.

as of Jehoveh."

ity in time as its s its secondary one but in Hebrew, ed (headmost) as would not do so quire are given in

week.

.J. April 4, 1858.

a goodness to us,

tude, and thanks-

intuiters of his lov-

ifestations of his

the reviving influ-

in reviving his

and in reclaiming

rom their wander-

the work 'in 'the

antiall, the pas-

ough was absent

orfe and Eld. D.

has been during oring with much western Virginia.

came much inter-

toricy and as far scorey and as far scorey and as far scorey boostally the thirtyping contregation and indul retarned to be induscutored were any, be with the obser

i olas

First from the witnesses come f the week (Bahad ie week) that man ad of the week (bad in the week) his is completed." ried on the fourth for they prepare for week, (ahad, the k, and the third of m Megilloth says : g of the law for the weck, &c. He ap-judges in the cities of the week." In ord is bashabbath. eve of the Sabbath ightfoot. The Jethe second century. e sacrifices were ofpreceding the rethe resurrection the first fruits. reason to account shown, the resemte word for a week H. B. L. order.

lege of welcoming twent; ever into the embrace of our little Church during the last five weeks, and others are awaiting an opportunity. Our meetings are still in progress, and although the evenings are so short, and a busy season of an upper chamber," a crowd of people may the year, still the people seem hardly willing to assemble during the hours of business, pray have the meetings suspended for one evening, the interest being so great, and such union in the two churches, probably was never witnessed before. Your's in haste.

B. F. CHESTER.

The Fourth Ward Industrial School, at 181 Cherry-St.

the Fourth and Seventh Wards.

The ladies engaged have contributed gladly struction of the priests, and apparently by the their means and their time for the education and Christianizing of these destitute little spirit, then what becomes of the high and excreatures.

They have seen numbers take places of honest labor in the country under religious influences; and others starting in a decent orderly religious convictions through these daily ascourse of life in the city.

Not more than two out of five or six hundred little girls, from the worst districts of the city, who have attended the school, are known to have fallen into vicious courses. Engaged in an enterprise of public benefit. the directresses feel that they have the right to appeal to the public for aid; and they are persuaded that many persons would contribute to the school if they only knew that it was in need. At least one thousand dollars are needed now to carry the school through the summer and autumn.

It should be stated here that all the Industrial Schools are entirely independent, pecuniarily, of the Chrildren's Aid Society and are supported by their own subscribers. All donations may be sent to this office. marked "Fourth Ward School."

C. L. BRACE, Sec'y. Children's Aid Society, 11 Clinton Hall, Astor Place.

"Grapes in the Wilderness."

In Hosea ix. 10, the Lord says, "I found offering prayers not written for them hundreds Israel as grapes in the wilderness." He is of years ago! When men publicly come fortelling of his gladness in finding these lost ward and acknowledge their previous bad consheep, his delight in taking them up when they duct, and promise to amend their lives, we were wayward, sinful, wandering souls. It think they should be encouraged to proceed gave him great joy to save them. It was as If the shavers, usurers and defaulters of Wall refreshing to him as is a cluster of grapes to a street actually come forward, even for half an weary traveler in the weary wilderness, whose hour, and ask forgiveness of God and man for lips are parched, and whose eyes have long their numerous villanies, we are disposed to let rested on barrenness, and who hails with satis- them off on trial If a better and more moral juicy grapes.

feeling: "In latitude 18° we were rewarded their home in the avenues and around the with a sight which we had not enjoyed for a squares, we say amen to the blessed work now mandments is, to "join ourselves to the Lord to its stockholders.

macy and influence. But these revivals present a very different aspect to those who live by the altar, claim its sacrifices and expect its oblations. If in an

old theatre or a dissenting consistory, or "in for each other without license or diploma or the imposition of hands-if they meet on equal terms, discard all religious differences and disputes, change at once their purposes of life and ordinary conduct, and if they gladly receive the inward conviction that the grace of God

has touched their hearts, then what, in heaven's name, is the use of all the church mummery and machinery, the pompous rituals or priestly domination which are held so open-

It is well known to the public that this ly and tenaciously to be the true "means of school has been doing now for four years a very grace" and the foundation for "the hope of beneficent/work among the poor children of glory?" If men can be and are converted from their sins outside of churches, without

regard to liturgies or forms, without the inimmediate and direct descent of the heavenly ence. He has told us several steps of the intelligible process by which he became possessed clusive claims of those formalities who stick to. maintain and fight for their creeds and cereneedful. monies as "necessary to salvation?" It is

asserted that more persons have come under semblages for prayer within the last few weeks than during twenty previous years of clerical effort and sacramental offerings. Is it any wonder, then, that they are looked upon with distrust if not dislike, by those whose whole strength lies in their antiquated forms and their plans of intercession-in their supposed power of the keys, and their right to send to perdition all who do not come in through their portals? In the times of the Apostles thousands were

converted in a day by the plain enunciation of the simple truths of Christianity. The reformation witnessed similar scenes, where from the lowest ranks the opposition to the Romish church first commenced, and the religion of Europe became one of simplicity and spiritual elements. We are now witnessing a remarkable spread of religious feeling throughout this nation without the intervention of any extraordinary means, and apparently independently of church control-certainly of church dogmas. "Bishops, priests and deacons" rather hold back on this occasion-some of them do not

hesitate to warn their flocks against this habit of worshipping God in business hours, and "Seek first the kingdom of God and his right- cost amount to the enormous total of \$1,040,

eousness"-first in point of time, as well as 000,000. Of this cost about \$500,000,000 is to regard him in preference to every thing exceeded \$10,000,000, or an average of 2 per else - their property, their business, and cent. on the amount of their investment. The their nearest earthly relations, and with Hartford Times further says that interest on out a moment's delay. They pressed their over \$245,000,000 of railer d bond has also

way into the kingdom. They "took it by not been paid during the past year, and on a faction and delight the sight of a vine and its tone of feeling is entering our social circles; if force." In the same spirit, the king referred considerable portion of this amount no more truth, virtue, self-denial, humility, charity, and to says of himself, "I made haste, and delay interest will ever be paid. This is the present Dr. Livingstone gives an instance of this the love of our neighbors are shortly to find ed not to keep thy commandments." The first and most important of these com | in the aggregate, as a profit-paying investment

vines. There they stood before my eyes." | men who believe they have the exclusive right Jesus the Lord, and to walk in him; to obey and YET ANOTHER ASTEROID.-A few weeks ago,

until reinforcements arrived. Little or nothing D. FORD, A. M., Prof. of Greek and Agricultural was known of the intentions or preparations of Chemistry Rev. E. P. LARKIN, A. M., Prof. of Latin Language find some one mind, at least, over which he can On the Oregon boundary question he differ-

the Mormons to resist the entrance of the and Literature. army. Mrs. A. M. ALLEN, Preceptress and Teacher of Oil

P. Lee, engineer of the Cincinnati type foun-

chine was set in his room, and exploded, mang-

mortal wounds. No clue has been found to

The murder of young Samuels remains a

mystery. The examination of ten witnesses on

have some influence, and if we can do any ed with Mr. Polk, and such was the power of thing to save others from eternal death, nothing his argument and perseverance that the Ad-Much excitement was caused among the workmen at the Hudson River Railroad depot Mrs. S. E. LARKIN, Teacher of Vocal and Instrumen should for a moment prevent our attempting it. ministration was compelled to recede from its in this city at the discovery of the mutilated Mrs. H. G. MAXSON, Teacher of Drawing, Embroidremains of a female in a barrel which had been you find that you are very deficient in every In 1856 he was a candidate for Governor of shipped from Niagara Falls. The barrel was one of the particulars specified. Remember, Missouri, but was deteated by the "regular" directed 189 Leonard street, and as there was that the Christian life is a warfare, and that it Democratic candidate, there being three tickets no such number in that street, it had been is only at the end that we are to come off con. in the field. After this he retired from politiquerors. When you feel your own strength cal life and devoted his time to literary purbrought back to the depot where its contents were accidentally revealed. A Coroner's inand resolution failing, go to Him who hath suits, and had brought his "Thirty Year's quest was held, but no information was elicited. said, "My grace is sufficient for thee, and My View" up to the period of the passage of the Every attempt is being made to unravel the Compromise Measures of 1850, when death mystery. Call upon Him, "and He will be very gracious closed his earthly labors. Thus one by one.

The District Attorney of Oneida county, G The surviving children of Col. Benton are H. Munger, was knocked down on Thursday Mrs. William Cary Jones, Mrs. Ann Benton night last, and robbed of some good money Fremont, Mrs. Sarah Benton Jacot, and Mad. and a large quantity of counterfeits which were Benton Boileau, wife of the French Consul- recently passed by a man named Loomis, now General, now at Calcutta. Mrs. Benton died in jail. It is presumed that the assault was made to get possession of the spurious money so that it could not be used against Loomis at OPENING OF THE PORTS OF JAPAN.-The the trial.

Dutch commissioners have influenced the Em-The Court of Appeals on Thursday decided of that one thing which, above all others, is peror of Japan to open all the ports, without that the Governor was not authorized to fill the vacancy in the office of Street Commissioner, occasioned by the death of Joseph S. Tay-Until a regular tariff of duties on imports course of life-its object, its aim, its governing can be established, the Dutch will continue to lor, the office not being one of the "offices of the State" to which the act of February, 1849.

pay fifty-five per cent. on the value of goods relates. The appointment of Devlin is held to imported, this value being determined by pub-This was not enough. He felt the necessity lic sales, or even by private sales, the good be valid for the full term of two years.

of an entire change. As he had been pursu- faith of which is undoubted. But as a com-The United States House of Representatives decided, on Thursday, by a vote of 110 to 111 pensation for this truly exorbitant rate of dudecided, on Thursday, by a vote of 110 to 111 of collegiate education, or be prepared for usefulness to adhere to the Criteuden amendment of the in mechanical, agricultural, or commercial pursuits, ties, the Court of Accounts is bound to recover. the necessity of now setting his face and de-without charge, all claims of the Dutch upon Kansas bill; it also defeated the Deficiency or for entering immediately upon professional studies. sires towards heaven-towards God-towards Japanese, and guarantees the payment of all Appropriation bill, by eyes 106, nays 124, a Divine Saviour, as made known in the Sacred goods bought by the Japanese at public sales. The latter bill was, however, reconsidered on Friday and passed. veas 111, nays 97. Reconstruction of the provider of the prov An exchange and bazaar will be established | Friday and passed, yeas 111, nays 97,

t Hakodadi to facilitate transactions between Nor was this done languidly. Those who the natives and Europeans. Professors of the A young man named Thomas Newell shot were but half resolved never accomplished any- Japanese language will be appointed by the West and Vesey streets. He was thirtyhimself with a pistol last week, on the corner of rich." Those who are always putting off things, without distinction, all foreigners who may leaves a wife and child living in Jersey City.

> eft to the city of Cincinnati by Chas. Mc-Micken, for the establishment of a Free University for the support and education of orphan children between the ages of five and fourteen,

FUNDS FOR THE EDUCATION SOCIETY. As there appears to be some misapprehension in regard to the place to which moneys for the Seventh-day Baptist Education Society should be sent, it is deemed proper to state, that the Transver resides in New importance. In like manner, the primitive represented by subscribed stock, and on this York, and that all moneys for the Society, whether indisciples at once forsook all to follow Christ. (Mat. iv. 18, 22). On the spot they began the stockholders during the past year has not rected as follows: CLARKE ROGERS, Treat.

> R. S. Geer, E. R. Clarke, C. D. Langworthy, J. R. Irish, B. F. Holmes, S. Burdick, N. V. Hull, W. B. Gillette, B. H. Stillman, J. F. Randolph, B. F. Chester, D. E. Maxson, C. A. Burdick, Hannah Tooker.

position of the railroad interest in this country, RECEIPTS. All payments for publications of the Society are acknowledged from week to week in the *Recorder*. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. acknowledged from week to week in the Recorder.

Drawing 3 00 Library This Seminary is confidently recommended to the public as a first-class Institution. It is provided with ten departments of Instruction, having an able and experienced Instructors at the head of each, thus givg such a division of labor as can alone secure the highest ability in conducting each department. Gentlemen and Ladies can here complete an entire course The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common

all the facilities desirable in the best agricultural schools. The Department in Instrumental Music is furnished with first class pianos and ample instruction. The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New

D. FORD, Secretary.

Every Reader.

WILL please notice the advertisement descriptive of MR. SEARS' PICTORIAL FAMILY BIBLE, and send for the Printed Catalogue of all our Illustrated Works.

To the uninitiated in the great art of selling Books, we would say, that we present a scheme for money making which is far better than all theg old mines of California and Australia.

10 Any person wishing to embark in the enterprise, will risk little by sending to-the Publisher, \$25, for which he will receive sample copies of the various works (at wholesale prices) carefully boxed, insured. and directed, affording a very liberal per centage to the Agent for his trouble. With these he will soon be able to ascertain the most saleable, and order accord-ingly. Address, (post paid,) ROBERT SEARS, Publisher,

181 William-st., New-York.

Steam Carriages for Common Boads.

THE subscriber is prepared to build STEAM CAR-L RIAGES which will run-from 10 to 15 miles per hour on McAdamized, Plank, or other hard roads. One now in use weighing 2700 lbs., water and fuel includ-

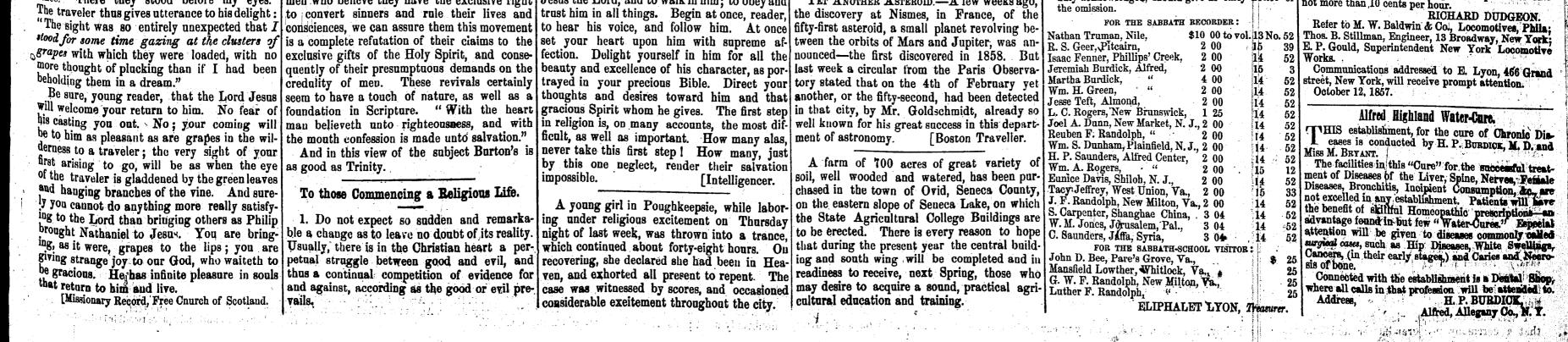
RICHARD DIDGEON

claim before all others-those who, at no speci forever. They will also be allowed to bring fic time, feel that it must now be attended to _____ their wives and children with them to Japan. UNITED STATES RAILROADS .- The average point of her destiny, "I felt that the great cost of all the railroads in the country, in decision must be made to-day." It was made, bonds and stock, has been about forty thouand she found peace. So the Lord says, sand dollars per mile, making the aggregate

thing. Only "the hands of the diligent make authorities, with power to receive as pupils, rich." Those who are always putting on things, never thrive. Their resolution is like a note without date—it never becomes due Those who never feel religion is the most important all the Dutch, and the practice of obliging them all the Dutch, and the practice of obliging them the religion is granted to all the Dutch, and the practice of obliging them the religion is abolished. A munificent bequest of \$800,000 has been the religion is seven of Christ is abolished. A munificent bequest of \$800,000 has been the religion is abolished. A munificent bequest of \$800,000 has been the religion is abolished. The religion is granted to all the Dutch, and the practice of obliging them the religion is abolished. The religion is granted to all the Dutch, and the practice of obliging them the religion is abolished. The religion is granted to all the Dutch, and the practice of obliging them the religion is abolished. The religion is granted to all the Dutch, and the practice of obliging them the religion is abolished. The religion is granted to all the Dutch, and the practice of obliging them the religion is abolished. The religion is granted to all the Dutch, and the practice of obliging them the religion is abolished. The religion is abolished to have been the religion is granted to all the Dutch, and the practice of obliging them the religion is a bolished. The religion is a provide the

No. 4 Fulton Street, N.Y.

LETTERS.



(0) THE SABBATH RECORDER, APRIL 15, 1858. 184 both practiced in their ministry must be right; learn to read from better than a piece of paper. When I left your house with this book; I re- imagining that the animal is going to commit Publications of the American Sabbath Tract Society. turned ten times happier to my humble home, some eccentricity; the fear is communicated THE AMERICAN SABBATH TRACT SOCIETY. Misrellaueons. but I could not find it-I was beaten-and Do you know your letters?" "Some of them, but not all." I never had and went assiduously to work to learn to read. to the animal, and he starts in terror from the actual atta anybody to teach me. I just learned myself; My mother was an invalid, and ere long I object which has frightened him; whereas, if at its Depository, No. 9 Spruce street, N. Y., viz: made up my mind as to the course I would learned well enough to read to her. When he finds that his rider sits unmoved and uncon-Suppli Eon the Sabbath Recorder. take. but O. I want to read so badly." C. Well, Charles, what do you think now? S. Why, Sir, I think you are right but then Marian sat down beside him, and began my mother died I found good friends, and was cernedly, he regains his confidence and goes on Rev. Mr. Whipper. -Ditent teaching him his letters. She was so busily adopted by a gentleman in W. As his son I "in the even tenor of his way." I believe that heve been it applies to you as well as to me. C. I wanted to show you this, for this is occupied in this work that she did not see her have been educated. A year ago he died and one-half of our horses are rained for life by BY S. BOUTON. 前17/ AND DE DE the reason why we appoint sponsors. It is mother enter the room, nor hear Rachel ex- left his property to me. Of all the pleasant being "hit over the head" by grooms to cure -2010ur minister was rich, you see, And, like the Patriarchs of old, true that without faith, I had no more right plain about the boy; and she knew not that her memories of my boyhood, the one connected them of shying. than you to holy baptism, but the promise of mother stood some time behind them, listening with you is the dearest. I have kept this Had slaves and other property, Besides a large amount of gold. my sponsor was accepted by thechurch as an to her noble child teaching the beggar boy primer next my heart, and dwelt upon the To PREVENT SPROUTS. -- Many trees are no He found, on looking o'er his wares, hope of again meeting the giver. I have met liable to throw up sprouts for yards around, equivalent! You have no doubt seen your his letters. 9 T When Saturday was almost ended, One chattel needed some repairs— A negro's manners must be mended. There were but few that he had not already her. I see all that my imagination pictured, and for years after being cut down, to batarian: Counterfeit Coin; 8 pp. 8. The Sablath Confather when he had no money, give a note of learned himself, and it was not long before and a ask if the dear hand that gave this book the great plague and trouble of the owner hand for it. and this is regarded as payment, because as an honest man we have every reason | Marian had the satisfaction of hearing him re- cannot be mine forever ?" All works of strict necessity, of the soil, keeping him digging and grub-And works of mercy may be done, Louise felt deeper grief than ever when bing, to remove the sprouts to the detrito believe he will pay it. Now, sponsors are peat the alphabet. We know, without impiety, Marian told her she was to become the wife of ment of his crops and his own patience-such When he arose to go, he thanked Rachel for After the Sabbath is begun. generally good people, and in charity we accept the promise on behalf of the child. As her kindness, and off-red Marian her book. "Tired nature's sweet restorer "___sleep Mr. Hamilton, the poor boy whom she once for instance as locust, poplar, gum and others. Had scarcely left him, when he rose, spurned from her door, and derisively called To prevent this, all that is necessary, after "No, I do not want it," she said, "I have the child cannot at the time have faith, we ac-Gave thanks, and then took up his whip, cept the bond that he will, which promise he given it to you to learn to read from. Won't "intellect in rags." But she had learned a cutting down the tree, is to bore a hole, say And stripped the negro of his clothes ; severe lesson, and one that changed the whole ten to twelve inches down into the stump, and ference; 40 pp. fulfils at confirmation when he takes the bond | you tell me your name ?" And, as no time was to be lost, current of her life. For awhile she shunned fill with common salt. This will kill the living He tied him to the nearest post. "Jimmie," he replied. into his own hands. "I will not forget you, Jimmie, and you Mr. Hamilton; but by persevering kindness he principle to the utmost extent of the roots. And then forthwith applied the blows. S. Well, Sir, I think it is a very bad note of But though he swung the lash with skill nust always remember Marian Hays," was the made her feel easy in his presence and she was The best time probably would be some time in And all the force he could exert, hand the acknowledged friend of the Congressman and August, though I have killed locust in spring, little girl's farewell. C. I have no time to argue that, but I be-Too soon, alas, the old church-bell and gum in August, while others that I did Called him to act another part! Louise Gardiner and Marian Hays were his noble wife. lieve it to be good. I will only ask you this. He left the negro "at his post," And hastened to the house of prayer, Which seems to have the most regard to playmates and friends. Their dwellings joined, Years have passed since then. and Louise is not salt kept me grubbing for years. Scripture, I as a churchman, or your grand- and almost every hour of the day they were training up a family of little ones; but she is To meet " the sacramental host, AYER'S CHERRY PECTORAL. teaching them to despise not intellect in rags. father as a dissenter? He baptizes in the together, for they attended the same school. Assembled for communion there. No vestiges of anger now FOR THE RAPID CURE OF.

very teeth of Scripture and I do not in my These two children were very differently dispoopinion do so, for I require a promise which I look upon as the equivalent of repentance and Louise was proud and haughty. Poverty, in the maker of them all." her eyes, was a disgrace and a crime, and she faith to be rendered in future years. S. Really, Sir, I think you are most like thought nothing too severe for the poor to

right, but since it seems to be the truth that suffer. These views she learned from her only believers should be baptized, I think you mother. Mrs. Gardiner moved in one excluare both wrong, though you seem to treat the sive circle-the bon ton of New York. Withont the precincts of this she never ventured, Bible with the most politeness. C. Well, then, you confess that you were for all others were beneath her. Louise was

not properly baptized, and you would think it taught to mingle with no children excepting your duty, if in your power, to join with us those of her mother's friends, and was growing and have sponsors to promise on your behalf? up believing herself better even than they. The teaching which Marian Hays received S. Oh, no! I have been baptized once before ought, I will wait next time till I am fit was totally different from this. Mrs. Hays for it.

C. (Smiling) Ah, you are wrong-but I her particular friends; yet, though she moved like to see you keep to the word of God-seek among that circle, she was far from being of from him a new heart and divine direction, and them. Her doctrine was the text her little altogether gave the land four ploughings, and ren. We of your fraternity in the South appreciate you will learn one truth after another, and very daughter had used-"The rich and the poor probably there will be a great change in those meet together, and the Lord is the maker of ed in July, and in ten weeks were fully grown,

you. I resolved from that moment, that if ever tion; that the distinction was in worth, and divine grace should work a change in me, I worth alone. She taught her to reverence bed of everything rank and vile in the weed my friend, the clergyman. "I never ought to that "pleasant words were as honey comb, be blamed for improper baptism, since I had sweet to the soul;"-a little word of kindness 1857, the field was planted with potatoes, and

I will not say a word of what I heard of Baptists in my childhood, for I do not think on my parents." my parents meant me to believe that Baptists

but to be guided by Marian's text-" The rich sitioned, and very differently brought up and the poor meet together, and the Lord is COLDS. COUGHS, AND HOARSENESS.

DR. J. C. AYER : I do not hesitate to say the best re-

Agricultural Department. To Destroy Weeds.

Mr. J. Leresque, a practical market-gardener of New Jersey, gives the modus operandi of his war upon a host of intolerable pests to the soil, and the grand result of the application he made to insure a victory; it was nothing but salt at the rate of two tons per acre.

He ploughed shallow in April, 1856, and then was acknowledged by Mrs. Gardner as one of sowed two tons of salt per acre, and harrowed it. In a week or two he ploughed again, and then manured for cabbages. These were plant- your skill, and commend your medicine to our people.

opinion which now seem so deeply rooted in them all." This she taught Marian, that carted to market, and sold. No weeds apthere was no distinction as to wealth and posi- peared during the growth of his cabbage-crop, although the field had been literally one solid

with your permission, I will like a certain would be baptized, since, as I afterwards told age, and to pity the poor and destitute; and way for almost half a century, so the oldest

nothing to do with it—the error, if any, rested was better than money. Marian learned the came up handsomely. After they appeared, lesson well, and was ever ready to dispense her twenty bushels of lime per acre were applied

I have, I hope stelt the power of Jesus's love gentle words to all, whether they were wealthy to neutralize the salt, and then the soil was years I have found nothing equal to your Cherry Pectoral and influential, or ragged and indigent as the properly stirred by the horse-hoe. At this for giving ease and relief to consumptive patients, or time after each shower of rain the soil was euboy she had that cold morning befriended. crusted with a briny efflorescence on the sur-PART II. face, as if a white frost had set in. The crop in its effects upon trial. A gay and brilliant throng were assembled Consumption was good in quantity, but poor in quality. in the city of Washington. Congress was in The first crop of cabbages realized \$100 session, and the hotels were crowded with per acre; the potatoes will bring \$175 per strangers. It was an evening party. The Pectoral affords relief and comfort. acre. A crop of cabbages succeeded the potatoes, and were worth \$125 per acre. The

L publishes the following Tracts, which are for sale

No. 1-Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public; 23 pp. 2. Moral Nature and Scriptural Observance of the Sabbath.; 52 pp. 3. Authority for the Change of the Day of the Sabbath; 28 pp. 4. The Sabbath and Lord's Day: a history of their ob-servance in the Christian Church; 52 pp. 5. A Christian Caveat; 4 pp. 6. Twenty Reasons for keeping holy, in each week, the Seventh-Day, instead of the of the First-day; 4 pp. 7. Thirty-six Plain Question.pre-senting the main points in the Sabbath Controversy; a

Dialogue between a Minister of the Gospel and a Sala troversy; the True Issue; 4 pp. 9. The Fourth Com-mandment: False Exposition; 4 pp. 10. The Sabbath Embraced and Observed; 16 pp. (In English, French and German.) 11. Religious Liberty Endangered by and German.) 11. Religious Liberty Enumgered by Legislative Enactments; 16 pp. 12. Misuse of the "Sabbath;" 8. pp. 13. The Bible Sabbath; 24 pp. 14. Delaying Obedience; 4 pp. 15. An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Con

The Society has also published the following works to which attention is invited :

A Defence of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London in 1724; reprinted at Stonington. in 1802; now republished in a revised form; 168 pp. The Royal Law Contended for. By Edward Stennet. First printed in London in 1658; 64 pp.

Vindication of the Prue Sabbath. By J. W. Morton, late Missionary of the Reformed Presbyterian Church;

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price \$1 per hundred.

The series of fifteen tracts, together with ward Stennet's "Royal Law Contended for," and J. W. Mormedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your ton's "Vindication of the True Sabbath," may be had CHERRY PECTORAL. Its constant use in my practice in a bound volume.

and my family for the last ten years has shown it to The tracts of the above series will be furnished to possess superior virtues for the treatment of those those wishing them for distribution or sale, at the rate EBEN KNIGHT, M. D. of 1500 pages for \$1. Persons dersiring them can have A. B. MORTLEY, FSQ., of UTICA, N. Y., writes : "I have used your *Pectoral* myself and in my family ever them forwarded by mail or otherwise, on sending their address with a remittance, to H. H. BAKER, General since you invented it, and believe it the best medicine Agent of the American Sabbath Tract Society, No. 9 Spruce for its purpose ever put out. With a bad cold I should street, New York.

> Seventh-Day Baptist Publishing Society's Publications The Sabbath Recorder. PUBLISHED WEEKLY.

TERMS-\$2 00 PER ANNUM IN ADVANCE. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventhday Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns, are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the cnslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

> THE SABBATH-SCHOOL VISITOR. Published Monthly. TERMS PER ANNUM-INVARIABLY IN ADVANCE. One copy, Five copies to one address, 1 00 Twelve copies to one address. 2 00 Twenty copies to one address, 3 00 Twenty-eight copies to one address. 4 00 5 00 Forty copies to one address, -

sooner pay twenty-dollars for a bottle than to do without it, or take any other remedy." Croup, Whooping Cough, Influenza SPRINGFIELD, MASS., FEB 7, 1856.

BRIMFIELD, MASS., 2th Dec., 1855.

BROTHER AYER : I will cheerfully certify your Pectoral is the best remedy we possess for the cure of whooping cough, croup, and the chest disease of child-

AMOS LEE, Esq., MONTEREY, IA., writes, 3d Jan. 1856. "I had a tedious Influenza, which confined me in doors six weeks ; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half of the bottle made me completely well. Your medicines are the cheapest inhabitants of the locality said. In February, as well as the best we can buy, and we esteem you Doctor, and your remedies. as the poor man's friend.' HENRY L. PARKS, Merchant.

A. A. RAMSEY, M. D., ALBION, MONROB Co., IOWA, writes Sep. 6, 1855 : "During my practice for many

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some no human aid can reach ; but even to those the Cherry Asthma or Pthisic, and Bronchitis-

complaints.

,, ,, ,, ,, For each additional Communicat e directed (post pa Recorder, No. 9 Spru

EDITED BY A.

you

by the Moreak

TERMS-\$2 00

criptions not paid able to an addition

The Sabbath Read

indication of the r Baptist Dent

plety and vigon

plety and right and right and right and the faith and the

enslaved: In In-ments, care is taken wants and tastes of igious and Family Recorder shall rank Payments re paper so as to indic Payments the

paid, except at the

For a square of 16

For t

It is often arg

of means and let

home missionary

our foreign, it

good and the co

If this argume

any future time.

s, to sink men lo

moral beings, her

at condition, L

nent besome.....

This, then, am

ing the commissi

and preach the C

for treating it as

or a short sighte

engage Christia

nsefulness than t

ed in, or else the

·Even if more

in the course of

means follow t

as great. God

views of things

stromental in d

instance, by

than by obedie

imply, then wh

principle, we mi

of life, and subs

ard; and thus

and glory over

to assume the

dience, as abu

entire and unre

We, as appe

"Thus saith th

to religion. B

Lord," that wil

I would by n

our home missi

there are so m

home missions,

neglected ? I

our people, I h

ber of such ad

sessed with me

missions far m

I presume I he

a small part of

I have visited

missions chief

do those who

missions, have

home missions

pose that the

lence that emb

more easily en

bome. It is

ome charity

o disguise co

Far be it.

who may not

light I do, pr

to build up th

It is a fact the

Dissions area

they should be

needed for the

most interest that object a Again, the and the scale

AS AN ANALY and (Grandstate to be accessed and pays at

 g_{1}

Arboury W/C mechan (r-1) at box (r-1)

done: and fort in the

mand ?

Are those w

sions.

were bad people, but I certainly did think so. and I cannot help thinking that somewhere or and by the means of a good Baptist minister, other I must have heard some calumnies against I was set right as to the mode, and was bapthem or else how should I have had the opinion? | tized in the river at I_____. I remember seeing a baby sprinkled within I am only nineteen, and have been for two an hour of its death, and I seem to hear even | years, minister of a Baptist church, whose now, the comforts which certain parties gave baptism you have had of late to report. I to the bereaved parent, "what a mercy it was have a brother younger still who has come baptized, what a consolation it must be!" out and passed through the same ordinance. This was in an independent family, and the. We were charged with making too much o words were spoken by an independent minister. | baptism, and were told that we ought to wait > I knew an instance of an aged minister of the and sit down at the Lord's table in hopes that same persuasion, who baptized a little boy, our views might yet change. But we do not although the father was averse to it. The make too much of baptism. I count it but child was rupning about in the hall of the minis- dross, if men trust in it-mere stubble to be ter's house, and the mother looking on. He consumed—Christ is all! Nothing bring I in deal about him." was caught up, and the pious man exclaimed, my hands. Away with "putting into the covlive like a heathen any longer." So the con- this popish merit-mongering. Let us have formation was performed and the little boy was baptism in its place in the church-but not as put into the Pedo-Baptist covenant. He was a merely useful ordinance for all or indeed as not only suffered to come but forced to come, to merit for any. As to which has the best and doubtless went on his way rejoicing to of the point the man in the gown or the think it was over:

Remained upon his placid brow:

To name the part he acted there,

Lest I should touch, irreverently.

Could he retire from such a scene

And lift the bloody lash again?

The sun was setting in the west.

Alas, he did ! and when he ceased.

And the poor slave at length released,

The following was sent for publication in

the British Baptist Reporter, some few years

since, and is now printed in pamphlet form

with the title:-How Mr. Spurgeon became a

Baptist. It may be interesting perhaps as it

shows how Pedo-Baptist and Church of Eng-

land clergymen's views operate on athough tful

youth, and how they-clash on the same subject:

Confession of a Convert.

DEAR SIR-I am a Baptist not by education

but by conviction-coming out from an ancient

independent family. I am a convert from

sprinkling with water to baptism in water, and

anonymous writer, publish my confession.

A scene ensued-but I forbear

Subjects of deep solemnity.

I was at fourteen sent to a Church of Eng- trate their relative positions by a fable. land school where we had three clergymen, who "A certain King had a broken window in somehow or other the young gents did not seem | Having in his service two glaziers, he comasked, how many sacraments there were he flatly refused to obey his majesty and the other said: said, "seven," and when that was denied, he hung a cobweb over it. Whereupon the monsaid, "ohl sir, there is one that they take at arch confined one for six months, and the other the haltar." Upon which I could not help say- for half a dozen." I rejoice to have got clear ing, "that's hanging, I should think," which of both whilst I yet love and give the hand of suggestion made even the reverend gent smile, fellowship to all who believe the doctrine "by although, of course, I was bidden not to be so grace are ye saved through faith and that not rude as to interrupt again. I am sure that of yourself-it is the gift of God." many of the sons of the gentry in this large establishment were more ignorant of Serioture than the boys in some of our Ragged Schools. One of the clergy was, I believe a good man, and it is to him I owe that ray of light which sufficed to show me believers haptism. I was usually at the head of the and the whole appearance of the city was cold class and when the catechism was to be re- and dismal. peated something like the following conversa-

tion took place: C. What is your name?

S. S---- Sir.

C. No. no, what is your name?

S. Charles —, Sir.

know I only want your Christian name.

S. If you please Sir, I am afraid I haven't got one.

C. Why, how is that?

S. Because I do not think I am a Christian. C. What are you then ?—a heathen? S. No Sir, but we may not be heathens, and

ration.

she replied:

vet be without the grace of God, and so not be truly Christians.

C. Well, well never mind, what is your first name?

S. Charles.

C. Who gave you that name? S. I am sure I don't know Sir, I know no godfathers ever did anything for me, for I never had any. Likely enough my mother and father did.

C. Now you should not set these boys a laughing. Of course I do not wish you to say the usual answer.

He seemed always to have a respect for me, and the poor meet together, and the Lord is not what to say or do. liable to an additional charge of 50 cents. and gave me the Christian Year, in calf, as a the maker of them all." In pity for her Mr. Hamilton rose, and The Payments received will be acknowledged in the N. E. Farmer. Price-25 Cents per Box. 5 Boxes for \$1. from creeks and rivers. reward for my proficiency in religious knowl. paper so as to indicate the time to which they reach Louise laughed again, and said to the boy: turning to Marian said: December 10, 1857 **b-m**. **part** No paper discontinued until all arrearages are paid, except at the discretion of the Committee. "I will see you again, Miss Hays;" he left edge. Proceeding with the catechism, he sud-Cure for Shying. "Get up from here, you shall not sit on my American Institute, Crystal Palace. denly turned to me and said, S----, you were steps, you are to ragged and dirty." them. Communications, orders, and remittances, should be directed, post paid, to the Editors of the Sabbath Re-Louise would not stay in the city, where she If a lady's horse be addicted to shying, I never properly baptized. HIGHEST PREMIUM AGAIN AWARDED TO The boy arose, and a burning blush crim-soned his face. He was walking away, when daily met Mr. Hamilton, and in a few days will give her a sure and simple cure for the Oh yes, Sir, I was, my grandfather baptized Wheeler & Wilson M'fg Co's me in the little parlor, and he is a minister so Marian said: corder, No. 9 Spruce street, New York. returned to New York, leaving Marian, with same; one which I have never known to fail. SEWING MACHINES. "Don't go, little boy, you are so cold; come the consciousness of having done nothing to be Let us, for instance, suppose the existence of I know he did it right. OFFICE. 343 BROADWAY, N. Y. LIABILITIES OF THOSE WHO TAKE PERIODICALS. C. Ah, but you had neither faith nor re- into my house and get warm. O, do come," ashamed of, and enjoying the society of dis- a large heap of stones on the near side of the Agencies' throughout the United States. The law declares that any person to whom a Period pentance, and therefore ought not to have re- she continued, as he hesitated; and he followed tinguished Congressmen. road. The horse sees an indistinct gray object We prefer the Wheeler ical is sent, is responsible for payment, if he receives ceived baptism the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty Marian and Mr. Hamilton were walking to- and prepares to shy at it. The moment he & Wilson Machines for her into the large kitchen, where a bright farm-S. Why, Sir, that has nothing to do with it. family use for which purgether one evening, when the latter drew from shows such smyptoms, let his fair rider turn fire was shedding its genial warmth around. pose they are most ex-tensively used.—[N. Y] subscribed for it, or has ordered it stopped. His difference in such a case is not to take the paper from the office or person to whom the paper is sent, but to notify the "Well, Miss Marian, who are you bringing his bosom an old well-worn primer and handed both her eyes on exactly the opposite side of All in faith ought to be baptized. C. How do you know that, does not the here now?" asked the servant woman. the road, (i. e. the off side,) and look steadily it to Marian. Tribune. Prayer Book say, faith and repentance are publisher that he does not wish it. Wheeler & Wilson's" "From this," he said, "the man who is so away from the offending heap, and I'll engage If papers are sent to a post office, store or tavern, or "A poor boy who is almost perished; you Machines are the favornecessary before baptism? and this is so will let him get warm, will you not, Rachel?" distinguished here, first learned to read. Do that the horse will walk quietly by. other place of deposit, and are not taken by the per Scriptural a doctrine that no one ought to deites for families for which son to whom they are sent, the postmaster, store of tavern-keeper, &c., is responsible for the payment until "O, yes, he shall get warm; sit here, little you recognize the book ?" For many years I have ridden horses of all purpose they are especiny it. (Here he went on to show that all the boy," and Rachel pushed a chair in front of Marian trembled, and did not raise her eyes, tempers and dispositions, some of them much adapted. -- [N. Y. he returns the papers, or gives notice to the publisher that they are lying dead in the office. persons spoken of in the Bible as being baptized the stove; she then gave him a piece of bread when she saw the well-remembered book. Mr. given to shying, and have never yet found this were believers, which of course was an easy and meat. Wheeler & Wilson's is simple remedy to fail in its effect. Let those Hamilton took her hand and said: task.) Now I will give you till next week to Marian watched these arrangements, and the machine, par excellence "Marian, Jimmie has never forgotten you. who scoff at me try it. The reason is this: RATES OF ADVEBTISING. for family use, and we For a square of 16 lines or less-tone insertion, \$ 75 50 find out whether the Bible does not declare then glided from the room. When she return-Since the day you were so kind to him, and The human eye has, doubtless, a great influeach subsequent insertion, 6 00 faith and repentance to be necessary qualifica- ed, she had a primer, with the first rudiments gave him this book, his life has had one great ence on all animals, and there is a strong and phatically .-- [Advocate & Journal. tions before baptism. I felt sure enough of victory for I thought she said: of spelling and reading. Going to the boy, aim, and that was to attain to greatness, and secret sympathy between the horse and rider; Mrs. D. P. Rogers, Agent for New London, Conn.; six months, 10 00 in after years to meet that ministering angel the horse sees an indistinct object and looks Mrs. Fanny Potter, Agent for Alfred Center, Allegany one year, oct. 12. For each additional square two-thirds the above rates. that a ceremony my grandfather and father "Little boy, here is a book that you can who was the sweetener of his days of poverty. doubtfully at it; his rider becomes alarmed, Co., N. Y.

CS.

Intellect in Rags.

PART I.

turning to her companion, exclaimed:

Boy, what are you doing here?"

tle bit of paper," answered the boy.

The girl laughed derisively, and said:

brilliantly lighted rooms were filled with youth and beauty.

Standing near one of the doors were two young ladies busily conversing together. The elder of the two suddenly exclaimed, "O, Marian, have you seen Mr. Hamilton,

the new member from W.?" "No, I have not, but I have heard a great of any description has not shown itself on the

"O! I want to see him so badly. Mrs. "come along Mrs. S., the poor child shall not enant," "regenerating," "christening," and all N---- is going to introduce him to us. I wisk They are literally killed out. The result of she would make haste. I have no patience !" "Don't speak so, Louise, I wish you would of stable-dung, judicious cropping, and frequent not be so trifling," said Marian.

A singular smile played around the mouth of a tall, handsome gentleman standing near green crops for the first few years. The land sprinkler in plain black, I thick I might illus- the girls; and as he passed them, he scanned must not be put into grass till it is seen to be them both closely.

In a short time Mrs. N- came up with iand school where we had three dergymen, who has been hing had a broach which and by one of the best by turns, came to teach us their religion. But his Palace which caused much inconvenience. Mr. Hamilton, the new member, and presented him to Miss Gardiner and Miss Hays. As to get on much, for when one of them was manded them to repair the window-the one they were conversing together Mr. Hamilton Swedish turnips, kohl rabi, the mangel wurzel.

" Ladies, we have met before."

norance of the fact.

"It has been long years ago, yet I have not orgotten it, nor a single sentence uttered durng that meeting. I will quote one text that may recall it to your memory-' The rich and of them all.'

The rich blood tinged the cheeks of Marian. but Louise declared herself as ignorant as be

It was a bleak wintry day. Heavy snow- fore. Mr. Hamilton glanced for a moment at drifts lay piled up in the streets of New York, | Marian, then turning to Louise he said: "Long years ago a little boy, ragged and dirty, seated himself upon the steps of a state

Seated upon the stone steps of one of the ly dwelling on Fifth Avenue, New York, and wide and two hundred and twenty rods in purely vegetable, are free from any risk of harm. large dwellings on Fifth Avenue, was a boy was there busily engaged trying to read from length. I paid the usual price in this vicinity, Cures have been made which surpass belief were they apparently thirteen years of age. He was lit- a bit of paper, when his attention was attract- ten cents a rod for digging and piling the sods of such exalted position and apparently thirteen years of age. He was lit- a bit of paper, when his attention was attract- ten cents a rod for digging and pling the sods character as to forbid the suspicion of untruth. Many erally clothed in rags, and his hands were ed by two little girls richly dressed. The so as the tide could not float them away. This eminent clergymen and physicians have lent their blue. and his teeth chattered with the cold. eldest of the two particularly attracted him, winter one of my neighbors who had but little names to certify to the public the reliability of my re-Lying upon his knee was a piece of newspaper for she was beautiful as an angel; but as they to do, agreed to cart the whole, two miles, to medies, while others have sent me the assurance of C. Now you should not behave so, for you he had picked up in the street, and he was came near to him, she lifted up her hand and

trying to read the words upon it. He had been exclaimed, "The boy answered that he was trying to valuable absorbant in the right of a occupied thus for some time, when two little girls, clad in silk and furs, came towards him. read. The child of affluence derided him, and marsh ditched for the sum of forty-seven dol-The eldest one was about twelve years old. and said that she had heard of intellect in rags, and so beautiful that the poor boy raised his eyes. and fixed them upon her in undisguised admi- he was the very personification of it. Her companion's answer was, that 'the rich and meadow, as it is a finer and more thor-The child of wealth stopped before him, and poor meet together, and the Lord is the maker "Marian, just see this fellow on my steps | from the steps; but the younger one took him into her own dwelling, and warmed and fed "I am trying to learn to read, upon this lit- him there. When they parted the little girl said, 'You must not forget Marian Hays' of the grass contained in the sods with great "Well, truly! I have heard of intellect in That ragged, dirty boy is now before you, ladies, as Mr. Hamilton, the member of Con-

rags. Marian, and here it is personified." gress; and allow me, Miss Gardiner, to tender Marian's soft hazel eyes filled with tears as you my thanks for your kind treatment of that boy." "O Louise, do not talk so; you know what Overwhelmed with confusion. Louise knew

Miss Fannie teaches us in school. 'The rich

WEST MANCHESTER, PA., Feb. 4, 1856. labor, salt, manure, seed, and plants of the SIT: Your Cherry Pectoral is performing marvellous three crops, cost \$150, and the profit net on cures in this section. It has relieved several from the whole is \$225, the land being given the alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lung experimentalist rent free, if he could so keep for the last forty years. ASTOR HOUSE, NEW YORK CITY, March 5, 1856. the weeds out as to grow anything. A weed DOCTOR AYER, LOWELL: I feel it a duty and a plealand since July, 1856, and an attempt to find sure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under any by digging has resulted in a failure. the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief. She all this is, that a good dressing of salt, plenty was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness as we do use of the horse-hoe, will clean the foulest land. your skill; for she has recovered from that day. She Care must be taken to put in only root or

is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours with gratitude and regard, ORLANDO SHELBY, of SHELBYVILLE. clean. After a heavy application of salt, three Consumptives, do not despair till you have tried AYER's months should elapse till the salt is dissolved.

CHERRY PECTORAL. It is made by one of the best the beginning : cabbages of the various kinds, us bespeak the high merits of its virtues, -Philadelphia Alfred-Charles D. Langworthy, Hiram P. Burdick. Ledaer

AYER'S CATHARTIC PILLS. THE sciences of Chemestry and Medicine have been Brookfield-R. Stillman. taxed their utmost to produce this best, most per- Clarence-Rouse Babcock clined to a salt food, they will do well. Seeds Both Louise and Marian declared their ig- will not answer to sow the first year on salted fect purgative which is known to man. Innumerable proofs are shown that these PILLS have virtues which surpass in excellence the ordinary medicines, and that Hounsfield-W. Green. | In they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Poland-Abel Stillman. They are sale and pleasant to take, but p the vital active Petersburg—H. Clarke. Their penetrating properties stimulate the vital active Petersburg—H. Clarke. ties of the hody, remove the obstructions of its organs, Preston—J. C. Maxson. ties of the body, remove the obstructions of its organs, me never to realize all the advantages within purify the blood, and expel disease. They purge out poor meet together, and the Lord is the maker their reach; vegetable matter from the ocean, the foul humors which breed and grow distemper, stimu- Scott-J. B. Clarke. mud from rivers and creeks, and sods from the late sluggish or disordered organs into their natural South Brookfield-Herman A. Hull. mud from rivers and creeks, and sous from the lace suggish of districted organs into the lace in action, and impart healthy tone with strength to the whole system. Not only do they cure the every-day in relation to my own practice the present complaints of every body, but also formidable and danseason may be of some value to my brother gerous diseases that have baffled the best of human kill. While they produce powerful effects, they are at the same time, in dimished doses, the safest and ph-

my barn cellar, for twenty-five dollars, which their conviction that my Preparations contribute im-

The Agent below named is pleased to furnish my American Almanac, containing directions for their use and certificates of their cures, of the following complaints :---

Costiveness, Bilijous Complaints, Rheumatism, Drop sy, Heartburn, Headache arising from a foul stomach ausea, Indigestion, Morbid Inaction of the Bowels and oughly decayed vegetable matter, and the salt Pain arising therefrom, Flatulency, Loss of Appitite, all Ulcerous and Cutaneous Diseases which require an of them all.' The elder girl drove the boy it contains renders it more valuable. The evacuant medicine, Scrofula or Kings Evil. They also, manure of twenty cows is dropped into the by purifying the blood and stimulating the system, barn cellar, the urine saturates the sods, the cure many complaints which it would not be supposed they could reach, such as Deafness, Partial Blindness. Veuralgia and Nervous Irritability, Derangement of the Liver and Kiddeys, Gout, and other kindred com-And, Miss Hays, he never has forgotten her. apparent relish, and the whole becomes quite plaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for AYER's marsh is greatly improved, and according to PILL, and take nothing else. No other they can give By the Seventh-day Baptist Publishing Sociely, my former experience, will increase the value you compares with this in its intrinsic value of curative powers. The sick want the best aid their is for

them, and they should have it. Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lougell Mass.

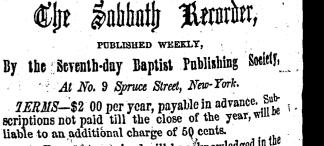
The Carol: A Collection of original and selected Music and Hymns, for

the use of Sabbath-Schools, Social Religious Meetings, and Families. Compiled by LUCIUS CRANDALL. 128 pp. oct. Price 35 cents per copy.

THE CAROL is designed principally for Sabbath Schools, and contains Music and Hymns adapted to all ordinary occasions, and to such special occasions as the sickness of teachers, funerals, anniversaries, &c. A number of pieces suitable to social and public worship, together with a few temperance songs, are included in the book. It contains 93 tunes and 150 hymus. The Orders and remittances for the above should be addressed to the Editors of the Sabbath Recorder, No. 9 Spruce-street, New-York.

Local Agents for the Sabbath Recorder

NEW YORK. Adams-Charles Potter. Alfred Centre-B. W. Millard. Berlin-John Whitford. Akron-Samuel Hunt. Ceres-Geo. S. Crandall. DeRuyler-B.G.Stillman. Clarence-Rouse Babcock. State Bridge—John Parmelee. Genessee—W.P.Langworthy. | Gowanda—D. C. Burdick. ependence-J. P. Livermore. | Lincklean-D.C. Burdick. Leonardsville-A. M. West. Nile-E. R. Clark. Portville-A. B. Crandall. Richburgh-J.B. Cottrell. Wellsville-L.R. Babcock. Sackett's Harbor-E. Frink. Watson-D. P. Williams Stephentown-J.B.Maxsou West Edmeston-E.Maxson South Otselic----Verona-Albert Babcock. West Genesee-E. L. Maxson. E. Wilson-D. Davis. CONNECTICUT. Mustic Bridge-S.S. Griswold. Waterford and New London-P. L. Berry RHODE ISLAND. 1st Hopkinton-Thomas M. Clarke. 2d Hopkinton-Charles Spicer. 3d Hopkinton-Alanson Crandall. Pawcatuck-S. P. Stillman. Perryville-Clarke Crandall. Marlborough-David Clawson. New Market-H. V. Dunham. Plainfield-E. B. Titsworth. Shiloh-Isaac West. PENNSYLVANIA .- Crossingville-Benjamin Stelle. VIRGINIA. Lost Creek-Wm. Kennedy. | G. B. Run-W.F. Randolph 7. Milton-J. P. Randolph. | Culp's Store-Zebulon Bcc. OHIO.-Montra-Eli Forsythe. WISCONSIN. Albion-P. C. Burdick and T. F. West. Berlin-Datus E. Lewis. | Dakota-R. I. Crandall. Milton-Jos. Goodrich, W. C. Whitford, A. C. Burdick. Walworth-H.W.Randolph. Utica-Z. Campbell. ILLINOIS. Farmington-D. Saunders. | Southampton-J. C. Rogers



land; root crops do better. Salt Marshes. Farmers who live near the sea-coast seem to

farmers.

In November I employed a man to cut ditches In November 1 employed a man to cut ditcnes thysic that can be employed for children. Being on my salt marsh, thirty inches deep, eight sugar-coated, they are pleasant to take; and being

he has performed to my satisfaction. Thus men.

lars. I consider this material from the salt marsh preferable to that from the fresh

hogs root over the mixture and eat the roots

equal to fine cow manure, particularly when applied to gravelly or sandy soils. The salt

of the crop of hay in quality and quantity. I may at a future time give my views in relation to mud as a fertilizer, to be obtained