

# The Sabbath Recorder.

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## The Sabbath Recorder.

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### Sermon by Rev. Dr. Tyng on the Death of his Son.

This discourse needs no commendation from us. We feel confident that it will be perused with interest by our readers. Dr. Tyng may be assured that he is most cordially sympathized with by, at least, one bereaved father. We copy it from the Philadelphia Evening Bulletin:

#### FUNERAL DISCOURSE.

"For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore, also, I have lent him unto the Lord; as long as he liveth he shall be lent to the Lord.—1 Sam. i. 27, 28.

My friends, I can make no apology for a father's grateful tribute to the memory of a beloved son. I must trust in the affection and sympathy of those who hear me, while I simply speak on, as my poor, wounded, but truly thankful heart shall bubble up within me.

The 18th day of April had been long fixed as the Anniversary of the Sunday-Schools of St. George's Church, in New York; and this passage of Scripture, which I have just read, was selected as the subject of my anniversary address to the teachers and children on that occasion: intending to bring out to view the privilege of prayer for children, and the vast blessedness of being a child of prayer. The wisdom and goodness of my gracious Father arrested the performance of that duty, to summon me to the bedside of my dear son: and the Sabbath which I should have joyfully passed with the gathered numerous children of my flock there, I passed in retired ministrations in this vale of trial and sorrow.

Many weeks since I had engaged to pass this Sabbath (the 25th of April,) with my son in the ministry for his own church; and I looked forward for the joyful meeting with my accustomed delight. And I am permitted to be here to fulfill the duty this day; but oh, in circumstances how sadly painful! I felt the divine call sounding in my heart. I must hear it; I must speak of him; I must speak for him, of Christ. I hear the word of the Lord spoken to Ezekiel, in the 24th chapter, 16th verse, "Son of man, behold, I take away the desire of thine eyes with a stroke; yet neither shalt thou mourn or weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bid the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

In reply to this divine word, my sinking heart takes hold of the word of the Lord, in the 71st Psalm, 16th verse; "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. O God, thou hast brought me from my youth, and hitherto have I declared thy wondrous work. Now, also, when I am old and gray-headed, O God, forsake me not until I have showed thy strength unto this generation, and thy power to every one that is to come. I now, my beloved friends, take the same blessed passage of the word of God, expressing the joy of a thankful parent's heart, over a child of prayer given to God, acknowledged and accepted by God, who heareth prayer, as the subject of my special address to you to-night. I would fain use it on this occasion as a grateful commemoration of a son whose praises others must proclaim, but over whose precious life now finished, as a gift of God and a child of prayer, a father's heart must be permitted to speak in a simple testimony as a father feels. I fear you must have much patience with me. I will stumble on the best I can, as the Lord shall help me in the work I have undertaken. This precious child was given me at our country parsonage, Prince George's county, Md., on the 13th day of January, 1825. I was thirty miles from home at the time of his birth, in the discharge of a distant duty on my extensive missionary field. His feeble youthful mother was alone in our solitary mansion; with one little, elder child, and a single servant woman in an outer house, at midnight, when need of immediate aid was felt, she was obliged to rise, unlock a distant door, to arouse the sleeping servant, and send her to the nearest neighbor, perhaps nearly a quarter of a mile distant, leaving her thus entirely alone. Scarcely had the servant returned with a kind female friend, when this dear boy was given to her in perfect health and perfect security. None who knew that sainted mother's elevated walk of piety, and calm and self-possessed firmness of character, would doubt that another Friend had been nearer than that whole trying crisis; and that the testimony of HANNAH had been most truly and literally fulfilled in this very beginning of the life of this beloved boy. "For this child I prayed; and the Lord hath given me my petition which I asked of Him." His first four years were passed amid the beautiful scenery of our calm country residence; and a love of the country, and happiness in the country,

seemed to be an intense principle of his being. Through his whole career he was invigorated by his employments and its atmosphere. He invariably drooped when he was obliged to leave them for a crowded city residence.

In May, 1829, nearly twenty-nine years ago, it was the will of God most unexpectedly to remove us all to Philadelphia, to St. Paul's Church—a church in which we had not a single acquaintance; but he has been pleased to raise to us friends of incalculable, everlasting worth. There we found many friends, whose love is undying, and whose kindness to me and mine, when we were but strangers in the land, God has owned with blessings from His own hands in thousands and thousands of manifestations. Here first my little one saw a Sunday school. Donker was in the Infant School, taught around the chance of that church, which some of you remember so well. There he indulged with delight that love for song which seemed to open with his very being, a gift which was his unspeakable joy. Never can I forget how our little ones united in our hymn of family praise each night and morning! At the first succeeding anniversary of the Sunday school in January, 1830 he sang with his companions in the Infant School, for their anniversary hymn, Bishop Heber's words, then just published as a piece of music:

"Brightest and best of the Sons of the morning,"

It was the business only of week before last, to teach that very song to his little boys, to perpetuate it upon their tongues also. The work was all as new to me as it was to him. Never did I work in the Sunday school till I came to St. Paul's Church; and I recall a youthful father's heart as I stood before him on this occasion, and saw his face beaming with the delight of the employment, and the unspeakable pleasure which the child that learns to love the Lord, finds in the exercises of the Sunday school. In May, 1832, God was pleased to take from us both that which was the dearest thing on earth—as bright a light as ever shone in the habitation of man; whose wonderful moral beauty, and mental greatness, seemed in a degree to have been reproduced in the character of her son; and one of whose dying testimonies to her husband's fainting heart was "my dear, give yourself no anxiety about my children; God will bring them all to himself—that is his own covenant with me." And her covenant, as Hannah's has been fulfilled—"For this child I prayed, and the Lord hath given me my petition which I asked of Him: Therefore also, I have lent him unto the Lord; as long as he liveth he shall be lent to the Lord." Oh, mothers! mothers! what a charge you have! What a privilege of grace is in your hand! What a ministry from God you hold! What a divine covenant attends and blesses and crowns your work! Can praying mothers ever be disappointed? Will you be forsaken? Nay!

Trust in God, and his doing good—"in the morning sow thy seed, and in the evening withhold not your hand—in due season ye shall reap, if you faint not." The education of this dear boy was a great delight. The precocity of his intellect, and the extreme quickness of his perception, anticipated much of the need of instruction. He early attained the preparation for college, under a faithful instructor, who survives him and who perhaps is listening to me to-night—I know not. At six years of age he read mature Latin authors, and at that year period obtained a beautiful copy of Virgil as a prize for his ability to read that author. In the autumn of 1839 he entered the University of Pennsylvania, where he was graduated with distinguished honor in 1843. This early period of his youth he passed without vice, or any other wanderings from the path of true excellence, than are incident to the tempers of youth. He was never irascible, never perverse; truthful, sincere, and tenderly affectionate; but he was proud and sensitive to insult, and quick at self-vindication, though instantly susceptible to generous, confiding, government. We endeavored to bring up our children under the influence of united firmness and affection, and God has been pleased remarkably to favor my poor, worthless efforts with his blessing there. O, fathers! fathers! I could have much to tell you of the faithfulness of the Covenant of God, as He sends down His promises and blessings from fathers to their children. Be ye faithful to God, and God will never be unfaithful to you.

In the winter of 1841, when he was sixteen years of age, the appointed time came for the manifestation of the grace of God in the conversion of this vessel of His choice. A lovely young Christian woman, long since enjoying her Saviour's presence in glory, was, perhaps, the immediate instrument under God of calling the wandering heart to the God of his salvation. She made him the chosen companion of her walks, that she might be to him as she was to many besides; an eminent, divine blessing; converted under God's blessing upon the ministry of the father, she longed to render back her thankfulness, in being the instrument in the conversion of the child.

Late one night, when the family had retired to their rest, and left me to my closing hour of solitude in my study, I heard the sound of feet descending the stairs. It was, this dear boy, who had risen from his bed in sleepless sorrow. As he came into my room and pressed his arms around my neck, he said, "Dear father, I cannot sleep; I am so sinful! Father! father! will you pray for me?" I we knelt together in prayer; and I gave him counsel for a short season suited to his state of mind, when he retired to his bed again. It pleased the Lord to separate him from his mother's womb, to call him by His grace and reveal His Son-in-him! He found, and he ever afterward enjoyed the blessed gift of the Father's adopting love, as it is made manifest in an acceptance of Jesus Christ.

In April, 1841, he was admitted to confirmation, and on the first Sunday of the succeeding August I received him to the table of the Lord. His whole character was changed: The sweetest gentleness and affection radiated his spirit and his manner; his life was meekness, purity and love. He rose in our habitation a sweet and gentle light from heaven—steady, uniform, attractive and grateful. He loved intensely; he was loved intensely in return. O, how much, how much, a loving parent's heart watching over such a child alone, in a concourse of people like this, can know.

His heart was immediately directed by the Holy Spirit to the ministry of the word of God; and when his College course was finished he went to the Seminary of Virginia, where he attained, in three years' study, his education for the sacred work. A fellow-student writes since his departure, "There his student life was most remarkable. It was my lot to be associated with him as junior coadjutor in several missionary enterprises in the vicinity of the Seminary. Cheerful, indomitable energy marked his action, and under the superintendence of a lively interest and earnest spirit in whatever he undertook, he gave promise even then that the Church esteemed and now have left since."

In July, 1846, he was ordained in Alexandria, by Bishop Meade. Of his ministry I need not speak. The Church around has seen it—the result of it is on high—its testimony will live forever, forever.

He was first with me in New York, for some eight months, as my assistant; then he was called to Columbus, Ohio, where he received a second ordination from Bishop McVie, who has testified, on Thursday last, that he was a father and friend to him in his youthful labors. After a few years' ministry in Columbus, he parted for a country life, and he removed to Charlestown, Virginia. There he was again unwillingly summoned to Cincinnati, Ohio. From Cincinnati, he came, by pressing solicitation from those in whom he has been taught from his childhood to confide, to try the ministry in this vast city. Of this, I cannot speak; of this, I must not speak. God avengeth his own elect by pouring blessings upon those who despise them on earth. Here you are witnesses for him how holy, just, and unblamable he has behaved himself among you that are bereaved; how gentle he was among you, even as a nurse cherisheth her children; how willing he was to have imparted to you, not the Gospel of God only, but his own soul, because ye were dear unto him. Ye remember his labor and travail night and day. He has gone in and out in this city in many trials of character; and particularly I have surveyed his course with intense concern, but with intense confidence and gratification—as much in the day of his darkest trial, as in the hour of his highest exultation; and his God and Saviour has vindicated him, honored him and crowned him here in the presence of this whole community. His judgment he left with his God. Reviled he reviled not again; and amply and roughly has that gracious God paid his faithful servant, in keeping that which his faithful servant covenanted unto him. The affectionate devotion of this beloved child, who has been clouded from him with longing desire, has been cordial to his spirit in trial, and sweet encouragement in the labors of his work. Many will rise up and call him blessed; and the cheering affection which has here soothed and blessed him is an obligation which Jesus will own, and which Jesus will recompense with renewed and abundant gifts of grace and love from Heaven, upon them all.

Oh, my friends, not a cup of cold water that any of you have given to that darling boy of mine shall ever be forgotten. A stricken father's heart blesses you all. A surrounding church honors and approves your work. Hold it up, hold it up! and make it a monument of the undying permanency of great principle—a monument of unchanging fidelity, of Christian fellowship, and Christian friendship here on earth. But a delineation of his public ministry I shall not undertake. I could not but rejoice with a parent's love in its honor and success; I could not but admire as a man its nobleness of principle, its vigor of intellect, its command of influence, its independence of vicious control; I could not but praise God as a Christian for the clearness and boldness of his proclamation of the truth, and his uniform and unflinching testimony to the unsearchable riches of Christ—which are in Christ Jesus the Lord. Oh! what a cordial it is to my heart, that no man ever heard from him a trumpet with an uncertain sound! The suddenness with which this very remarkable ministry has been completed—in the morning of his usefulness, and I receive but as the fulfilling of that divine promise which my covenant God has made: "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." I have not been allowed to have one single doubt of the Lord's gracious purposes, or of the certainty of his accomplishing unbounded good in his dispensation. I have been permitted to bow, and am ready to cry out, "Oh! sweet submission! sweet submission!" and, like Abraham, would I take the Isaac whom I have loved, and in whom every promise seemed centered for my poor heart, and offer the whole unto the Lord, to be the Lord's forever! O, God! O, God! thy holy will be done! Already, beloved the clouds are breaking, and light from heaven is streaming through upon my mind: What unprecedented honors were paid to his memory in that sublime and overwhelming spectacle of his funeral.

How strange seemed the fact that a private, youthful minister of Christ, scarce three years, living in the place, should thus gather crowds of sympathizing thousands literally to strow the passages in the streets of a busy city of men, in the very noon of earthly engagements! How wonderful the testimony which collected and venerated ministers of Christ bore to his character and fidelity and usefulness! How remarkable the fact that already we hear of young men giving themselves to Christ, moved by the Spirit's use of his peculiar departure! Oh, I have not a single doubt—I have not a single doubt that this event is to the instrument of God in glorifying Jesus, and we shall read in living epistles the Lord's reasons for gathering so soon a messenger so much beloved. My griefs are swallowed up, in my view of a public loss; my sorrows are turned into joy, in a sure conviction of God's fidelity. In regard to the nature of this sad providence, it is one of those sad effects which, in the manner of its occurrence would seem to be, in any doctrine of human chances, simply impossible. I have tried again and again to act it out at the spot, in limitation, if it were possible, of the strange scene. I have taken an able mechanic, a machinist there, and described to him the pro-

cess, and the simple view of his examination was, "it seems utterly impossible that any such effect should be produced." Yet, this was the Lord's appointment, and the Lord ordered it, and it was well! ye, the very best—"even so, Father, for so it seemeth good in thy sight!"

An examination of his poor, wounded body, after his death, has much relieved my mind, that it was demonstrated to me that the original wound was certain death; and no human skill could ever have reached the case. The amputation of the limb at least had the blessed effect of removing that which was exceedingly oppressive in its connection, and thus prolonging his life, it may be for eight and forty hours at least, for his calm and rational dying testimony, and in soothing and comforting his wonderful departure. I was attendant upon him from Saturday evening last to the hour of his departure, on Monday, at 1:40 P. M. The amputation had been performed at 3 o'clock on Saturday morning. It would seem that God had been especially preparing him for the trial.

On his return to his distant home on Sunday night, previous to this sorrowful event, he said to his wife after he came to the house, "I have enjoyed my ride home so much; I have had such sweet and pleasant communion with God all the way upon the road." O, this was the key to all his feelings in the hour and the work of the trial through which he was to pass. This was the provision for his journey through the valley of the shadow of death; and it is a coincidence a little remarkable that on that very night, he found her reading in her solitude, the life of Summerfield; and having just arrived at the period of his youthful departure, she said, "How sad to see such an early death! If you had only been a few moments later, I should have finished the whole book to-night!"—little imagining that another youth was soon to follow in the same peculiar experience.

His calmness and placidity were characteristic through the whole of this week's trial and sorrow, and yet they were most remarkable. His languor and prostration were extreme, and constant attention, although actually local, was necessary. He had the most faithful and sympathizing medical attention and watchfulness; there was given also an attendance, the faithfulness and assiduity and tenderness of which I may not attempt to describe, and could not, justly, if I would. Oh, one wonders not when such sights are seen, that men are ready to speak of angels ministering, and with angel hands. But all these were vain—except to relieve and comfort him. The mark of the Lamb upon a soul now ripe was perfectly distinct. He must go. He had come to the place where two roads met. The Lord had need of him, and Jesus was to receive the palm and glory for his triumph, which should be cast before him in the way!

Early on the Monday morning, after a feeble and wasteful night, he said to his mother who was bathing his body and limbs, "Dear mother, you are nursing my poor, torn and wounded body, but angels will guard and nurse my torn and suffering soul." At nine o'clock, I perceived him sinking away rapidly, and when his wife and myself were alone by him, I announced to him my conviction that the glorious end was rapidly approaching. He had cherished strong hopes of recovery, in the impression that his work could not have been completed, and he had yet much to do. Yet he had previously, early on this morning, delivered up all his earthly concerns into my hands, and said with sweet composure, "Father, will you take charge of them all for me?" and when I answered him in the affirmative, "Now, father, I will think of them no more."

He received the announcement of his approaching death with the utmost calmness and delight, replying, "My father, dear, I dearly love you all, but I had rather be with Jesus than with my dearest ones on earth. Lay me straight in the bed, father, and cover me up; and let me wait my Father's time." We arranged his bed as well as was possible, and he lay in quietness in it for a little while. His friends and family were gathered immediately around his bed as I announced to them the certainty of his approaching departure. We watched his blessed and animated countenance in its repose. During this interval he spoke occasionally, in brief remarks to those around him, which need have no place here. But at this moment one testimony was given which has been referred to already in the public prints, and though I should not have introduced it to the public myself, (for I esteem such brief addresses as beyond the right of public knowledge,) yet it is my duty, it having been proclaimed, to repeat it correctly. When his beloved and faithful physician had returned from a short absence from the house, a little before 10 o'clock, he said to him, "Doctor, my friends have given me up; they say I am dying. Is that your opinion?" The Doctor, after a few moments examination, answered in the affirmative. "Then," said he, "Doctor, I have loved you much as a friend; I long to love you as a brother in Christ Jesus. I cannot repay the obligations I am under to you, unless I am permitted to bring you to a Saviour's feet. Let me entreat you now to come to Jesus, that you may be to me forever a dear brother in Christ, and that you may be far more useful than I have ever been."

He was presently asked if he had any messages to send to his brethren in the ministry, or to his congregation. He answered in, "Not now, I am too much exhausted." Again he proposed for a few moments, and then opened his eyes with a very elevated expression, and said in a loud and very distinct voice, "Now, father, I am ready. Tell them, 'Let us all stand up for Jesus—let us all stand in Christ Jesus in prayer—accepted in Christ, having no other claims than his righteousness, that Christ may be glorified in us forever.' He again sank in repose and quiet for a season; and then again he raised his eyes and voice, and said in equal distinctness, "Now, father, I want to send a message to my church: I love that church; I love the principles on which it has been founded; I want to see those principles established in the church; I want to see men gathered into the church on those principles, such as shall be saved. I wish my people to go on vigorously, and untidily, and establish that church for the glory of Christ forever."

Much exhausted by such effort, he sank at these intervals into perfect quietness; and then again he suddenly aroused, and said to us, "Sing! Sing! Can you not sing?" We hesitated—saw it was impossible, when he himself struck the words,

"Book of ages, cleft for me."  
And we followed him, and we sang together the first two verses of that hymn—but he could sing no more—no more could we—sorrow silenced us all. In reference to his own death, he said, "I wish to say, in regard to this dispensation, I am perfectly satisfied—I have not one fault to find with it. I say it emphatically, I have not one fault to find with it. I desire only that it may be abundantly sanctified to us all." His beautiful private, personal address to his wife, and two addresses to his family, and particularly to his little children, who were severally brought to him, and to whom he gave separately a father's parting kiss and blessing, these were all so spiritual, so sweet, so solemn, that they can never be effaced from the memory of those who heard and saw the remarkable scene which they made up.

But after all this passed by, his powers of endurance were rapidly failing, and he felt himself just going; he turned to me again with the sweetest smile, "Now, father dear, kiss me once more," and as I kissed him, he said, "Good night, dear father." Soon after this, at about twenty minutes before eleven o'clock, his mind began to wander, and all his ungodly imaginations were connected with his church; and his expressions even then were beautiful and affectionate. He had an hour of imaginary contest with some persons who detained him in the church, and would not release him, crying to them, as his mind roamed, "Dear brethren, Oh, this is true—you will kill me; that Sunday night's sermon of an hour and a half, killed me—let us go home—why will you all kill yourselves?" Then again, as if a crowd was waiting—"Open the doors and let them come in!" I never spoke to him. During this period, even, he knew us and would answer us with perfect intelligence, constantly begging us to "go home," and I could only put him off in peace by telling him that at 12 o'clock he would go home; your Father's time would come. He seemed at last to pass this contest, and I said to him as he lay down, relaxed and prostrate,

"My dear son, have you been surrounded by enemies?"  
"Yes, father."  
"But," said I, "Jesus was with you, darling."  
"Oh, yes, certainly."  
"Are you now at rest?"  
"Yes, perfectly."  
"Is the prospect bright before your eyes?"  
"Oh, yes, it is glorious."  
But the power of life was now fast going, and he seemed no longer conscious of our presence. I aroused him again, and asked him,

"Do you see me, my dear son?"  
"No."  
"Do you hear me?"  
"No."  
"Do you not know your father's voice?"  
"No."  
His wife made the same attempts, but with no other result. I then said,

"My darling son, do you know Jesus?"  
"Oh, yes," said he, in a voice of wonderful strength and deliberation, "Oh yes! I know Jesus—I have a steadfast trust in Jesus—a calm and steadfast trust." He spoke it with astonishing distinctness.

This was, perhaps, within an hour of his departure. After this he could say no more, connectedly, yet, one half hour afterwards, perhaps, I thought he might still be conscious to my voice, and I asked him,

"Are you happy, my dear son?"  
And he answered me very distinctly,  
"Oh, perfectly, perfectly!"  
How strange! They were the very words with which his sainted mother closed her testimony to me six and twenty years before, within five minutes of her death. From that moment he gently sobbed away his life like an infant who had fallen asleep in crying. His sobs became fainter and fainter, until the last one gently passed, and all was quietness and rest. The same tender, faithful ones who had nursed him, and bathed his fevered head night and day with such uninterrupted devotion, as gently closed his eyes in death, and placed his lifeless head back upon the pillow, a pattern of the tenderness of affection, and endurance of fidelity which adorns the nearest relations of human life. Thus, my beloved friends, thus have we all agreed to lend him to the Lord, as long as he liveth. He was a child of prayer from his birth. Long since a mother's unwrought fervent prayers were turned to praise; but who shall dare to say a Christian mother's love can die, or her maternal interest refuse to embrace every possible advantage which God may grant unknown to us in continued prayer?

A father's poor prayer continually offered through all this brilliant life, and youth, and energy and grace—a Christian wife, united in the heartfelt intercession in all her power of union with his cares and labors—hundreds of souls brought to a knowledge of a Saviour's love through his ministry by the Holy Ghost, have had their part in this advocacy with God. Thousands and tens of thousands of Christians in spiritual health have combined, especially in these last suffering days, in this united sacrifice of prayer. Oh! I have no comfort, perhaps, greater than this. My life-long power and effort has been in labors that all the people of Christ might be one. In nothing did I love the unity of my dear boy with me, so much as in his solemn, cordial purpose to work with me in this great line of Christian duty.

I bless every praying soul that has thought of him. Oh, beloved Christian think of me! Sometimes breathe a prayer for this poor shattered tabernacle, that it may yet fulfill the work that God had graciously assigned it; and he laid aside with equal faith and equal hope! That he may be made conqueror—that he may triumph in the power and glory of the Lord whom he loved—that Jesus may be honored in him, and his Gospel advanced by him, has been the prayer of the hearts of us all. For this child we prayed, and the Lord hath given us our petition which we asked of him. He has carried him through a triumphant part to a glorious result. He has made those who op-

posed him flee from him—He has, given him rest from affliction, usefulness in the Church of God and a spotless reputation to leave after him among men—glory everlasting with Jesus and His saints.

What could we ask more? Therefore, if we have lent him to the Lord; as long as he liveth he shall be lent to the Lord. Mine! Oh, yes, mine forever, to be lent to Jesus! I would loan Him every child I had, to be gathered in such a harvest of grace and truth and glory! We shall go to him—he will not return to us; his life is hid with Christ in God; and when Christ who is his life shall appear, then shall he also appear and be with Him in glory! Oh, beloved! This is enough! This is enough! It compensates for every care; it pays for every labor; it removes every sorrow; it explains every mystery; it wipes away every tear; it fills the heart with joy unspeakable! Nearer, still nearer, oh, my God, art thou bringing us to thee! Nearer, still nearer does this poor suffering soul desire to come! And, though he was the breath of my nostrils—the anointed of the Lord, under whose shadow I had hoped to pass my weary age, and to be gathered to my tomb beneath his ministry, around me, with unspeakable delight, in the knowledge that he should stand in gaps, that I have left, I have nothing to say, but "Bless the Lord, O, my soul and all that is within me, bless His holy name!" "Let the House of Aaron say, His mercy endureth forever." Yes! my House of Aaron shall say so, by God's blessing, with a thankful heart!

How I thank Him that I have been permitted this night to do His work; that He has so strengthened me that I am now carried through, when I hardly dared to hope that I could stand here and utter any thing of what I have been permitted, thoroughly to proclaim. Oh, God is with me! God is with me! His everlasting arms are under me! His eternal righteousness—abideth forever!

[The delivery of the sermon was calm and steady, and impressed on with the idea of emotion governed, and reined in, with a hand firm enough to gauge and measure every pulse and every throbb. Among the congregation self-control was not so complete, and hundreds were weeping at once. Singing and prayer closed the exercises with great solemnity, and the crowded audience sought, the cool air, with a feeling of relief mingled with their solemnity, although they had shown no signs of impatience during the course of this affecting and remarkable discourse.]

"Laborers with God."  
"We are laborers together with God."—Psalm.

In the text you have a glimpse of infinite condescension and grace! A sinner, a creature of yesterday, rescued from a career of impotent madness and rebellion against the Almighty, claims for himself and his fellow-servants to be co-laborers with God in the most glorious work ever accomplished on earth! Such is the thought embodied in the words of the Apostle. This claim is recognized by the Most High, and a solemn record is made of it in the book of life. It reveals the immortal honor which God confers upon a redeemed sinner, who is made the instrument in the conversion of others! God makes him a co-worker with Himself. He employs him in recovering others from "sinking in the horrible pit," and saving them from death. A word from Heaven assures him that "howsoever converseth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." And more—"they that turn many to righteousness" shall shine as the stars for ever and ever." There is a sense in which men are instruments in turning their fellows to righteousness and converting them from the error of their way, and there is a reward—a reward of grace—connected with this service, inconceivably glorious! It is everlasting.

True, the work of grace now in progress through our country, is the work of God! The salvation of a sinner, from first to last, is all of God in Christ, and to Him be all the glory. But he makes redeemed sinners co-workers in this mysterious process, by which "an enemy is converted into a friend, a rebel made a child of God, and a poor, grovelling sinner, an earnest student of the Divine will, bowing at the feet of his glorified Saviour, and inquiring, with Saul of Tarsus, 'Lord, what wilt Thou have me to do?'"

Now, especially, is the time for all who have hope in Christ to be co-workers with God. Ministers of Christ, Christian men of age and experience, parents, Sunday-School teachers, young converts, all may share the free reward of laborers in the Lord's vineyard. Not one has been brought into the kingdom to be a drone, or to dream away his life in idleness. By fervent and important prayer, by a life of humble and cheerful piety, manifesting the spirit of true religion by words of persuasion in private to those who are out of Christ, they may be "laborers with God" in the recovery of the lost, and share the honor which He confers upon his faithful servants.

How glorious the reward! In prospect to young men who desire the sacred office, in order to "turn many to righteousness!" The eternal Jehovah will recognize them as "laborers with Him"; and their names will endure and shine like stars in the firmament of heaven, forever and ever! Can earth offer a like reward to her votaries? [Ch. Observer.]

PROMISE.—The Romish Archbishop of New York says of the Public Schools:—"With one-third, at most, of the funds now most miserably wasted, and worse than wasted, upon these shocking and disgraceful institutions, and most fitting representatives of the Catholic Church would engage in less than a single generation, that the entire criminal machinery of the city and State should become abolished, and their places be supplied by those intellectual, moral and religious sanctuaries which the Church alone can adequately yield."

As a proof that the Roman Catholic Church will fulfill her engagements, look at the south of Ireland, Italy, and all countries, where she holds unchecked control. Wherever she sheeps and liberty dead! Shame, shame! on the man who can talk like the Archbishop. Western Episcopalian.

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The Sabbath Recorder.

New York, May 6, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Baptist Episcopacy.

We wish our brethren to ponder a while over the facts presented for their consideration in the published proceeding, from which we continue our extracts. If these developments of unnatural power in the administration of Christian affairs, do not awaken our attention, we shall not of course be profited, and shall continue to follow the obscure example of others, till we split upon the same rock, and lose the precious investment already made in the good work of sending the Gospel to the heathen.

We are imitative beings, and do not always look to the consequences of the proceedings we institute; indeed we cannot always discover in the insipient stages of a new social organism, the predominant elements of the combination, hence we are often astonished, or disappointed at the result, when instead of good fruits at the harvest, we reap bitter herbs.

The Gospel system is not in harmony with any prevailing human systems of government, yet it is consistent with itself in all its features. Its congregationalism—its republican character is totally at variance with the governmental principles of monarchy or dictatorship, except as it recognizes God as the sovereign and law giver. "Ye are all brethren," "there is one Lord," etc.

Prelacy is a scion of the monarchical system, and therefore to weave into the same fabric elements so opposite in their nature as Prelacy, and congregationalism, is to bring elements of discord into harmonious action, a combination that will sooner or later work out the destruction of one or the other of the conflicting elements.

The principles of Prelacy were rejected by our fathers of the Sabbath-keeping churches, two hundred years ago, for the churches were by them considered the ultimatum of Christian authority, the congregation with them was the tribunal of delinquency, and the fountain of all social and religious enterprises. No interfering organizations were by them considered consistent with Gospel order; hence the congregation was the Missionary Society, and its agent the Missionary who always received his authority by a vote of the body, and who surrendered it again when the object of the agency or Mission was accomplished.

Thus the congregation was the head and heart of Missionary enterprise, and all the expensive machinery of human contrivance was saved. The throbs of the social pulse were therefore natural and easy. The churches were in the front rank, and their light was held up on the candlestick in the sight of man, where it was as a pillar of fire to the host of their Missionary members, to light their way in advance, as they traveled through the dark masses of the benighted.

In regard to the fruits of Baptist Episcopacy, the Tennessee Baptist holds the following language: "There are already Baptist Bishops exercising the functions of Episcopal Bishops. The Foreign Missionary Board in Boston, is exercising over its Missionary preachers and churches in the foreign field the same absolute mastery that a College of Bishops exercises in Episcopal dioceses! It is not a surmise, but a fact, it has long been exercised by them, it is now being exercised by them. They have well nigh broken up their Foreign Missions by the exercise of this usurped and unscriptural authority. The best Missionaries of the Board have already revolted, thrown off their iron yoke and joined the Free Missionary Society, among these Beecher and Vinton. Howard Malcom, in a late letter in the Chronicle, publicly announces his determination to support the Boston Board no longer, but will send his funds direct to the Missionaries or through the agent of the Free Mission Society."

The Record continues: "The truth in the case is simply, that by claiming the missionaries in Burmah as the 'employees' of the Executive Power, this power can claim the right over the persons of the missionaries, to send, call, recall, and dismiss, at the pleasure of the said power. Over the work of missionaries, to say where they shall preach and where not, where have a school, and where not, what pupils they shall receive, how many, what shall be taught, where pupils shall be sent and where not, whether the missionary shall write a tract or book or not, etc. Over the correspondence of the missionaries. It is well known to the missionaries that the Executive Power has great objection to the missionaries writing much to their friends at home, and especially against their writing much for the general press; so that what they write can come to light or be kept from the light, in whole or in part, just as this power pleases. But unless the missionaries are completely in the hands of the Executive Power, it is impossible to prevent such correspondence to a greater or less extent. Over the presses, churches, schools, and spiritual and ecclesiastical interests of the people for whom its employees are sent to labor.

Can those who maintain this episcopal right to exercise authority, dictation, restraint and control, be regarded as Baptists? To our brethren of the Missionary Union we would say, Haste no longer. As churches, as associations, take the work into your own hands. Appoint your own missionaries, and send them out untrammelled by rules and fetters, save those of the New Testament. A channel is open for the transmission of your funds. Every dollar sent for a specific object, is sacredly appropriated to that object. Join your efforts in ours, and the freedom of Baptist churches and Baptist ministers may be preserved.

Let not the friends of the missionaries be deceived by the false cry of peace. There can be no peace as long as two opposite and irreconcilable principles are operating in our midst. Let the advocates of absolute authority be compelled to defend their position on Scriptural grounds, or else openly and candidly acknowledge that they have abandoned the Baptist platform. Let them not be allowed to evade the true issue by shifting their ground from a

great question of ecclesiastical policy to a discussion of the character and conduct of missionaries."

The Spirit Pleads for the Sabbath.

We learn that the Sabbath Question is much discussed in private circles, owing to the efforts in progress to force a compliance with the State laws on this subject. Where are our colporteurs? While Christians are inquiring for work in the vineyard of the Lord, they should be provided with the proper tools to work with, and the usefulness of Sabbath tracts is unquestionable. One thing is encouraging, viz: that when the Holy Spirit is working powerfully in the churches, converts are more frequently made to the Seventh-day cause. So it should be upon the principles of Christian Philosophy: The Holy Spirit convicts of sin, and sin is a transgression of God's law, and the law requires the observance of the Seventh-day. Of course we ought to look for the effects of the Holy Spirit's working, in the conviction of enlightened minds of the sin of Sabbath-breaking, when they find themselves in the habitual disregard of its claims to their attention. The substitution of the First day for the Seventh, having been made by human authority, does not justify an individual in the neglect of the Divine requirement. If respect for human laws induces a compliance with its authority in favor of Sunday, Constantine, the originator of the Sunday law is worshiped and God is neglected, better keep both days than offend God and quench the Holy Spirit.

Bro. Leman Andrus writes us from Richburg, April 27, 1858: "We are enjoying at Richburg a revival of religion in the church; for some months past there has been an interest manifested more than usual in our Sabbath-school, in our prayer-meetings and on the Sabbath. For a few weeks past we have had meetings every evening. Backsliders have been reclaimed, and we trust some have been converted from nature to grace, others are serious, and inquiring the way to Christ. May the Lord bless us with an abundant harvest. Brethren, pray for us."

THE SEVENTH-DAY BAPTIST CHURCH IN NEW YORK.—Eld. Wm. B. Maxson received five persons to membership of this Church last Sabbath, and others have been proposed for baptism.

REMOVAL OF THE RECORDER OFFICE.—The Sabbath Recorder and Sabbath-School Visitor will hereafter be issued from 100 Nassau street. Our accommodations will be somewhat improved by the change—our rooms being more easy of access and convenient for business. Now, we want a fair start with our correspondents and subscribers. The XVth Vol. will commence about the 3d of June next, when we hope to have a large increase of our list of subscribers. The Publishing Society should be made as useful as possible and may be more extensively known than it is at present by a vigorous effort of its friends and subscribers.

The following article will answer for our latitude, by substituting the name of the Sabbath Recorder for that of the Chronicle: A Word for Ourselves.

Among the large additions lately made to our churches, there are no doubt many who, if reminded of it, would gladly take a religious paper. They have, perhaps, taken story-telling or worldly papers, which, since their conversion, they have been impelled to give up, and would gladly supply their place with a paper better suited to their present professions and feelings. We therefore suggest to the pastors the propriety of putting specimen copies of all such families of their congregation as they have reason to believe desirous of a paper of the kind. If they will send to us a list of the names of such families or individuals, we will send single copies of the Chronicle to them free of charge, provided the pastor or others, will afterwards see them on the subject of continuing the paper, and inform us as to the result. We design to make our paper an unmixt blessing to the homes it visits, and a help to the pastors and churches who interest themselves in its circulation.

We have many earnest friends scattered through the country, who, we are persuaded, could do much to increase our list by a little effort. From some of them we have already heard, and we hope all will bear us in mind. It is for the interest of the pastors to have a good religious paper in the hands of every member of their flock. One of our contemporaries very truly says: "But little can be expected on the score of benevolence and general religious information, from those church members who do not take the religious paper of their own church. They know little or nothing of the progress of the Redeemer's kingdom, and can feel but little sympathy with the efforts that are made to advance it."

In our issue of Dec. 3, in an article relative to the Baptist hymn and tune book, it was spoken of as being the work of Profs. Park and Phelps. We are requested to state in justice to that firm, and also to A. S. Barnes & Co., that the work alluded to in our former notice is prepared by H. W. Beecher, from the Plymouth collection of hymns and tunes. We are also requested to say that the work of Prof. Park and Phelps is not yet published.

WHAT NEXT?—The Board of School Officers of the Fourth Ward, at a regular meeting, held April 5, 1858, passed the following resolution: Resolved, That the reading of the Bible be dispensed with in all the schools of this Ward. Of the fifty-four teachers in these schools, thirty are of the Catholic faith, and all of the School Officers.

THE "NARRAGANSETT WEEKLY."—The Literary Echo is defunct, and the Narragansett Weekly takes its place, and is published by J. H. UTTER & Co., Westerly, R. I.

A Wife Sold for Debt.

In many civilized countries a certain amount of property is rendered secure to a poor debtor by its being exempted from attachment by law. Thus a cow, a few sheep, a hog, certain amount of furniture, mechanics' tools, etc., cannot be legally taken from the debtor. From the following account, it appears that although brute or mechanical property is this exempt, human beings are not. It makes one's blood almost boil, to read the atrocious act. To think that such brutal conduct as would have disgraced a Nero—yes, verily, a devil—should be shielded, yea, made by law, and apologized for by the religion of the 19th century; it is enough almost to infidelize the whole nation, and surely we are not far from it. I cut the article from the Independent, believing it ought to be published in every paper, that all may read our nation's shame. I wish also to wait all against aiding or abetting the great Pro-Slavery monster, the Tract Society, as its agents frequently visit our churches. s. s. c.

SAD FORTUNE OF A WIFE. A recent decision by the Court of Appeals of Kentucky gives a melancholy example of legal and judicial cruelty toward an unoffending and helpless woman. We give the case in the calm, clear statement in which it was submitted to the Court by her counsel, Allan A. Burton, Esq. It is as follows: "Stephen Tyler, who is a negro, and who was born a slave, was emancipated by his master in 1843, and has since that time been a freeman. For many years prior to his emancipation, he co-habited with, and was the husband, (so far as by the laws of Kentucky, the place of their residence and nativity, he could be a husband,) of a negro slave, named Cynthia, who belonged to one Taylor. Joseph Tyler, the former master of Stephen, who was old and a bachelor, being desirous of securing Cynthia to Stephen as a wife, purchased her of Taylor, but could not, under the Kentucky constitution of 1850, and an act of the Legislature passed in pursuance thereof, emancipate her without her emigrating from the State, which was not the case when Stephen was freed. As the most practicable method of effectuating his wishes, and under the advice of his lawyer, he, in 1853, conveyed her to Stephen, without any valuable consideration. The conveyance was absolute on its face, but the object and understanding of all the parties was not to invest Stephen with title to Cynthia as property, so as to make her liable for his debts, or so as to enable him to sell her, or exercise any power or control over her, other than as a husband; and he has at no time exercised or claimed any other right or power. Prior to this, in 1849, one George W. Dunlap had recovered two judgments against Stephen, and in 1857, had writs of fieri facias issued thereon, and levied by an officer on Cynthia, as the property of Stephen, and was proceeding to sell her as a slave for their satisfaction. To prevent this, this action was brought by Stephen and Cynthia against Dunlap and the officer, by which they sought to have her declared the wife, and not the property of Stephen, and consequently not liable to be sold as a slave to pay his debts. The Circuit Court, however, decided that she was property—a slave, and denied the prayer of their petition. From this judgment, Stephen and Cynthia have appealed, and contend that it ought to be reversed."

The case was very ably argued in behalf of the appellants, but the Courts of Appeals, the highest judicial power in Kentucky, affirmed the decision of the Garrard Circuit Court, and ordered Cynthia to be sold! Thus the benevolent intentions of Tyler, the old master of Stephen, were frustrated by a legal code which is liable at any time to plunge the negro, whether slave or free, into misery without redress. Thus the tenderest sympathies of our nature are outraged, and the sacred ordinance of marriage is trampled under foot. A horse or cow belonging to Stephen could not have been sold for debt, for the law exempts such chattels of a poor man from seizure. But his wife—whom the law would only permit him to possess as nominally his slave—is now seized under that same law as property, and is ordered to be sold for a debt contracted by her husband four years before the law permitted him in any sense to possess Cynthia as his wife. This is a recent decision in Kentucky putting into practice that monstrous position of Chief-Justice Taney that "negroes have no rights which we are bound to respect."

A few years since, the Rev. Dr. Young, of Danville, Kentucky, preached a sermon on "the duty of Masters," in which he said, "A man may stop his ears to the agonizing cry of the wife rudely forced way from her husband and separated forever; he may refuse to hear the wailing of the mother for her children torn from her; but there is a voice to which he must one day listen, the voice of the Eternal pronouncing judgment upon him for his trampling upon the rights of humanity, and treating his fellowmen as if they were beasts of the field." This sermon was published by the unanimous request of the church and congregation to which Dr. Young then ministered. To-day, this case of Stephen and Cynthia comes to us in a certified report from that same Danville, Kentucky.

A little while before his death, Dr. Young revised that sermon, and sent it to the Tract House for publication. It was accepted and put in type, ready to be issued at the last anniversary. But the Publishing Committee have suppressed that tract; and they now argue that a wrong like that recorded above, calls for no Christian remonstrance from a Society which condemns dancing as a sin inconsistent with a profession of faith in Christ.

PERSECUTIONS IN SWEDEN RENewed.—A foreign-correspondent of the True Union states that, "reports received from Sweden give a sad account of the state of religious liberty in that country. The Lutheran church has exhibited a persecuting spirit as bitter and unrelenting as that of Rome in its palmiest days. The Baptist church is subjected to the severest trials; her members are fined and imprisoned for preaching or hearing the gospel; for administering or receiving baptism, for dispensing the Lord's Supper; and amongst other grievances, they are actually denied the privilege of entering the married state. Their own pastor being forbidden to marry them. Whilst the State clergy are forbidden to marry any who have left that church—and this in the land of Gustavus Adolphus, and in this enlightened age of the nineteenth century!"

Missionary Department.

Letters from Palestine—No. 39.

Jerusalem, June 14, 1857.

"Thy gates shall be open continually."

Not so now, for the enemy is feared from without, and therefore every night the gates of the city are closed. But in that time when "the Redeemer shall come to Zion," such will be the state of things, so universal will be the reign of peace, that "Jerusalem shall be inhabited without walls, and her gates shall be open continually; they shall not be shut day nor night; that men may bring unto her (thee) the forces (or wealth) of the Gentiles."

The 28th ult., walked to the Tombs of the Kings north of Damascus Gate, about three-fourths of a mile, Mrs. J. accompanying me. We there met Rev. Mr. Drew; entered the Tombs with the work of De Sauley in our hands, and sought out according to its author, the tombs of David, Solomon, and other kings of Israel. That David was buried here, instead of on the Southern part of Zion, is a new theory, and meets with some objections from others, but with how much force of argument, I will not say. De Sauley's researches and proofs are plausible and interesting. One cannot doubt that these are the monuments of the ancient dead.

Some weeks ago, Dr. Stevens, of Philadelphia, preached in the English Chapel, from the text: "What think ye of Christ?" A well-written and well-read discourse—better in respect to delivery than is usual to hear, chaining the attention of the audience to the all-searching question. A very natural and effective speaker is Dr. S.

Sixth-day last received a call from Dr. Tyng of New York. Seated him at table whence he could look upon Mt. Olivet, and enjoy its view white at tea. The occasion did not pass without mingling our voices in praise and prayer for the rich blessing of the Gospel to rest upon us all. His soul seems filled with love and earnestness for the cause of the Redeemer. Mr. Graham called. From the terrace we looked upon Olivet, and Mr. G. said, "I cannot doubt that to be the road up which David walked when fleeing from Absalom."

To-day we heard Dr. Tyng preach from 1 Cor. ii. 1, 2. Theme: A crucified Christ the subject of the whole Gospel. It was an off-hand sermon—full of life and power—to the point, and occupying thirty minutes in delivery. The allusions to the life and passion of our Saviour, as occurring here, was eloquent and touching. The Gospel "is the power of God unto salvation," and as such we should commend it to all in the fear and love of its Divine author.

Another advantage which our foreign missions have upon us as a denomination, is, their reflex influence. Laboring for God and his cause, in a way that requires self-denial and sacrifice, tends more than any other service to deepen a Christian's religious feelings, and creates a stronger sympathy between him and his Master; and the missionary enterprise, if engaged in, in a proper spirit and manner, tends, above all others, to this result; for it leads the Christian, more directly into the footsteps of his Lord, who was a missionary in every sense of the word.

Again, this enterprise, if vigorously prosecuted, will tend powerfully to remove public prejudice, which has long been a great barrier to us as a denomination, and prevented many a promising young man from casting his lot among us. Besides, multitudes, no doubt, have compromised conscience in regard to the Sabbath, because they saw but little chance for extensive usefulness among us, and therefore concluded that they could serve their Master more successfully, to pass this question by as the priest and Levite did the Samaritan. But when they see the same opportunities for usefulness among us as among other denominations, and that there is a pressing demand for such laborers, this objection, and temptation will be in a measure removed. Besides, thousands, by this means, have learned and will learn of our distinctive sentiments, who would otherwise never know any thing of us.

As to the comparative amount of success at home and in China, considering the number and character of the laborers engaged in the two fields, if the efforts and the results were figured up, might appear quite different from what many suppose. Only four went to labor in that field, and ten have been added to their number; who, up to the present time, have maintained their membership. Thus their original number has been increased three times and a half, notwithstanding their weakness, and the discouraging circumstances that have surrounded and crippled them. Have equal results generally followed the same amount of labor performed here at home? Have the number of communicants trebled during the past eleven years? And then, the disadvantages labored under there compared to what are encountered in this country, should be taken into the account in order to form a correct estimate. Laborers here have not had the most difficult of all languages to master before they could begin to give religious instruction. They were not under the necessity of convincing those among whom they labored that there was but one true God, and that idolatry was vain and sinful. They had little to do in trying to convince them that the Bible is a revelation from God, and that Jesus is the Saviour of man, before they could begin to make effectual applications of these truths to the consciences of those among whom they labored. There has not only been all this difference, but all the corrupting effects, also,

of heathen education and example to unfit them for the reception of such pure and holy principles.

Moreover, Christianity in this country is respectable, and thousands, no doubt, embrace it on this account: while there it is a disgrace, and by the laws of the land it is a capital crime to embrace it; and few persons of reputation and influence have decision enough to face the opposition, contempt, and ridicule of their countrymen to enable them to do it. Public opinion must first undergo a thorough change before a Chinaman can embrace Christianity as cheaply as one can in this country; and this change is being wrought. The heaven is working mightily. This "foreign doctrine," as they call it, is becoming a subject of common conversation.

People are coming far and near, asking for tracts and Testaments, who tell us that their countrymen are interested, and eager to read, and that such books sell well among them. So eager have they been in some instances to multiply copies of the New Testament, where there was perhaps but one, that they have unbound that one, and divided it in portions among themselves to transcribe for the use of families and schools, and after multiplying to the desired number, brought the portions of the original copy together and rebound it. These facts which have come to light, taken in connection with the revolution going on there, by which idolatry is being overthrown in mass, by the people themselves, and the Bible adopted as the standard of life, are all effects of missionary efforts, showing that the Gospel preached there, is, through the Providence of God, shaking that nation from centre to circumference.

If such facts, backed up by the promises of Almighty God, are not enough to encourage and arouse Christians to activity in this work, what may we expect will ever be able to do it.

THE SABBATH RECORDER. Why should the Work Cease? The late and still existing revival of religion has made many Christian hearts throb with joy and stirred up many a sluggish soul to action and prayer. All real revivals of religion are the work of the Holy Spirit and no doubt are answers to those earnest and believing petitions sent up to the throne on high in the name of Jesus. There is a work going on in the private chamber and in those secret places where the humble and sincere, like Nathaniel of old, retire to pray. Who can tell the amount of power going out from the true Christian's privacy? Alas, we often look at great men of learning and talent, who, it is true, act their part in the great work and overlook the fact that it is prayer which prevails with God. It may be that such private and spiritual desires uttered in the ear of the Almighty have been answered in those instrumentalities and agencies of the world which have been called out and set to work in causing sinners to repentance and arousing the slumbering churches. It is interesting to notice how the spirit of prayer has extended in every direction until not only have regular places of worship been visited daily by an unprecedented number of ardent supplicants, but our public halls, and even theatres have been sanctified by prayer and praise. The amount of good resulting from the various means used, and the numerous prayers sent up to God from ten thousand Christian hearts, no one can tell, and eternity alone disclose. Blessed be God for all that has been done, and let him have all the glory, for it is his due. Why should the work cease? Shall we stop praying? Every Christian's heart says no. Shall ministers and deacons become weary? Or Christian churches, whose great work is to spread abroad the light of truth, the knowledge of Jesus, and exert an influence which will tend to bring the world back to God? Never. There must be no retrogression but the cry and the determination must be onward. In the late revival great numbers of our youth have been gathered into the churches, they must be carefully watched and instructed. Here is work for the fathers and mothers in Israel which must not be neglected. The young plants may grow up in the house of the Lord and flourish in the courts of our God, and become like the stately cedar of Lebanon, or the beautiful palm tree. From these will arise under the fostering care of the church, ministers and missionaries, and a succession of agencies to go forward into the great moral harvest-field and gather untold multitudes of immortal beings into the Kingdom. Shall the young themselves, whose hearts now burn with love to Christ, and to whom the sanctuary with its various services, its songs and devotion, is the gate of heaven, become cold and vain and forgetful of their solemn vows? Surely they will say never. In order to keep your standing, and become confirmed and useful Christians, remember, dear young friend, you can do this only in the strength of the Lord, which must be sought every day by secret prayer, in some secret place, where none but God is near, and by faithfully associating yourselves with Christians in public exercises, and in the public walks of life. Why should the work cease? Why, there is no justifiable reason and certainly will not cease if we are faithful. Who can tell but this great, deep and calm revival is the harbinger of a more glorious work, when the church in surprise shall say: "Who are those that fly as a cloud as doves to their windows?" So may it be!

THE SABBATH RECORDER. The Spirit of Love. Beyond all question, it is the unalterable constitution of nature, that there is efficacy, divine unsearchable efficacy in love. The exhibition of kindness has the power to bring even the most ferocious animal into subjection. Show kindness to a dog, and he will remember it; he will be grateful and return love for love. Show kindness to a Lion, and you can lead him by the mane; you can even thrust your

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head into his mouth, and melt the untamed ferocity of his nature into affection as strong as death.

Deplorable indeed, is the condition of that being, whose feelings can not be touched by the spirit of love.

Even insensate nature is not insensible to this divine influence. The bud, and flower, and fruit, put forth most profuse, exhibit the most beauty, and bear the most abundant, where the hand of kindness is extended for their culture.

Those who wish to be happy, must possess this spirit of love. Children, you should exercise this spirit of love; be kind to one another.

While in your lessons, you are learning so much about Jesus, may you learn to love and obey him.

Mrs. JULIA E. Niles, Jan., 1858.

Different Meaning of the same Word.

To the Editors of the Sabbath Recorder:—In the Recorder for April 1, our friend, L. C. R. asks the question, "What translation next?"

This exclamation was on the supposition that Faber's definition of Ps. li. 5, and mine differed, and therefore both could not be true.

Here we see four different meanings of the word day, to be understood by the connection. The same may be said of numerous other words in our, and all other languages.

Take another specimen in the Hebrew. The word *oz*, for instance. Strength, glory, security, cruel, goat, ark of the testament.

While the way our Bible reads as L. C. R. supposes, David mourns for his mother's sin in being the instrument of his being, both of our translations suppose that his repentance was for his own sin, and that he took courage to hope for pardon on the ground that his mother was saved in child-bearing.

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feet? If he is going all the time toward deeper water, that is enough. What more does he want? If a man who is in sorrow for his sins waits for higher tides he waits uselessly.

He waits from a superstitious belief that strong feeling is necessary; while the truth is, that more persons are harmed by too much feeling than by too little.

Some persons, after conversion, never can forget that they did not have such a boisterous time as other saints did. Some men say, "I never cease to regret that I was not on Mount Sinai, and that I did not hear the thunderings and lightnings which my friend heard; I have a feeling that I am not such a Christian as I would have been, if I had had a more thorough *law-work* in my heart."

About the beginning of March there will be just enough summer in the Carolinas to bear roses; in April, the gardens of Virginia will bear them; in May, the gardens of Pennsylvania and lower New York; in June, the gardens of Canada.

Now suppose a Carolina garden should say to itself: "It was my nature to grow easily, and quickly, and at the first tip of the sun I felt myself all springing up and blossoming, and I had roses in March; but I shall never cease to regret it; for I am told that in Canada the gardens do not have roses until June, and I cannot but feel that I have never had so long and thorough a work in my soil as in theirs!"

The goodness of a garden does not consist in how long it takes to get rid of winter, but in what it brings forth after it has got rid of it. And the test of true repentance is not how long a struggle men have passed through, but what kind of a change is produced after the struggle is over.

Why am I not a Christian?

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

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

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

4. Is it because I am afraid that I shall not be accepted? "Him that cometh to me I will in no wise cast out."

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

6. Is it because I am afraid that I shall not "hold out?" "He that hath begun a good work in you, will perform it until the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason? "Blest not thyself of to-morrow, for thou knowest not what a day may bring forth."

9. Is it because I am trying to save myself by morality, or in any other way of my own? "There is none other name under heaven given among men, whereby we must be saved."

10. Is it because I do not clearly see the way to be saved? "Repent ye, and believe the Gospel." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Episcopacy in Scotland. Let me say one word on the Episcopal Church in Scotland. Its condition is peaceful. The hostility of its bishops against lay preaching is fierce. Puseyism is rampant, and to save a soul, the clergy, many of them, would not deviate from their ecclesiastical power.

ANNIVERSARY OF THE BIBLE REVISION ASSOCIATION.—The sixth anniversary of this organization was held in Louisville, on Friday, April 9, at the Walnut-street Church.

General Intelligence.

THE SUPERVISORS AND THEIR NEW LAW.—The new law provides that the Board of Supervisors shall be divided, by drawing lots, into six classes, one from each party to form a class, and one class to go out every year, commencing Dec. 3, 1858, and two members to be elected every year, after the manner of the Almshouse Governors.

The classification of the Board on the new plan was decided by lot under direction of a Committee appointed for that purpose, and the result was reported to the Board yesterday—the Mayor being present. The drawing was as follows:—For the first class, whose term shall expire Dec. 31, 1858, Wm. C. Conner, Thomas B. Stillman; second class, whose term shall expire Dec. 31, 1859, John R. Briggs, Peter P. Voorhis; third class, whose term shall expire Dec. 31, 1860, Isaac Bell, Jr., Wm. R. Stewart; fourth class, whose term shall expire Dec. 31, 1861, Elijah F. Purdy, Orison Blunt; fifth class, whose term shall expire Dec. 31, 1862, Wm. M. Tweed, John A. Kennedy; sixth class, whose term shall expire Dec. 31, 1863, Walter Roche, Augustus Weismann.

The Mayor then gave validity to the drawing, by attaching his certificate thereto. Supervisor Stillman, who takes his seat as Police Commissioner on the first of May, has tendered his resignation at a caucus of his Republican Associates in the Board of Supervisors, but consented, at their request, to postpone it until they were prepared to nominate his successor, the Board having the power to fill its own vacancies, and seven votes being required for a choice.

The powers of the Supervisors are increased so as to give them and their committees full authority to subpoena and compel the attendance of witnesses, and the production of books necessary in the investigation of county cases before them, placing them in this respect on the footing of legal tribunals; and also to employ counsel on behalf of the county. The laws of 1846 are so amended as to empower Supervisors to correct an error in assessments returned to them, when the party resides in another town than that in which he is assessed.

CONGRESS.—In Congress Friday the report of the Conference Committee upon the Kansas question was adopted and the English bill passed. In the House Mr. Horace F. Clark opened the session with a few remarks against the measure, illness rendering him unable to give his reasons at length. Two or three Southern members made explanatory statements. Mr. Cox was called to account by Messrs Campbell and Haskin for his change of front on the Kansas question, and an animated debate ensued, which was somewhat personal as between Mr. Haskin and Mr. Cox. The difficulty was, however, amicably adjusted before adjournment.

On the previous question, which was moved by Mr. Bonham of South Carolina, the vote stood 112 Yeas to 103 Nays. The usual motion to reconsider and to lay that motion on the table, made by Mr. English, prevailed by 113 Yeas to 100 Nays. The House then adjourned on Monday.

In the Senate, Mr. Broderick spoke against the English bill, which he considered more objectionable than "Lecompton pure and simple." Mr. Doolittle said a few words concerning the population of Kansas, in reply to Mr. Pugh, who rejoined. Mr. Seward followed. While he was speaking, the announcement that the bill had passed the House was made. He remarked that it was of slight consequence whether this were the first victory or the last defeat of the Free States. At the close of his remarks the bill was passed—Yeas 30, Nays 22. The Senate then, on motion of Mr. Huffer, voted to recede from its amendments to the Deficiency bill, as passed by the House, the Conference Committee having reported that the two Houses were unable to agree.

DROWNED.—Wm. F. West, of Albion, Wis., was drowned in Koshkong Lake on the 26th of March, 1858. At his request a young man by the name of Marshal Coon, son of G. N. Coon, Esq., undertook to take him across the foot of the lake, on his way to Albion, from the town of Milton, where he had been spending a few days. Soon after they started, the wind arose, and the lake became so rough that the boat swamped before they reached the opposite shore. Mr. West could not swim, and in their efforts to right the boat and regain their position in it, he became alarmed and seized Mr. Coon about the waist, and in his struggle to release himself, they went down together. With great difficulty the grasp was broken, and Mr. West brought to the surface. Mr. Coon abandoning the idea of using the boat, resorted to a means of support to Mr. West, resolved to help him upon it and try to swim ashore. In his effort to help him upon the boat, which was a flat made craft, and lay bottom up, he encountered his grasp again. He succeeded in releasing himself, and helping his companion upon the boat; by this time they were both much exhausted and chilled, and had taken in considerable water; so that Mr. West manifested but little ability to maintain his position upon the boat. He was twice or three times thrown from it, while Mr. Coon was near by, and he as many times helped him to regain it. Urging him to hold on to the boat, he set out for the shore with the promise that he would procure help and return. Exhausted and chilled as he was, the way to the shore looked long and fearful. He turned an anxious look for his companion, but he had sunk to rise no more. With the sudden that chilled his blood within, came a dashing wave submerging him, and he went to the bottom. Under the apprehension that he must share the fate of his companion, but summoning determination, he regained the surface, and struggled forward. Again, as he approached the shore his feet became tangled in the rushes that grew from beneath, and he went down again. But, prompted by a remarkable determination, he regained the surface and succeeded in reaching the shore. Though diligent, and almost daily search was made, the body of Mr. West was not recovered until April 20th, when it was found, and the following day was buried in Evergreen Cemetery at Albion. Mr. West was among the number who found peace in believing in Christ, during the winter in Albion. Though he had not publicly professed Christ by baptism, he expressed, on the same morning of his death a purpose to do so immediately. He was in the 34th year of his age.

PURCHASE OF MOUNT VERNON.—The Legislature of Virginia has amended the act incorporating the Mount Vernon Ladies Association Union, so as to provide that they may hold and improve 200 acres of Mount Vernon, including the mansion and tomb of Washington, the garden, grounds, wharf and landing of the Potomac river; and to this end they may receive from the proprietor a deed in fee simple of the land, etc. but shall not have power to alienate the said land, without the consent of the Legislature. The capital stock is limited to \$500,000. The proprietor is to be allowed to enter the remains of such persons as are now in the vault, but not interred. The inclosure of the vault is not to exceed half an acre, and shall never be removed or disturbed; nor shall any other person hereafter ever be interred or entombed within the said vault or inclosure; and if the Association shall cease to exist, the property shall revert to the State, to hold for ever sacred for the purposes for which it was originally purchased.

FACTS FOR THE CURIOUS.—Thomas Jefferson and John Adams both died on the 4th of July, 1826. John Adams died in his 91st year, and was eight years older than Thomas Jefferson; Thomas Jefferson was eight years older than James Madison; James Madison was eight years older than James Monroe; James Monroe was eight years older than John Quincy Adams. The first five of the Presidents—all revolutionary men—ended their terms of service in the 66th year of their age. Washington, born February 22, 1732; inaugurated 1797, term of service expired in the 66th year of his age. John Adams, born October 19th, 1735; inaugurated 1797, in the 66th year of his age. Thomas Jefferson, born April 21st, 1743; inaugurated 1801, term of service expired in the 66th year of his age. James Madison, born March 5th, 1751; inaugurated 1809, term of service expired in the 66th year of his age. James Monroe, born April 28, 1759; inaugurated 1817, term of service expired in the 66th year of his age.

WORSE THAN THE MORMONS.—The Cleveland Herald has an article upon the progress of free love in the northern part of Ohio—originally settled by people from Connecticut, Massachusetts, and Vermont. A free love ticket for the town election in Berlin, it seems, has been carried by the free lovers, under a disguised name, and the respectable inhabitants of the town, who did not believe in the *ism*, threatened to leave the place if they cannot get rid of the leprosy. Four acres of the heights of the town are now devoted to the purposes of the association, and five houses have been erected within four weeks. Here "persons of both sexes can come, and finding their affinities, pair with each other!" The association has a paper there, which is forced upon the attention of those who do not subscribe, by slipping it under their doors at night.

PASSING AWAY.—Hall's Journal of Health, says, that of all the multitudes who served in the army of the revolution, only three hundred and forty-six pensioners remained on the last Fourth of July. Ten per cent, of all the revolutionary pensioners died last year. But the hardy old soldiers must have felt themselves endowed with a new youth, when they came home from the wars and took to themselves young wives; for there are ten widows of soldiers living, where there is one soldier, or four thousand seven hundred and two, to three hundred and forty-six.

THE UNNAMED TERRITORY.—For the western division of Utah, bordering California, which it is proposed to erect into a new territory, a variety of names have been proposed. The people themselves residing there christened it Columbia. Senator Gwin attempted Sierra Nevada. Somebody else sticks to the name of Carson, after Carson Valley. A different party advocates Colorado, and the Washington States goes for calling it Yuma, after the Indian designation of the Colorado river.

JAFFA OUTRAGE.—The New York Observer says that the perpetrators of the horrible outrage and murder in the family of Mr. Dickson at Jaffa, in Syria, have been arrested and condemned to death. Fourteen murders have been perpetrated within two years in the vicinity of Jaffa and Jerusalem, on persons of different nations, and no notice has been taken of them by government.

The New York Observer says: We saw a letter the other day which a gentleman coming to town presented to a mercantile house. It was a sealed letter of introduction, and read thus:—"Dear Sir.—The bearer of this letter, Mr. James B. Smith, goes to New York to purchase goods. I can recommend him as good for all he pays cash for. Yours truly, S. P. Jones."

Mr. Morrill, of Vermont, has brought in a bill which has passed the House—Yeas, 104, Nays, 101—for the following purpose:—"The bill, as passed, grants 6,340,000 acres of land to be apportioned among the several States, in equal divisions of 20,000 acres for each Senator and Representative in Congress, to which they are now respectively entitled. The moneys derived from the sales are to be invested in United States, State, or other safe stocks, yielding not less than five per centum. The money thus invested to constitute a perpetual fund, the interest of which shall be inviolably appropriated to the endowment, support and maintenance of at least one college in each State, where the leading object shall be (without other scientific or classical studies) to teach such branches of learning as are related to agriculture and the mechanic arts, in such a manner as the Legislatures of the several States may prescribe, in order to promote the liberal and practical education of the industrial classes in life. Among the conditions on which the grant is made, it that each State shall provide not less than one college within five years."

Taylor's Bank Note Reporter gives the following in its list of counterfeiters:—"25, on the Hartford Bank, Hartford, Ct., altered; vig. female, horn of plenty, right end; cotton field on left end; Indian on shipping end; on the Hartford Bank, Ct., altered; vig. a bull in an oval circle; female and sickle on left end; Washington on right end."—"35, on Elm City Bank, New Haven, Ct., vig. three men—none printed in colors."—"10, on the Central Bank, Middletown, are in circulation in New York."—"55, on the Mechanics' Bank, Norwich, Conn., executed on new paper, are in circulation. The counterfeit bill has for vignette, a train of cars, a portrait of Harrison in the left hand lower corner, and a ship under full sail on the right hand side. The signature of the President and Cashier are done so well as to deceive the best judges in such matters."—"All denominations on the Farmers' Bank, Bridgeport, Ct., altered from broken Farmers' Bank, Wickford, Rhode Island."

Wm. Fuller was arrested at the Washington Hotel, in Broadway, on Monday evening of last week, and held to bail before U. S. Commissioner Betts in the sum of \$10,000, charged with having forged or being implicated in the forgery of a draft upon the General Post Office at Washington for \$5000, fortunately it was not paid—the Department pronouncing it a forgery, and sending it back here as a matter for investigation. Fuller had previously written to the Department requesting certain information which led to his arrest.

Col. Kinney, it is now alleged, has been treating for some time with the Mormons, with a view to their settlement on the Mosquito coast. His propositions having been favorably received, he has been enabled to raise \$100,000 in cash and merchandise with which, accompanied by a few followers, he had at the last accounts, departed for Greytown, where he expected to consummate all his arrangements.

In Leedsville, N. Y., a tame pigeon accompanied two children to school regularly, flying after them along the street, alighting on the fences, trees, and in the road before them. If it flies too far ahead, you may see it turn round, and looking at the children, wait patiently for their arrival, and then fly a stretch further on; and so it keeps doing until they reach the school. Then it perches itself upon the window sill, where it remains until school is out, when it observes the same manner in going home.

Dr. Stone, of Troy, N. Y., who makes a specialty of diseases of the chest, has become convinced from thirty years' observation, that the majority of deaths, attributed to diseases of the heart, are produced by tobacco. He therefore makes a special request of coroners throughout the United States, that, in all such cases, they will inquire touching this matter, and communicate with him.

Michigan is great on fish. Her fisheries extend from Lake Erie to Superior, and immense quantities of white fish, Mackinaw trout and herring are captured every season. A late number of the Detroit Advertiser estimates that the annual catch of fish upon Lakes Erie, Huron, Michigan, and Superior, and the rivers and bays tributary, is between \$80,000 and \$100,000.

The annual meeting of the shareholders of the New York Society Library was held on Tuesday evening of last week. The receipts of the Society have fallen off considerably, but there has been some retrenchment in expenses. Only one Librarian is now employed. The Ladies' Reading Room continues to increase in popularity. The usual number of Trustees were elected for the ensuing year.

A curious will case is pending at Windsor. Abraham Sawyer of Chester, having willed the residuary portion of his estate to the Baptist church, the interest to be devoted to the support of preaching, on condition that the church should adopt the total abstinence pledge and live up to it.

The population of some of the principal cities of Ohio, are as follows: Cincinnati 200,000; Cleveland 60,000; Columbus 25,000; Dayton 16,000; Toledo 14,000; Zanesville 12,000; Stubeville 10,000; Chillicothe 10,000; Sandusky 10,000; Springfield 8,000. No other city has more than 5,000.

A suit is now pending before a magistrate in Detroit, by the husband of a lady who was refused admission to a public lecture, the price of which was 25 cents, which being duly tendered by her, was refused and 50 cents demanded, on the ground that she would occupy two seats.

The livery stable of Wm. Brown at Rahway, N. J., was totally destroyed by fire on Wednesday night, April 28th. A large number of the horses attached to the circus of Sands, Lent & Co., and a zebra were in the stables at the time, but were rescued.

William S. Tuckerman, the mail robber, on trial before the U. S. District Court at New Haven, was found guilty on Friday, on four counts, the jury not leaving their seats, the defence having been abandoned. He was sentenced on Tuesday, May 4th.

Matthew Erwin a member of the Jersey City Board of Aldermen, attempted to commit suicide by taking laudanum on Friday morning, April 30th, but the proper antidotes having been promptly applied it is thought he will recover.

Ninety Mormons arrived in this city on Sunday week, most of them from Denmark, Sweden, and Norway. They contemplate settling in the North West until afforded an opportunity of joining Brigham Young.

Wm. T. Ingraham, a native of Albany, and connected with the house of W. O. Price & Co., at Augusta, Ga., committed suicide in that city on the 25th ult., by shooting himself with a pistol. Cause of the act not known.

The Cleveland Herald says that it understands that the Rev. Gideon B. Perry, D. D., of that city, has accepted a call from the Episcopal Church in Natchez, Mississippi, at a salary of \$3,000.

The Quarantine buildings at Seguin's Point, were entirely destroyed by fire on Sunday night. It is supposed that they were fired by some of those living thereabouts who have heretofore threatened to burn them.

A recent statement of the Methodist Book Concern in New York and Cincinnati, shows their resources to be about \$700,000. The profits during the past year were \$66,299, making a deduction of 33 per cent for bad debts.

In the United States Senate, on Tuesday, Gen. Houston spoke in favor of establishing a protectorate over Mexico, arguing that great benefits would accrue to both countries from it.

The U. S. forces now at Fort Leavenworth, en route for Utah, number 6,000 men. Gen. Smith, at the last accounts, was on his way to assume the command.

Special Notices. 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 Treasurer resides in New York, and that all moneys for the Society, whether interest or principal on endowment notes, should be directed as follows:—CLARENCE ROGERS, Treasurer, No. 4 Fulton Street, N. Y.

EASTERN ASSOCIATION. The Meeting of the Eastern Seventh-day Baptist Association, will be held in the meeting-house of the First Seventh-day Baptist Church of Hopkinton, R. I., commencing on the Fifth-day of the week before the fourth Sabbath in May, (being the 20th day of the month), at 10 o'clock, A. M. The Introductory Discourse by E. J. Bailey; J. C. ROGERS, Chairman. E. G. CHAMPLAIN, Sec. Sec.

A Special Meeting of the Executive Board of the Seventh-day Baptist Publishing Society, is called to meet at the rooms, No. 119 Nassau-street, N. Y., on Wednesday next, May 12, at 2 o'clock, P. M. THOMAS B. STILLMAN, Sec. Sec.

LETTERS. Thos. B. Brown, A. A. Lewis, W. B. Davis, N. V. Hull, H. Estee, S. Baker, E. B. Wilcox, H. Clarke, Benj. Maxson, Z. Campbell, (yes) R. G. Burdick, C. C. Randall, C. A. Burdick, J. D. Cole, S. S. Griswold, C. A. Davis, E. G. Champlin, S. N. Stillman, Mrs. N. Spicer, E. S. Burdick, A. C. Burdick, T. E. Babcock, Thos. M. Clarke, W. B. Gillette, J. G. Maxson, Dr. Kingenstein, R. Loveland, B. Clarke, A. S. Barnes & Co., at Stillman, E. B. Green, N. V. Hull.

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.

FOR THE SABBATH RECORDER: Mary West, State Bridge, \$2 00 to vol. 16 No. 26 T. B. Brown, Little Genesee, 2 00 14 62 A. A. Lewis, Alfred, 2 00 14 47 W. B. Davis, Lawrence, Kansas, 2 00 15 47 H. C. Randall, Utica, Wis., 2 00 15 62 C. A. Burdick, Waupun, Wis., 2 00 15 62 F. C. Davis, San Francisco, Cal., 2 00 15 24 Abel F. Palmer, Westbury, R. I., 2 00 14 39 Thos. Harrison, New York, 4 00 14 52 Eld. D. Coon, Ashaway, R. I., 2 00 14 62 N. Langworthy, 2 00 14 62 F. E. Peckham, Dorville, R. I., 1 00 15 22 Seelye Robinson, Shelton, N. J., 2 00 14 62 Charles West, 2 00 14 62 E. A. Crossley, 2 00 14 62 Janet T. Rogers, Oxford, 2 00 15 30 Harriet S. Rogers, 2 00 15 39 Harriet F. Rauloph, Plainfield, 2 00 15 52 Oliver F. Rauloph, Jerseyville, 2 00 14 62

FOR THE SABBATH-SCHOOL VISITOR: Benj. Maxson, (Sackett's Harbor package,) \$4 00 A. C. Burdick, Utica, Wis., 2 00 A. C. Burdick, Milton, Wis., 1 30

ELIHALET LYON, Treasurer. MARRIAGES. In Delaware, Wis., April 21st, by Eld. Jirah D. Cole, Mr. James S. Smith, of Indianapolis, Ind., and Mrs. Octavi F. Clarke, of Leonardsville, N. Y. In Independence, N. Y., April 24th, by E. B. Green, Esq., Mr. Henry Stillman, of Independence, N. Y., and Miss Lavina Kile, of Bingham, Pa.

DEATHS. In Genesee, N. Y., March 21st, Mrs. Lucy Merritt, wife of George Merritt, aged 59 years. In Richmond, April 22d, of consumption, Mrs. Frances Colarossi, wife of Mr. Jonathan Colarossi, of B.

GROVER & BARBER'S CELEBRATED FAMILY SEWING MACHINES; 18 SUMMER STREET, BOSTON, 495 BROADWAY, NEW YORK.

These Machines are now justly admitted to be the best in use for family sewing, making a new, strong, and elastic stitch, which will not rip, even if every fourth stitch be cut. A liberal discount made to clergymen. Circulars sent on application by letter. May 6, 1858. 3m.

A beautiful light—for two cents a night. THE STUDENT'S LAMP. THIS LAMP is unquestionably the thing for the study. It gives a brilliant and steady light, at a trifling expense—it is very simple, easily trimmed, and is not explosive. The oil used is made from Cannel Coal, one gallon of which will burn nearly two hundred hours, and produce a light equal to half a dozen sperm candles.

Any one wishing to try the Lamp, by enclosing \$3 by mail, will be furnished with a Lamp, 1 gallon of oil in can, half doz. wicks, and two chimneys, securely put up in one package, ready for express. No. 6 A. WOODWORTH & Co., 100 Broadway Street, New York. May 6, 1858.

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 History and Rhetoric. J. ALLEN, A.M., Prof. of History and Metaphysics. D. FORD, A.M., Prof. of Greek and Agricultural Chemistry. Rev. E. P. LARKIN, A.M., Prof. of Latin Language and Literature. Mrs. A. M. ALLEN, Preceptress and Teacher of Oil Painting and Penning. Mrs. S. E. LARKIN, Teacher of Vocal and Instrumental Music.

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Board by the term, of 14 weeks \$25 50 Room Rent 2 00 Washing 2 00 Fuel, Spring and Fall Terms 1 00 Providing Wood for Boarders, and care of Gentlemen's Rooms 1 00 Fuel, Winter Term 2 00 Tuition and incidental, \$5 50 to 6 50 Agricultural Chemistry, Tuition 5 00 Music on Piano 10 00 Cultivation of the Voice 10 00 Oil Painting 10 00 Drawing 8 00 Library 1 25

This Seminary is confidently recommended to the public as a first-class Institution. It is provided with all departments of instruction, having an able and experienced Instructor at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Gentlemen and Ladies can here complete an entire course of collegiate education, or be prepared for admission to mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common Schools annually, and the Department of Elementary and Agricultural Chemistry affords the best variety of 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 Almshouse, is highly favorable for the study of Agriculture, and the usual temptations to vice, and one of the healthiest in the world. Circulars, gratis, on application to the Principals, E. A. Green, Agent, or to the undersigned, Grover & Barber, Albany, N. Y.

There was a heavy frost in the vicinity of Mobile on the night of the 24th ult., and fears were entertained of injury to the cotton crop.

Waiting for Feeling. It is folly to wait for deeper and more painful feelings. Why do you seek for feeling at all? You want it for superstition and not for a benefit. A ship lies keeled over in the mud, and the skipper and all the crew are looking visually to the sea; by-and-by they hear the first rustling of the flood tide, that begins to come in after the long ebb; by-and-by it comes rushing up around the keel, and rises deeper and deeper under the ship, until she begins to roll in her bed; by-and-by they heave the lead and find an inch of water under the keel, and the ship afloat, and every thing is ready to slip the moorings, and to set sail; but the captain says, "No, I want to go out with a full tide; it's enough to have three inches under the keel, but I want to wait for three feet." But three feet would not enable him to do any more than to get out, and if he can get out with three inches, why does he wait for three

The anniversaries of the several Societies connected with the Baptist denomination will be held in Philadelphia, as follows:—AMERICAN AND FOREIGN BIBLE SOCIETY.—Tabernacle Church, Chestnut-st., by 20th-st., May 13th, commencing at 10 o'clock, A. M. HOME MISSION SOCIETY.—Tenth Baptist Church, Eighth-st., above Green, May 14th, at 10 1/2 o'clock, A. M. PUBLICATION SOCIETY.—Fourth Baptist Church, corner Fifth and Buttonwood-sts., May 16 and 17, commencing at 9 1/2 o'clock, A. M. MISSIONARY UNION.—First Baptist Church, corner of Broad and Arch-sts., Board of Managers, May 18th and 19th, at 10 A. M. Union, May 20th, at 10 A. M.

Hard words are like halibutons, which if melted, would fertilize the tender plants they batter down.

Miracles.

The Little Bible Reader. Where are you going, my little girl, with your basket on your arm? I am going, dear mamma, to read to Jane, who lives on the Brookside farm.

That is her house up the willow tree, so mossy, so down, and in the pleasant place in summer time, what a winter, 'tis very cold.

What book do you take, my little girl, to read to the poor old dame? I take the Bible to her, 'cause she likes to hear of Jesus and his good and kind.

She greets the parrot by the tree, and she says, 'The sweet and holy words are comfort to me indeed.'

Oh, 'tis a little of the Savior speaks when he says the word 'love.' I am glad that he bids the weary come, and says that he'll give them rest.

'Tis pleasant to read to poor old Jane of the world, where all is light; there Jesus will wipe away her tears, and there will be no more night.

Lord, thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. 'So runs the holy law, and I call you all to witness, that no loyal man trifles with or professes the name of the prince he loves and serves.

There was no answer, and Jeffrey was busy with the shoe again. 'But,' continued the stranger, 'I told you that I am the King's messenger, bearing unconditional pardon to all who will accept it.

'What a queer end to a fight!' exclaimed the disappointed miller, as Jeffrey Hayes marched triumphantly off from the ground, with a stout sheepskin cloak upon his side.

'You are making fools of us, smith,' said one of the youths, angrily. 'No, no; you did that for yourselves when you quarreled about nothing, and I want to see you wise men again.'

'You must just look in here for a moment before we return,' said the squire; 'for I am proud of our village smith—he is a tamed lion: once the most fiery, quarrelsome fellow in the county, and a violent politician, too.

'I thank you heartily for good speed and good work,' said the stranger, placing the change in the hand of the smith, 'and I pray that by the grace of God, your feet may soon be shod with the preparation of the Gospel of peace.

as I helped on the quarrel in the beginning, it is fit I should see the end of it.' I tell you, both that fair play is to forgive one another, and the bravest of you is he who dares to forgive first.

'You are making fools of us, smith,' said one of the youths, angrily. 'No, no; you did that for yourselves when you quarreled about nothing, and I want to see you wise men again.'

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would seem as one day if all the time we might have had for our bosom; yea, eternity itself shall need no other source of joy since this perennial stream is ever running.

'The saint who has long tenanted the mansions of glory will confess that the presence of the Saviour has not ceased to be his bliss, nor has the freshness of the pleasure been in the least diminished.

'You must just look in here for a moment before we return,' said the squire; 'for I am proud of our village smith—he is a tamed lion: once the most fiery, quarrelsome fellow in the county, and a violent politician, too.

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CHARACTER OF THE CHINESE. A short time ago, at a meeting of the Ethnological Society, London, Mr. Alderman Kennedy said the chair:

Dr. Hodgkin read a very interesting paper upon the character of the Chinese people. He most strongly denied that the people of China were that worthless race they were generally represented to be.

Woman's Influence over Man. The instant a woman tries to manage a man for herself, she has begun to ruin him. The lovely creeper, clinging in its feebleness with grace to the stately tree; but if it overgrows, as if to protect or conceal its support, it speedily destroys what it would otherwise adorn.

Every Reader. WILL please note the advertisement descriptive of Mr. SEARS' FAMILIAR FAMILY BIBLE, and send for the Printed Catalogue of all our Illustrated Works.

Central Railroad of New Jersey. CONNECTION at New Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and to Chunk.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. Buxton, M. D., and Miss M. Buxton.

AYER'S CHERRY PECTORAL. FOR THE RAPID CURE OF COLDS, COUGHS, AND HOARSENESS. Dr. J. C. AYER, Lowell, Mass., 24 Dec., 1855.

AMOS LEE, Esq., MONTEREY, Cal., Feb. 7, 1856. I have used your Cherry Pectoral, and in my family ever since you invented it, and believe it the best medicine for coughs, colds, and hoarseness.

AYER'S CATHARTIC PILLS. THE sciences of Chemistry and Medicine have been taxed their utmost to produce the best, most perfect purgative which is known to man.

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Publications of the American Sabbath Tract Society. publishes the following Tracts, which are for sale at its Depository, No. 100 Nassau Street, N. Y., viz:

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