

against this, what was it worth for salvation? Should the church come to this battle and achieve the triumph which was open to her, it would be the greatest triumph which had ever been achieved by her. Suppose the croton water were only brought to the reservoir to be visited by people once a year, what would it be worth? So with the annual action in synod or presbytery or convocation against Slavery; it was not alive. If we did not root out this sin God would root us out. Either our repentance or our destruction was at hand. What a glorious opportunity was this for the church to show its genuineness. Its power had as yet been shown only by Hahnemannian dilution. But now, tie this sin to the mouth of Paul's, and Moses' guns, and it would be blown all to pieces. If years ago our pulpit had been a line of consensateans and living batteries against this sin it would not have walked even in the graveyards; it would have been driven from among men, and its ghost could not have been raised for a vote even in Congress. Dr. Cheever concluded by prophesying the speedy destruction of the nation in case this sin were not put away from us.

The Sabbath Recorder.

New York, May 13, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

In our number of April 29, we have republished a discourse delivered in Peterboro by Hon. Gerrit Smith. We accompanied it with no remarks of our own, but left the subject open for future remarks. We consider it an extraordinary production, very unlike what is generally heard from the pulpit. Our high esteem for its author, as a man, a gentleman, and a Christian, has induced us to peruse it carefully, not so much for the purpose of ascertaining what we could find objectionable, as to what we could discover worthy of approval. Those who dissent from the sentiments advanced in his discourse, must nevertheless approve of his fearless and manly independence in opposing what he esteems erroneous in the Christianity of the age, and in his denunciation of those demoralizing vices, Slavery, war, polygamy, the use of intoxicating drinks, &c. It cannot be denied that charity, or love is the peculiar element in the religion of Jesus Christ. Love to God, to the Lord Jesus Christ, and to mankind, even in the absence of all the chaotic materials of cabalistic Christianity. "By this shall all men know that ye are my disciples if ye have love one to another." It will not be denied, that to love Christ, and to do what he has commanded, is the soul and body of true Christianity. However much we may be inclined to condemn, and to judge those unworthy of eternal life, who differ from us in their religious opinions, and deviate in their religious practices from what we understand to be the truth, and binding upon us, we must nevertheless approve of Mr. S.'s remarks upon this point. The Saviour says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." While we claim the privilege of judging for ourselves what is right in religious matters without being subjected to the denunciations of others, we should allow this privilege to others. "All things whatsoever ye would that men should do to you; do ye even so to them; for this is the law and the prophets." Were this rule universally adopted among Christians, it would annihilate a censorious spirit, and we should treat others, and be treated as Christian brethren.

There are several points treated in this discourse that will no doubt be closely criticized, and by many, the opinions expressed upon them, will be considered erroneous. Among these, are creeds, clerical orders, the multiplicity of heavens and hells. Inspiration of the Apostles, atonement of Christ. Human reason to be the judge of Divine revelation, and as some may understand him that he should have a religion of nature rather than a revealed religion. We are not sure that we understand Mr. S upon this point; but we think we do. If we mistake not, the sentiment he expresses upon it is about this, viz, that we should use reason to determine what is revelation and what is not, and in order to understand the meaning of what is revealed in the Scriptures. Otherwise, Bibles may be made as well for donkeys and monkeys as for men.

But it is also true, that there is a great difference in mankind, even in enlightened and civilized society, in regard to their mental powers. What may appear to be reasonable to one man may not be equally clear to another. If, therefore, it is required that we be of one mind and be perfectly joined together in the same judgment in the things belonging to the kingdom of God, as it appears reasonable as well as Scriptural that we should be, it is evident that we need a Divine rule by which our reason should be guided. There are some things revealed in the Scriptures which our unaided reason could never reach; but when we understand by the reason God has given to us, that He has said and promised thus and so; we believe, not because we have arrived at these things by the mere dint of our reason; but because we are satisfied that God has so said. We have, of course, had to use reason in coming to this conclusion; but when this is settled in our mind, we cannot admit of reason to overthrow our faith. This is true of the doctrine of the resurrection of the dead, and the final day of judgment. Unguided by revelation, we might come to the conclusion that sin would be punished, and virtue rewarded, but it is improbable that we should ever have come to the conclusion that Christ is to be the judge of the living and the dead. We should need to be informed what is meant by the last day—the day of judgment—and especially what is meant by the resurrection of the dead. But when we are satisfied that these things are revealed by God, and that He has all im-

aginable power and wisdom to accomplish what he has promised, it is not unreasonable that we should believe. Human reason, unaided by revelation would not, we think, have convinced the most astute thinker of the doctrine of the Divine nature of the Lord Jesus Christ; but by using reason in reading what God has said upon the subject, we are not left in a maze of uncertainty upon this point. Whether a man could be saved who doubts the truth of the doctrine, we may not be authorized to judge. To us, both the Deity and atonement of the Lord Jesus, are fundamental in the Christian faith.

In regard to what is said respecting church creeds, clerical orders, church organizations, &c., we are of the opinion that there is more truth than fiction. Were the Lord Jesus Christ to come visibly, and take to Himself his great power in regulating the affairs of His kingdom, we should not be much disappointed if He were to say as He once said, "Take these things hence," and no longer make my Father's house a house of merchandise and contention, and He might find occasion again for a scourge of small cords in order to cleanse his temple of the buyers and sellers. There is much in religious organizations that would be disapproved of by the great Master, and which He will never recognize as legitimately belonging to His worship. It was his will that his disciples should be of one heart and of one mind. Yet the apostles had not finished their ministry before the disciples began to be divided in their opinions, and division of sentiments resulted in separate religious organizations. The largest body of Christians termed the Catholic or universal church, became so corrupt, that a truly pious Christian could not remain in her communion, and would not have been tolerated if he could. The spiritual disciples were required to withdraw themselves from all that walked disorderly, and not according to apostolic instructions. They were not to neglect the assembling together for worship. (In this way, and on account of differences of opinion, separate churches were organized, and as differences of sentiment increased, churches increased, and intolerance increased until it resulted in the most virulent persecutions. This we know is all wrong, and contrary to the spirit of the religion of Jesus Christ. But we see not how the annihilation of all ecclesiastical organizations would be a remedy for the existing evil. If, to-day, every creed were thrown into the fire, and every minister of the Gospel were elevated to the level of a layman, (for he now occupies the place of a servant to his brethren,) and every church organization on earth were annihilated; the sentiments of Christians would be the same as before, the preachers would preach on what they believed to be the truth, and Christians would continue to assemble as their predilections and peculiarities of sentiment should lead them, and the same evils would exist as before.

Now, as differences in opinion in religious matters have given rise to different church organizations, it appears to us that the only way by which the existing evil can be so removed as to produce spiritual health to the great body of the Christian Church, is to return to the healthy truths of the Gospel, as taught by the apostle and High Priest of the Christian profession. Any thing short of this would prove only to be a healing the moral and spiritual diseases of the church slightly. We might cry peace; but there would be no peace. And we would suggest as a very proper course for churches, and for their ministers, to dispense with all their unscriptural machinery and technical and cabalistic theology, and enforce only such truths and duties as are plainly revealed in the word of God. In adopting and continuing in this labor of love, Christians would forget their differences, and be led to a happier conformity to the great Exemplar of the Christian life.

In our issue of April 29th, we published an article from J. R. Irish criticizing our remarks upon an article of H. R. L., upon *via ton Sabbathon*. It is written in rather a fault-finding mood, for he seems to have been confirmed in his fears that the idea is entertained, and as he says, is conveyed by some articles published in the Recorder upon the subject, that the great fountain of error in relation to the Sabbath was the spurious translations in King James' version. If he had understood our remarks, his fears could not have been confirmed by any thing we have said upon the subject. It is difficult to imagine how or where the expression of this idea could be found in any thing we have published. The very early observation of Sunday, we have always admitted, is a historical fact, denied by no one, and for a long time observed in concert with keeping the Sabbath.

It may be that our writers will be content never again to advocate the translation of the words in question, *one of the Sabbaths*. Of course they will not after such a scorching rebuke, but I seriously doubt his article having much influence in bringing them into that happy condition of contentment. We have not expressed the opinion that the day designated by those words, was not the First-day of the week, though the words used by the sacred writers, do not properly express it. Nor have we expressed the opinion that this day was *the Sabbath* as J. R. I. intimates that we have. But it was certainly one of the days of the passover feast, and according to *Cruden* under the word *Sabbath*, all those religious festivals were by conventional usage, called Sabbaths. This authority is as good as that of tradition;

* Francis Bamford whose work was published in 1677 says, "A learned opposer of the Sabbath doth acknowledge, that at the time of the writing of the books of the New Testament, both the Jews themselves, and all the heathen which took notice of these feasts and solemn assemblies, did call them Sabbath."

and tradition is as reliable in this particular, as it is for that for which it has been invoked by our brother. We admit that the idea of *week* occurs in the New Testament, the word *Sabbath* was used to express it; but we seriously doubt that the idea of a week, the divinely constituted cycle of seven days, any where occurs in the New Testament. The Greek of the Old Testament could have furnished the writers of the New Testament with a method of expressing the idea of a *week*, thereby relieving them of the necessity of using a word universally employed in a different sense. If we should consider *Sabbaton* to signify a week of seven days, and so translate it into English, we should have some strange readings in our English New Testament—(See Col. iv. 16, etc.)

Our brother says "the rendering in King James' version is grammatically correct and their's is not." We will not contend with him on this point; but we understand enough of the language to entitle us to a different opinion. The same difficulty he finds in one case, is equally prominent in the other, and is relieved by the same supplied word. With *hemera* supplied, the phrase in English would read *one day of the Sabbaths*. A phrase nearly like this is found in Luke iv. 16, *en te hemera ton Sabbaton*, literally in the day of the Sabbaths, which is equivalent to *on the Sabbath-day*, and is so rendered in our common version. The passage in Mark xvi. 9, upon which our brother remarks, is very different from the one in question. The words here used are *prote Sabbaton*, genitive singular, and is elliptical and ungrammatical, as any that he has noticed, and we think he has mistaken its intended sense.

The context points out the proper supply in order to give the phrase any definite meaning. *Sabbaton* being singular and of course a single day, *hemera* would not be proper, for then it would read the first day of the Sabbath, which is but a single day. Some other word indicating the early part of that day, must therefore be used, such as *hora* or *meris*, *hour* or *part*.

In this place it seems to have been the design of the writer, after referring to the resurrection of Jesus, to point out the early part of that Sabbath or festival day, when he first made his appearance to Mary Magdalene.

In conclusion, we would state, that whatever the true rendering of these words may be, the claims of the Sabbath upon us are by no means affected by it. Nor is it our opinion that our present translation of them has ever been contested with any such view, but rather to suggest to those who look upon the several occurrences of the phrase in the New Testament as so many evidences of an apostolic usage, that the words in the original Scriptures do not properly signify what is generally understood by them, and that they have nothing more substantial to base their opinion upon than unwritten tradition.

Do we Maintain the Supremacy of God's Law?

There is no question of Christian doctrine so clearly demonstrated in the Bible, as that of the supremacy of the law of the Sabbath, and therefore, none that testifies more clearly of a corrupt and erroneous practice in the church of the present day. If we would show an inquirer how far the church had been carried into error by the "man of sin," we could not show it more conclusively than by exhibiting the Scripture doctrine of the Sabbath, and comparing it with the practices of the churches of Christendom; for it is a fact, that the law of the Sabbath requires the observance of the seventh day of the week; and it is a fact that the seventh day of the week is not generally observed as required by the law, but is continually profaned by servile labor, in direct opposition to the terms of the law. Now why is this? What justification is there for this marked deviation from the divine rule in regard to the time of celebrating the divine rest?

When the Apostles died, they left the church in the observance of the Seventh-day, and for two hundred years afterwards the church is known to have been in the observance of the true original Sabbath-day. While Jerusalem existed, the Sabbath had no rival, but upon the destruction of that city, and scattering of the people among heathen nations, the chief festival of those heathen nations became a powerful rival of the Sabbath, and ultimately under Constantine's administration the Roman law assumed the supremacy over the divine law, and that too because the Jews who adhered to the Sabbath, had crucified the Saviour, and had thereby become the objects of hatred to all the zealous pagan converts of Rome. Thus the Pagan festival of the Sun, was elevated and honored, and the "Jewish" Sabbath cast down to the ground. This was done by Roman law ostensibly from opposition to Judaism! No doctrine of Rome was ever more directly opposed to the New Testament than this assumption of their authority in annulling or repealing the laws of God. The issue is, shall the law of God be supreme, or shall the law of Constantine and the Roman Church be accounted of highest authority. Those who yield obedience to the law of God, and observe the Seventh-day, are on one side—those who justify the assumptions of Rome in laboring on that day, are on the other side; and hence the application of the test—"know ye not to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey?" "We ought to obey God rather than man."

It is no justification that the church of Rome should have made the festival of the sun a memorial of Christ's resurrection; for by the same authority were other days set apart as sacred memorials of Christ's actions, and the authority of law in regard to these is not generally acknowledged to be supreme or of divine

authenticity. This tradition of the Roman Church seems, therefore, to be exalted into the place of the divine law, and therefore well may it be said to Christians of this day, "In vain do ye worship me teaching for doctrines the commandments of men." A purer church will discard these relics of the man of sin, and God's worship will then be purer and superstition less prevalent. Let us maintain the supremacy of God's Law.

The Sabbath—A Festival.

By J. L. HATCH, a Christian Minister, of Brooklyn. Revised and approved by Dr. Raphael.

The *Assonean* has a long chapter under the above head, which we would copy entire to show the views of so distinguished a Rabbi as Dr. Raphael, but for want of room shall have to decline the task. We cut the following paragraph however to show the tenor of his views on the subject:

"As a day of joy and feasting, as well as of rest from servile labor, the Jews considered the Sabbath typical of the Millennial or Heavenly rest, in the New Earth: when the curse which made servile labor necessary, being removed, there would be eternal leisure, and the Messiah having come, as a bridegroom to his bride, Jerusalem should be filled with joy and feasting."

So they hailed the Sabbath as a *bridal day*, and on it obtained a foretaste, as it were, of the great marriage supper of the Lamb; the 'Messiah's Royal Festival,' to which all, true Israelites shall be invited, and where they shall experience a most gracious reception, in fulfillment of that Scripture prophecy—"And in this mountain shall the Lord of Hosts make unto all people a feast of fat things a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. There shall be set forth in the most tempting manner all the delicious productions of Paradise regained, and the most exquisite wine shall flow like water on every side; and there shall be 'music and dancing,' and all delightful sights and sounds and perfumes; in fact, every sense and faculty of body and of mind shall be a full channel of joy to the soul, and God himself will set in the midst of them, in Paradise." Such a 'good time coming' must be shadowed forth by a feast day, and not a fast—a day of rejoicing and not of mourning.

And so it was. Dr. Raphael assures us in his work on the 'Festivals of the Lord, as celebrated by the House of Israel,' that his religion teaches the Israelite to lay aside that "abstemiousness," which it is right to practice upon other days, when the Sabbath comes, and not only allows, but "inculcates the enjoyment of all lawful pleasures and delights," those blessings which the Divine bounty has freely bestowed on man. The Sabbath is a type of the life to come; the observance must therefore become, as nearly as humanity permits, assimilated to that which it represents; so that it may convey to the soul a foretaste of that happy state. It must not resemble the ordinary course of things in this world, where the sentence, "In the sweat of thy brow shalt thou eat thy bread," imposes a tax on our wants as on our enjoyments. The Sabbath, on the contrary, must be free from every care, and divested of every occupation; no present ill or future dread must disturb the soul's delight; and as the connection between the body and soul is so very intimate, that pleasures in order to be perfect must be shared by both; man is directed to enjoy himself freely devoutly.

This then is the great distinction of the Sabbath—religion on that combines duty with gratification, in the command—"Thou shalt appoint the Sabbath for enjoyment." And as thus to enjoy—free from every admixture of luxurious desire or sinful sensuality—requires a far greater and more complete mastery over the passions than even perfect abstinence; the rewards proffered by religion are commensurate with the discipline to which man subjects himself."

We should be glad to hear more frequently from Bro. and Sister Carpenter of Shanghai. We have heard from them by a friend just arrived from Shanghai, who saw and conversed with them a short time since. They were well. Our interest in missions will be kept up by frequent correspondence—the Gospel is a publishing concern and won't live in silence. Let our friends from all quarters remember this, "speak often one to another."

LIFE THOUGHTS.—Gathered from the extemporaneous discourses of H. Ward Beecher, by E. D. Proctor. Phillip, Sampson & Co., Boston. For sale by Sheldon Blakeman & Co., New York; pp. 300; duodecimo.

The sayings of such men as Beecher become in time, the maxims of the age in which they are uttered, and are apt to embody more than is due to any one mind. They are the gatherings of a skilful reaper of human thought and being collected in a book, will nevertheless be read with interest by all classes. We advise all our readers who can obtain this work to procure it and read it attentively.

We do not know why the favors of Bro. Begg of Scotland are discontinued. We trust the suspension will be only temporary and that we may hear from him again soon.

The box of curiosities from Eld. Jones of Palestine, were received long since by Mr. Clay and were distributed as directed.

We welcome to our columns the letters of our sister Black of London. We have the book referred to by Eld. Black. It was reprinted in the *S. D. B. Memorial*, 2d volume, page 160.

THE REFORMATION REVIVED.—There is remarkable news from Bohemia. It is reported that the Reformation put down in that country by the Romish Church centuries ago, by fire and sword, is likely to break forth again with renewed power. The priests are said to be generally prepared to leave the Church, if some provision can be made for their support. Dr. Nowotny, who has become a Protestant, gives the names of thirty-five, who, like himself, have forsaken the Church, and left Bohemia, in search of a livelihood. It is thought that fully two-thirds of those who remain are ready for a similar movement when Providence opens the way. It is to be hoped they may carry the people with them, and still retain their fields of labor in their native land.

Missionary Department.

Letters from Palestine—No. 40.

Jerusalem, March 18, 1858.

"Who will have pity on thee, O Jerusalem?"

If Palestine ever becomes the centre of religious influence to the world—if the land is to be redeemed, certain it is that it will be through very marked manifestations of Divine favor. It is quite apparent that all that can be done, the Evil One has done, and is doing, to render the promises of God, of none effect, and check the progress of the Gospel. He seems to bear a special grudge against the land, its capital, and all who, in spirit and in truth, set to work to convert her people. And well he may, considering that he is a rebel, for he knows that his power will be at an end in that day when the Lord Jesus Christ "shall stand on the Mount of Olives, which is before Jerusalem on the east"—Zech. xiv. 4.

Islamism, long the scourge of the earth and particularly of Palestine, is becoming jealous of the growing influence of foreigners and their religion. Formal religion, a kind of idolatry masked with the name, not the show of Christianity, stalks abroad unblushingly at noon-day, as if all *isms* must be absorbed by the western or the eastern faith. The number of grog-shops and drinkeries have increased astonishingly within the past two years. One is amazed on first coming to the city to see these sinks of sin crowded with pilgrims and Muslims on the very heights of Zion. The English Mission which has done much for the temporal and eternal welfare of the Jew and Arab, is just now involved in sore trials from which, it is to be hoped, it will come forth more humble and prayerful to do great good to Israel.

Three denominations are represented here from among Protestants: Episcopal, Lutheran and Baptist. There are also individuals of divers opinions and notions, who have taken up their residences in the Holy City professionally for the ingathering of the Jews, or to wait for the coming of the Lord. A— is learned, affable, modest, keeps the Sabbath, attends Protestant worship, attends the Synagogue every Sabbath to hear the reading of the law in "the holy language," in imitation of the example of our Saviour, whose "custom was to go into the Synagogue on the Sabbath-day." Luke iv. 16. His profession is that of teacher of Hebrew, German, Music, etc. B— is a Swiss, polite and harmless in his way, keeps the Sabbath at home, reads the Bible, and burns books and tracts that fall into his hands, does not attend any place of worship. Some Sabbath tracts I placed in his hands awhile ago, were given to an observer of the First-day instead of the flames. J— is a resident here these twenty years—once belonged to a Baptist church in England, visits no one, and is rather unwilling to receive visits. He observes the Sabbath, improving it in reading and prayer, and entire abstinence from food and drink. He has learned to read, write and speak the Arabic, but is waiting to be taught Hebrew by miracle, dresses in the eastern costume and occasionally blows a rams horn at noon for an alarm in the holy mountain, Joel ii. 1. He expects to be sent forth of God to gather in the dispersed of Israel from among the nations, and that too, in the character of Elijah the prophet. G— is from the Fatherland, from the congregation of the Amianic or Faithful; himself a convert from Judaism, observes the Sabbath, teaches that circumcision is binding upon the believer, rails at Paul and rejects his Epistles to the Hebrews and Galatians. He distributes tracts which set forth the doctrines of the faithful, in which all that which is not new is good, and that which is new is good for nothing. His slow, solemn pace, and devout, down-cast look are wholly unique. L— is a learned Rabbi from the University of St. Petersburg and belongs to the Greek church, will spend two years or more here and attempt a mission to somebody. He is quite aged, but of a lively, joyful turn and may make a sensation. A Mr. Hoffman and two or three companions from Southern Germany, are on their way here* to see what can be done towards restoring the land and building Ezekiel's Temple! The party hold that every believer is of the true seed of Abraham, and have, it is said, received encouragement from the King of Prussia towards colonizing Palestine. The city, at present, is crowded with pilgrims, though there is less than the usual number of travelers. As soon as Easter is over, the multitude will leave for their homes. W. M. J.

* Since writing this, I learn that they have arrived at Jaffa.

Interesting Missionary Intelligence.

A correspondent of the Boston Traveller recently received at the room of the Baptist Missionary Union in Boston, from their various stations in India, of which we give the following synopsis:

Dr. Dawson writes, Dec. 21, that the king of Burmah is reported to have withdrawn his confidence from a host of Buddhist priests at Aye, who have hitherto crowded the royal city, having banished hundreds of them from the monasteries in the neighborhood of Amerapura, who have accordingly emigrated down into the territory of Pegu. This measure has been carried out, not by any direct persecution on the part of the king or his government, but simply by his withdrawing the royal favor, through which they were enabled to subsist and to maintain their popularity among the people.

The enemies of the king assert that he has embraced Christianity. Others report that, being a strict Buddhist, he has undertaken only to purge the priesthood of an immense number of unworthy members, for the honor of the institution. It is also a well known fact that the king is a great student of books, and there is a probability that he may have taken to the study of the Bible, a copy of which was put

into his hands on the occasion of Dr. Dawson's visit to the palace in April, 1855.

Dr. Dawson was contemplating another visit to the capital. He says the way is entirely open, and that Burmah Proper will be entirely accessible and safe so long as the present king sits on the throne of his fathers. The king's steamer runs up and down the Irrawadi about once a month, so that the capital may be easily reached.

Mr. and Mrs. Danforth, of Assam, do account of the health of the latter, have embarked for Calcutta on their return to the United States.

In respect to the rebellion in India, Mr. Danforth writes that "the Sepoys have mutinied at Chittagong and Dacca; so have the native cavalry at Jolpaysors, all which places are near us, and have caused much alarm here." Upper Assam is in a much more disturbed state than Lower, and it has been proposed to concentrate there a stronger military force. It seems that the end of the rebellion in India is not yet.

Mr. and Mrs. Ashmore and family, on account of the health of Mrs. A., have sailed from Siam for Hong Kong, China.

Messrs. Jewett and Douglas have returned to their station at Nellore, believing it safe to go on with their missionary work. The labors of the year have been much interrupted; there has been, however some interest in the schools.

Communications.

For the Sabbath Recorder.

Having read and re-read with great interest an article from H. R. L. in the Recorder of April 15th, I feel stimulated to help forward if I can, the critical investigation of this important subject.

A few years since several articles were published in the Recorder relating to the Passover, etc., in which I endeavored to show, and think I did present evidence sufficient to prove that the Feast Sabbath of the Passover was the weekly Sabbath, and only one Sabbath occurred in the Passover week, and from that was numbered the seven Sabbaths fifty days. To suppose that the day following the Passover, i. e. the first day of the feast of unleavened bread was a special Sabbath, seems preposterous, for in that case the last day of the feast has an equal claim, as a Sabbath, and consequently there would be three Sabbaths in every Passover week, except when (as would sometimes happen) the first day of the feast of unleavened bread should chance to fall on the weekly Sabbath.—(See Ex. xii. 14-19; Lev. xxiii. 5-14; Numb. xxviii. 16-25.)

There is also a strong objection against any other than the weekly Sabbath in the Passover week from the fact that no other day of that week is called Sabbath; true there are two days of "holy convocation," (Lev. xxiii. 7, 8), but they are not called Sabbaths, nor are they entitled to that appellation, from such circumstances for if God had meant them for Sabbaths, he would probably have so designated them, as he has in the feast of the harvest, in the seventh month, (v. 24, 32, 39). Another proof that it is the weekly Sabbath intended in the Passover feast, is the (I believe) undisputed fact that the seven Sabbaths following the Sabbath of the Passover week are weekly Sabbaths, seven sevens, and the morrow after the seventh Sabbath would otherwise differ from fifty days but it is always fifty days neither more or less which cannot occur in any other way without violating God's commandment. Now I suppose you begin to wonder what this has to do with the subject referred to at the commencement of this article. Looking to God for help, I will try to tell you, and if it is found that in every instance where *via ton Sabbaton*, or *via ton Sabbathon* is used in the New Testament, it refers to the season of those seven Sabbaths, then it may be we shall be able to understand more perfectly what is meant by this seeming peculiar phraseology.

It needs no proof that the Evangelists use the term in reference to the time of the Passover, that being the time of the crucifixion and resurrection of the Saviour Jesus Christ. Our Lord rose on, or immediately after the feast Sabbath, the one important Sabbath, from which stand-point the fifty days were counted, the day preceding the exhibition type of the resurrection, (the wave sheaf) the first fruits of the harvest, a sample of the harvest, so our Lord presented himself on the self-same day, the morrow after the feast Sabbath, as a sample of the resurrection of the righteous. Paul referring to the resurrection of Jesus Christ, uses the same language as is used in reference to the harvest, 1 Cor. xv. 20—"But now is Christ risen from the dead, and become the first fruits of them that sleep."—v. 23—"But every man in his own order, Christ the first fruits, afterward, they that are Christ's at his coming." And Christ in the parable of the wheat and the tares, (Matt. xiii. 24-30, 36-43) refers the harvest to the end of the world when the "good seed," "the wheat," "the righteous" shall be gathered into his kingdom in safety, as the farmer would safely house his grain; thus we may look to Jesus Christ as the sample of all the saints when they shall be clothed with immortality, they will be like him, as much as the harvest is like the first sample (sheaf) gathered from the field. Our Saviour is the antetype of the wave sheaf, and the saints; at the coming of Christ the second time will make the harvest complete. There is another important consideration relating to this: it is the beginning of the year to the Jews and they were required to appear before God. Ex. xxiii. 17—"Three times in the year, etc." "This month shall be unto you the beginning of months; it shall be the first month of the year unto you." Ex. xii. 2. And from this month was counted not only the feast of Pentecost, but also the feast of the harvest, at the end of the harvest and vintage, in the seventh month. The very remarkable things have occurred at this season of the year. The waters of the deluge were dried on the first day

of the moved from were with having and will Israel out of first month over Jorish month. The resourc occurred on which toget events in in him, On and Gentil which im accessible may ve in season of and the bo Upon the members of 60 to 85 ye ers and oth Job Clark, ness the an nance of Ch es peculiar Job Clark, the pastor and brot pastor of f and aged 9 children, all professors o buried two horns his of grace. believer in and the Chr depended up ral religion; nounced th professon and unshak the Saviour profession of in baptism; was receive before he fathers. It all who wit and no du God be giv A Box P York corre writes as fo "We has son of a b years of ag dy. He is a of Rev. M He is a c just now a His styl, them much porance, to be mize er and m is certainly will be n speaks nea crowded to will be the First P first Pro was made among the Smith. H ance of th "When member we old sale) to our gain --- and trees; it old ten, fo came by ou our churc barn, set sedge and could nat we had e evening, ev first mon ister died." A Pate TRY.—Th Respon "The Lee, the Bloomfield trial on brought by son for in him by the out of the made son and when demanded planation ordered W not com dragging that Wal and so in months, July came \$200. The R Luckno ion of the support, vol of I antiq India, demand to be civil and great pple, and probably the ex last year The O

Foreign Correspondence.

Letters from London—No. 1.

To the Editors of the Sabbath Recorder:— London, April 22, 1858. I thank you for your very kind letter received a few weeks ago, and also for the copies of the Recorder. Since Mr. Begg has ceased some account of passing events here in relation to the Sabbath, but was not sure whether you would think what I might do worth printing. Since you ask for something occasionally, I will try and do my best, and hope that if you find any thing that needs correction, you will be so kind as to do it, and if too long will you divide it. What is the reason of Mr. Begg's silence? Father never hears from him now.

The account of our Anniversary has been spread far and wide, for we have seen a notice of it in several papers, evidently some articles written by persons who must have been present. I will endeavor to give you some extracts from Tillan if Father will let me have the book, but he is so choice of his treasures.

THEODORA W. BLACK.

On the Present State of the Sabbath Question in England.

Probably at no period since the publication of the Book of Sports has the Sabbath question been so prominently before the public as at the present time; not so much as to the day which it is proper to keep, but as to the degree of sanctity to which the First-day is entitled. In this discussion necessarily is involved the question, *has the First-day any title to sacred observance whatever?* Some have been bold enough positively to deny this, at the same time pleading for no day of rest whatever; others have looked upon it as a day of recreation, and argue that a small part only of its hours should be devoted to religious purposes, and the remainder to innocent recreation of the mind and body. It is my purpose in this and future papers to give to your readers an idea of the state of the Sabbath question, and to lay before you the plans of different Societies for the better observance of the First-day, and their arguments for the same. There are several societies in existence established for the purpose of carrying out their respective views on this much discussed question; among them may be noticed: The National Sunday League, The Lord's Day Rest Association, and The Society for promoting the due observance of the Lord's Day. Having no positive command to rest upon, each party is divided in opinion, and has its own separate reasons for observance or non-observance. How weak must be the superstructure of such a building!

Taking the latest movement first, being the one which has lately most agitated the public mind, I commence with the great discussion promoted by the Sunday League, which has for its object the securing to the working man of a certain amount of recreation on Sunday, that he cannot get on working days without losing his day's wages. In December of last year the League challenged a discussion on the following proposition, "that the opening of public museums, galleries, libraries and gardens, under Divine service on Sunday mornings, would be in accordance with the principles of the Christian religion." This was affirmed by Mr. J. B. Langley, its champion, (editor of the *Morning and Evening Star*, a daily liberal paper) and accepted by the Rev. R. Maguire, (a London clergyman of the Established Church.) A committee of three gentlemen for each side was appointed to carry out the plans, and it resulted in a call for a public meeting in Exeter Hall, a place capable of holding five or six thousand persons, which was filled on two evenings to hear most interesting discussions. A chairman was appointed for each party; for the League, being the Rev. Baden Powell, Savilian Professor of Geometry at Rockford, and for Mr. Maguire, Mr. Baxter. Mr. Langley defended the resolution, and placed it in this light, "these things being innocent and beneficial on six days of the week, how come they to be the reverse of beneficial on the Sunday afternoons?" Simply this "belief that the Sabbath of the Jews, the Sabbath of the Old Testament, the Sabbath of the Decalogue the Fourth Commandment, is binding on Christians." This he denies, and then proceeds to show "that the Church instituted the Sunday as a festival, as a day of rejoicing, as a day of prayer, and of worship, but that it has not its authority either from the Old Testament or from the New, either from Christ or from the Apostles." He defines his "opponents to find in the New Testament any distinct authority for the transference of the sanctity of the old Jewish Sabbath, the Seventh-day to the First," and if that cannot be done, upon what principle can he claim for Sunday, the sanctity that was originally applied to the Seventh-day of the week. He then proceeds with most powerful arguments utterly to upset the common opinion of the substitution of the First-day for the Seventh, derived from the six texts in the New Testament commonly appealed to for that purpose; viz: John xx. 19; John xx. 26; Acts i. 1; Acts xv. 7, 11; 1 Cor. x. 1, 2; and Rev. i. 10, and proves in a most forcible manner that there is no proof that the First-day was observed by Christ and his Apostles, or that it was observed at all in the Apostolic era. He argues for the abolition of the Decalogue, as the ministration of death, and closes his first speech by saying that "there is no authority in the New Testament for any compulsory rest for the Christian, that the highest use of the festival which the church has made, is to confer the greatest happiness on the greatest number," and calls on his "opponent to show that there is any enactment by Christ for the Sabbath as applicable to the Gentiles," for the "authority for a repeal of that day," and for the "transference of the sacredness of the Seventh-day to the First; to find any distinct proof that the Apostles ever kept such a day, or gave any instructions that it should be kept; and to prove that the Sunday festival was ever attributed to the Apostles for more than two centuries after, by any writer of credibility."

Mr. Maguire answered by saying that he should take his stand "beside that good old pedestal, whose foundation was laid in Paradise," and "which in the Jewish times was consecrated, as it were, as a memorial of that Sabbath rest of God, with the additional accumulation of the special, and local, and national mercies of Israel, God's people—a Sabbath which afterwards was re-established upon a Christian basis by Christ." Without attempting to answer Mr. Langley's queries, he proceeds to show, first, that many of these public amusements are in themselves wrong, inconsistent with the character of the Christian who is not to be of the world; and second, that opening of these exhibitions after Divine service on Sunday is robbing man of the rest which his Maker has given him. In his turn he closes by asking Mr. Langley "when was the Sabbath made for man? what authority has he for throwing overboard the Fourth Commandment for a day of rest, and the opportunity of worshipping even on the Sunday morning? Thirdly, what testimony can he suggest, that is supported by Holy Scripture" authorizing a half Sunday for exhibitions, etc.

Mr. Langley again arose and asserted that Mr. Maguire had not answered one of his questions, or had quoted one single authority to show that the sanctity of the Jewish Sabbath had been transferred to the First-day, and to oppose this theory he argues for a day of rest or recreation for the people, not from any divine command, but because he believes "that a good religious festival for the people, like Good Friday, Christmas-day," etc., may have a very beneficial influence.

Mr. Maguire in reply quotes several authors to show the propriety of refraining from all pleasures on the Sunday, and then in a feeble and unconvincing manner attempts to answer Mr. Langley's six texts, upholding amongst other things the fallacy, that after eight days, means the following Seventh-day of rest, i. e., the First-day, but utterly fails to prove any example for keeping the First-day as a Sabbath. The second evening's resolution was "the opening of the public museums, galleries, libraries, and gardens, after Divine service on Sunday mornings, would tend to elevate the moral and social condition of the people." Mr. Langley supported the affirmation, basing it upon the theory that the true object "of the philanthropist, the statesman, and the true reformer is to benefit the whole of society, with as little sacrifice as possible to the minority, and that therefore as the many would be benefited by the opening of these places on Sunday, so the few who might object to being obliged to attend to their duties at those institutions must give way for the benefit of the many. Mr. Maguire replied by showing the evils arising from taking away the day of rest from the people, and allowing public amusements on Sunday, describing the manner of spending that day on the Continent, and contrasting the prosperity of England with continental countries arising from our civil and ecclesiastical liberty, which was wrought out by such men as Cromwell, whose name is honored in the history of our nation, and Bunyon and Milton, noble men in their day and generation," who "came forward and restored God's Sabbath to England," after it had been desecrated in the reign of Charles I.

Mr. Langley denied that either he or the Sunday League sought to take away the day of rest from the people, but wished to make it as useful as they could, not "a day of gloom, and formalism, but a day of sincere religion, pleasurable spent, a day such as the aristocracy enjoys, a day of liberty at least," and such as the Queen herself enjoys, who goes to church in the morning, and then listens to the band on the terrace in the afternoon. Mr. Maguire in making his final remarks beseeches the working men to be careful how they allow their day of rest to be encroached upon; if pleasure is allowed to be taken, it will inevitably follow that work will be demanded of them on seven days. Mr. Maguire closes by affirming that the Sabbath is a standing institution, and if it be God's, give it wholly to God, if Caesar's, give it to Caesar, let it not be a squabble which shall have it, God or Mammon. Upon review of the whole discussion it is interesting to see how completely the common opinions for the substitution of the First-day for the Seventh, have been subverted by Mr. Langley, and only slightly attempted to be maintained by Mr. Maguire, who confines himself almost solely to the moral aspect of the question, and is utterly unable to refute his antagonist's arguments for the theological. He must have felt his weakness, or he would not have allowed Mr. Langley's repeatedly to refer upon him for not answering his questions. Mr. Maguire is truly in earnest for the spiritual and temporal welfare of the working man, and his object is highly commendable. Long may his voice be heard in endeavoring to check the growing desire to throw off all religious restraints, and to plunge into pleasures which do, and will continue, to thin the ranks of the church, and add to the followers of Mammon. God grant that his energies might be directed upon the more important prayer of his church, "Lord have mercy upon us, and incline our hearts to keep this law."

FROM UTAH.—The New York Times has correspondence from Leavenworth city to April 19th. Mr. McCullough, one of the alleged Peace Commissioners, was still at Leavenworth, making preparations for his journey across the Plains. Mr. Frederick Loba, a Mormon ex-High Priest, had just arrived, a fugitive from Salt Lake. His accounts of the Mormons differ from those previously given. He does not think they will fight. He says they have no powder, cannon or military stores, and no military force. The whole number of men capable of being soldiers does not exceed 3500. Mr. Loba reports a tale of horror in regard to the celebrated bandit trains. He says that of the twenty-five hundred persons who started from the frontier, only about two hundred returned, starved and emaciated being the remainder. He says that the route is strewn with skeletons; while among the Indian tribes of Utah, white children are now living, who were picked up from the snow by the savages, and thus rescued from the death which their parents had failed to escape.

A CITY WITHOUT WATER.—The Buffalo Water-Works are owned by a private company. They have made a losing business of it, and have therefore been endeavoring to sell it to the city. They demand a perpetual guarantee from the city of seven per cent. interest on the cost of their extensions, which are estimated at \$125,000. The Common Council acceded to the offer of the company, and agreed to pay \$8,000, or seven per cent. per annum, on their extensions for twelve years only. This is not satisfactory to the company, and they have given public notice that they shall suspend all operations on the 2d of May.

Ethridge M. Fish, a resident of Milford, N. J., was arrested in this city on Sunday last, charged with setting fire to his house and barn, upon which he had recently effected an insurance for \$1,300.

General Intelligence.

Foreign News.

Foreign news to the 24th ult. has been received, the arrivals since our last issue being the Anglo-Saxon at Quebec, the Ariel at this port, and the Europa at Halifax.

The most interesting item of news is the acquittal of Dr. Simon Bernard, whose trial at London for complicity with Orsini and Pierrri in the attempt upon the life of Louis Napoleon was noticed last week. The announcement of the verdict produced a great sensation in Paris; but at the last accounts the excitement was gradually subsiding. The British press, generally, applauded the verdict, and the Government had announced that no further proceedings would be taken against Dr. B.

In Parliament annual financial statement had been made, showing that though the revenue of the past year had been in excess of the ordinary expenses, yet the extraordinary expenditures incurred for the ensuing year, would exceed the estimated receipts some £4,000,000. To make up the deficit it was proposed to impose a tax on Irish whiskey and a penny stamp on bankers checks.

Lord Derby had stated in Parliament that he should oppose the oath bill so far as it removed Jewish disabilities. Later news from India had been received. The British forces had met with various successes at different points. Nena Sahib's stronghold had been stormed and taken, but he had escaped. A large sum had been offered for his head. The New York and Liverpool packet ship Forest Queen, had been found abandoned at sea by an English vessel, and a crew put on board of her to take her to the nearest port. The clipper ship James Baines, built in Boston, and owned in England, had been totally destroyed by fire at the Liverpool docks. She was in the Australian trade, and with her cargo, was valued at £170,000 sterling.

The Paris Monitor had denied that France was increasing her navy.

New difficulties had arisen between Persia and England.

The Atlantic telegraph cable was being rapidly shipped on board the Niagara and Agamemnon.

THE UTAH ARMY.—The following is a list of the officers attached to the headquarters of the commanding General of the Utah army:

- Brevet Major General Persifer F. Smith, commanding.
Lieut. Richard C. Drum, 4th Artillery, and Lieut. Francis Wheaton, 1st Cavalry, as Aide-de-Camp.
Major Don Carlos Buell, Adjutant General, Chief of Staff.
Col. Daniel D. Tompkins, Assistant Quartermaster General.
Lieut. Col. George H. Crossman, Deputy Quartermaster General.
Lieut. Col. Joseph E. Johnston, Acting Inspector General.
Surgeon J. B. Wright, Medical Director.
Capt. M. D. L. Simpson, Commissary of Subsistence.
Capt. John Newton, Chief Engineer.
Capt. James H. Simpson, Chief of Topographical Engineers.
Capt. Jessie E. Reno and Lieut. Francis J. Shunk, Ordnance Department.
Major N. W. Brown, Pay Department.
Commanders of Brigades.—Brevet Brigadier William S. Harney; Capt. A. Pleasonton, Acting Adjutant General; Brevet Brigadier Gen. A. S. Johnston; Brevet Major Fitz John Porter, Assistant General.
[St. Louis Democrat.]

SUMMARY.

A dispatched Chester, Orange Co., N. Y., May 7, 1858, says: Mrs. Phoebe Westlake, a widow residing in this place, was yesterday arrested on suspicion of poisoning several persons in the village, and last night destroyed herself by taking arsenic. Before the suicide, she confessed that she had administered poison at different times to a Mrs. Fielder, who died about two weeks since very suddenly. She also confessed that she had administered poison to Mr. J. B. Tutthill, a merchant, who has recovered, and is doing well. Mrs. Charles Tutthill and Mrs. Derrick are now very unwell, with every symptom of having been poisoned; and as Mrs. Westlake had lately sent them some preserves, which they had eaten, it is supposed that they were also intended by her as victims.

Charles Fox, a young man employed as baggage master on the New York and Erie Railroad, in Jersey City, was arrested in that city on Wednesday, charged with stabbing on that day, two brothers named William and Dennis McCoy, during an affray which occurred soon after leaving the Commercial Saloon, where they had been drinking to excess. The affray grew out of a political discussion. Fox was arrested and committed to the Hudson County jail.

Three-fourths of the slave-holders at Jefferson City, Mo., voted the emancipation ticket at the recent city election, believing that emancipation would increase the value of their lands more than enough to counterbalance the value of the negroes. It is said that several large investments of Eastern capital have already been made at Jefferson City, in consequence of the result of the election, and a new impulse was at once given to business.

There is a vein of coal in Broad Mountain, Pa., which has been on fire 21 years. It has extended several hundred yards, marking its progress by deep runs sunk into the earth and by charred vegetation on the surface. Steam and smoke escape from the surface over where it is now burning. Many attempts have been made to extinguish the fire, but ineffectually.

The Hon. Josiah J. Evans, Senator from South Carolina, died suddenly at Washington

at 10 o'clock on Thursday evening, of disease of the heart. He had lived long, however, being in his seventy-fifth year at the time of his decease. He had served in the Senate since 1853, and was esteemed as a man of kindly nature and courteous manners. His death leaves a vacancy in the Senate.

A destructive fire took place in Federal Street, Boston, on Sunday week, by which the extensive paper store of Grant, Warren & Co., and others in the same block were burned, with an almost total loss of their contents. Estimated loss, \$225,000. It was the most destructive fire that has occurred in Boston for a number of years. Worse than all, two firemen were killed.

The Austin Intelligencer receives the most encouraging accounts of the wheat crop in all parts of Texas, from that place to the north-western boundary. The fields all along the road from Austin to Red River are indescribably beautiful. So far as it depends upon rains the wheat is now safe, the ground is so thoroughly wet. Texas is likely to become one of the most productive wheat States in the Union.

The Charleston Mercury says that information from various portions of South Carolina leaves but little doubt of the general destruction of the cotton plant and other tender vegetation by frost last week. In some places there was not only frost, but ice an eighth of an inch thick. In other parts of the South the damage to the cotton plant has been equally great.

One of the inmates of the Lunatic Asylum (name not given) was struck on the head with a crutch in the hands of John Hyland, another inmate of the same institution, on Saturday before last, and killed. The testimony adduced at the coroner's inquest, showed that the person inflicting the blow could not be held responsible for his acts. He had heretofore been regarded as harmless.

Altered bills on various banks are in circulation—among them ones altered to tens on the Bulls Head Bank; ones altered to fives on the Butchers and Drivers Bank, and the same alterations on the Hanover and Atlantic Bank of Brooklyn. Bills of this description amounting to \$55 were passed to a store in the Bury on Tuesday last, in payment of a looking glass, by a female of respectable appearance.

A man named Henry Jumpus was arrested in Chicago on the 5th inst., for the murder of the woman whose remains were found in a barrel at the Hudson River Railroad Depot in this city some time since. He says she hung herself in his room, but confesses that he cut up and shipped the body, not knowing what else to do with it.

Several of the large cotton firms in this city were waited upon by Rev. Father Quinn, of Brooklyn, on Tuesday last, and paid various sums of money, amounting in all to \$1,250, but for what purpose he refused to explain. The supposition is that the restitution was caused by the awakened consciences of some of his flock.

The U. S. Senate, on Wednesday, adopted a joint resolution authorizing the President to obtain by force, if necessary, satisfaction from Paraguay for outrages to the American flag. It also adopted a joint resolution giving to the widow of Capt. Herndon, who was lost in the Central America, three years pay, (\$7,500) in the House, the further consideration of the French spoliation bill was postponed till January next.

The court room at Rochester, N. Y., during the trial of Stout for murder, has been crowded with females, and numerous letters of condolence in feminine handwriting, some of them containing poetic effusions, have been sent to the murderer's cell in the jail. Mrs. Little's is not to be tried till October.

The intelligent London correspondent of the New York Commercial Advertiser still adheres to his opinion that Louis Napoleon is determined to support his despotism by a war with England, at no distant day. He says this opinion is gaining ground in both countries, and every minor indication, from day to day, points to this conclusion.

The Davenport (Iowa) News says that emigration up to the Missouri river this season is unprecedented; it is estimated that emigrants are pouring into the territories at the rate of three thousand a day.

The maple sugar season in Vermont is about over, the crop being a full average one, or a trifle less than three pounds to the tree. Last year was an extraordinary season, the yield being over five pounds to the tree.

A fight occurred in Troy, in this State, on Tuesday, between John Morrissey, the notorious pugilist, and countryman named Bennett, Morrissey was badly whipped.

The Kansas Free State Convention to nominate State Officers, met at Topeka on the 28th ult., and nominated H. J. Adams for Governor, Col. Holliday for Lieut. Governor, and M. E. Conway for Congress.

A British officer writing from Teheran, Persia, to the London Times, remarks:—"A Cathartic Pill manufactured by 'an American chemist' (Dr. J. C. Ayer, of Lowell, Mass.) has cured the Shah, of a liver complaint that threatened his life. This simple fact, as might be expected, renders the Americans immensely popular here, while we English are overlooked. Doubtless our own scholars made the discoveries which he employs, and thus it is in everything—we do the labor, then the mousing Americans put their mark on it, and take the reward. Dr. Ayer is idolized by the Court and its retainers here, which will doubtless be reflected to him on a gold snuff-box, or diamond-hilted sword, while not the name even of Davy, Christoson, or Brodie—the great lights by which he shines, is known."

Special Notices.

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 Ed. Jas. Bailey; L. C. Rogers, alternate. E. G. CHAMPLIN, Rec. Sec.

FUNDS FOR THE EDUCATION SOCIETY. The Treasurer of the Seventh-day Baptist Education Society, hereby gives notice, that he authorized Ed. G. B. Utter to act for him in collecting interest now due on endowment notes. Ed. Utter will attend the meeting of the Eastern Association at Hopkinton, R. I., and it is hoped that the interest due in Rhode Island and Connecticut will be paid. Any person wishing to pay their endowment notes, can do so, and take their receipts therefrom from Ed. Utter. CLARKE ROGERS, Treasurer. New York, May 10, 1858.

LETTERS. J. B. Clarke, L. Andrus, A. H. Wilbur, C. Chester, E. R. Maxson, (A. D. T.'s address is Plainfield, N. J.) E. L. Davis, Thomas, Fisher, N. V. Hull, S. Bouton.

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 an early notice of the omission. FOR THE SABBATH RECORDER: J. Barber, 2d, Scott, \$2.00 to vol. 10 No. 52. J. B. Clarke, 2.00 14 52. Russell Babcock, 2.00 14 52. E. Frink, Sackett's Harbor, 4.00 13 52. J. Clarke, 2.00 14 52. W. Clarke, 2.00 14 52. H. W. Maxson, Union Town, Pa., 2.00 14 52. Ezekiel B. Rogers, Milton, Wis., 2.00 14 52. E. W. Peck, 1.50 14 52. Fitch Brown, 2.00 14 52. L. S. Dunham, Plainfield, N. J., 2.00 14 52. Walter Slingerland, Almond, 2.00 14 52.

FOR THE SABBATH-SCHOOL VISITOR: L. S. Dunham, Plainfield, N. J., \$12.50. Albert Whitford, Milton, Wis., 5.31. ELIPHALET LYON, Treasurer.

MARRIAGES.

In Hopkinton, R. I., Feb. 25th, by Eld. C. Chester, Mr. MITCHELL JOHNSON and Miss HARRIET E. AVERY, all of Hopkinton. In Westerly, R. I., April 28th, by Rev. A. B. Burdick, Mr. HENRY SULLIVAN and Miss LUCINDA M. BURDICK, both of Westerly. In Milton, Wis., May 3d, by Eld. W. C. Whitford, Mr. JOSEPH BOSS, of Genesee, Allegany Co., N. Y., and Miss ABIGAIL F. ROGERS, of Milton, Wis.

DEATHS.

In Genesee County, N. Y., March 28, 1858, SAMUEL FRITZ RANDEL, aged 59 years. Brother R. died of consumption. He embraced religion in early life, and became a member of the Salem Church, Va. He afterwards removed to Clark Co., Ohio, and united with the Church in North Hampton. In 1834, he emigrated to Logan Co., and became a member of Port Jefferson Church, where all his children but one united with him. In 1856 he removed with part of his family to Iowa, and thence to Genesee Co., N. Y. He bore his affliction with Christian patience, and died in the hope of sleeping with Jesus. He left a wife and ten children, and many relations and acquaintances to lament his loss. In Walworth, Wis., April 13th, S. ADAMS, wife of J. Corbett, in the 29th year of her age. Sister Corbett sought the Saviour in her childhood, and afterward attached herself to the Seventh-day Baptist Church at Leonardville, N. Y., where she remained a devoted member until her "earthly house was dissolved," and such were consolations of hope that her "death had no terrors." She has left a husband and one child to mourn their loss. O. P. H. In Adams Center, N. Y., April 28th, TYLER J. GREEN, from injuries received from the kick of a horse. In Hopkinton, R. I., April 29th, of scarlet fever, HAMILTON, son of Horace and Susan Potter, aged 6 years, 8 months, and 25 days. C. C. In Hopkinton, R. I., April 28th, of scarlet fever, ADA H., daughter of Dennis S. and Adeline H. Wilbur, aged 5 years, 11 months and 14 days.

GROVER & BAKER'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 nor rip, even if sewed four times over. A liberal discount made to clergymen. Circulars sent on application by letter. May 6, 1858. 3m.

THE STUDENT'S LAMP.

THIS LAMP is unquestionably the thing for the study. It gives a brilliant and steady light, at a trifling expense—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. D. A. WOODWORTH & Co., No. 60 Warren Street, New York. May 6, 1858. 2w.

Alfred Academy.

A First Class Mathematical, and Scientific Classical Seminary. BOARD OF INSTRUCTION. W. C. KENTON, A. M., Prof. of Mathematics and English Literature. D. D. PIORRETTI, 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 Peniciling. Mrs. S. E. LARKIN, Teacher of Vocal and Instrumental Music. Mrs. H. G. MAXSON, Teacher of Drawing, Embroidery, &c. The First Term opens the 3d Wednesday of August, 1857. The Second Term opens the 1st Wednesday of December, 1857. The Third Term opens the 4th Wednesday of March, 1858. Each term continues fourteen weeks from the day it opens. The Anniversary Exercises June 30, 1858. Expenses per Term. All bills must be arranged in advance. Ten per cent. will be added where payment is deferred till the close of the term. Board by the term, of 14 weeks \$26.50. 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 5.00. Oil Painting 3.00. Drawing 3.00. Library 1.25.

This Seminary is confidently recommended to the public as a first-class Institution. It is provided with ten departments of instruction, having an able and experienced 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 usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common Schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. The Department in Instrumental Music is furnished with first class pianos and ample instruction. The location of the Institution, in the village of Alfred, two miles from the Alfred Depot, on the New York and Erie Railroad, is romantic, retired, free from the usual temptations to vice, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to the Principals, to E. A. GRASS, agent, or to the undersigned at Alfred, Co., Allegany Co., N. Y. Rev. N. V. HULL, Pres. of Trustees. D. FORD, Secretary.

Miscellaneous

For the Sabbath Recorder.

Zion

The Lord hath visited and redeemed his people. Blessed Zion! Bride of Heaven! City of the living God...

Long thy children had been mourning, Long a broken scattered band, Wandering in a stranger's land...

On thy battlements and towers, Had thy watchman slumbered long, All thy proud ramparts strong...

Then thy sons, too long forgetful Of the first love of thy youth, Girded on salvation's helmet...

Thousands flocked around His standard, Who had mocked both thee and Him, Valiant leaders of the legions...

Falter not, oh! conquering Zion! Souls shall yet be won to thee, Still are held in sin's dark bondage...

Roger Williams

In 1630, there was a large emigration from England to Massachusetts, chiefly Puritans, including many men of high endowments...

Such is the state of the Roman Church; full of infidelity, immorality, division, unreason, innovations, enslaved by the civil powers...

Those who watch daily for some mighty convulsion which is utterly to destroy Romanism, will doubtless be disappointed...

How to be a Man. To show one's self a man, is to repent of sin. Strange as this may sound, it is the first step towards real manhood...

What must have been more exasperating, he said, that to select magistrates exclusively from members of the church, was no more reasonable than it would be to choose a doctor of physic or a pilot according to his skill in theology...

The same voices who cried "Hosanna," when the Son of David entered Jerusalem, cried "Crucify Him," when the popular current turned.

The Romish Church

A correspondent of the Observer gives a detailed account of the present condition of Romanism in France, which seems to be a fair representation of the present condition of the Catholic church throughout the world.

The ignorance, vulgarity, and coarseness of the priests, places a gulf between them and the educated and liberal-minded classes, while the mass of the people are generally indifferent to the Romish ordinances...

Such is the picture of the present condition of the Roman Catholic Church, drawn by an outside observer, and we have sufficient evidence of its truthfulness in the fact that a still more sombre view of the condition of the church at Rome, was given years ago by one whose thorough acquaintance with the Papal hierarchy cannot be questioned.

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of arithmetic are empty symbols; we measure time by deeds. One summer's life in busy, fruitful lands, seems longer to man's heart than centuries at the frozen pole.

Superstitions of Africa. Africa is the home of superstition. It does not take the form of a regular mythology, or embody itself in the grotesque images of Hindustan.

Sudden Conversions. There are those who speak against sudden conversions. "We don't believe," they say, "in getting religion suddenly."

Water at Jerusalem. A correspondent of the Christian Era, (Boston), dating his letter at Jerusalem, says: "The fountain of Elisha waters the plain of Jericho east and west of the village, and is several miles from the Jordan."

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Battle of Lexington

Eighty-three years ago the present week, on the 19th of April, 1775, the first blood of the Revolution was spilt in the village green of Lexington, and the smouldering fire of liberty burst into an unquenchable flame finally destroying the last bonds of union between the freedom of the New World and the despotism of the Old.

From the advance sheet of a forthcoming volume of Bancroft's History of the United States we take the following eloquent tribute to the first martyrs of the Revolution:

"Seven of the men of Lexington were killed; nine wounded; a quarter part of those who stood in arms on the green. These are the village heroes, who were more than of noble blood, proving by their noble spirit that they were a race divine."

Headless of his own danger, Samuel Adams, with the voice of a prophet, exclaimed, "Oh! what a glorious morning is this!" for he saw that his country's independence was rapidly hastening on, and like Columbus in the tempest, knew that the storm did but bear him the more swiftly towards the undiscovered world.

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FOR THE RAPID CURE OF COLDS, COUGHS, AND HOARSENESS. BRIMFIELD, MASS., 2d Dec., 1855. DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Inflammation, and the concomitant symptoms of a Cold, is your Cherry Pectoral.

Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some no human aid can reach; but even those who the Cherry Pectoral affords relief and comfort.

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

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PHILIP W. BULLOCK, President. CHARLES MILLER, Vice-President. ISAAC T. SMITH, Sec.

Publications of the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY, publishes the following Tracts, which are for sale at its Depository, No. 100 Nassau street, N. Y. No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public; 23 pp.

The Society has also published the following works to which attention is invited: A Defence of the Sabbath, in reply to Ward on the Fourth Commandment, by George Carlow, First printed in London in 1724; reprinted at Stoughton, in 1802; now republished in a revised form; 108 pp.

Also, a periodical sheet, quarto, The Sabbath Visitor. The series of fifteen tracts, together with Ward's "Royal Law Contended for," and J. W. Morison's "Vindication of the True Sabbath," may be had in a bound volume.

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